

ॐ ॐ ॐ

The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra*, 500 B. C.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads*.

THE PATH.

Vol. III.

MARCH, 1889.

No. 12.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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

END OF OUR THIRD YEAR.

With this number the third year of THE PATH's existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the PATH has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency

to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

GET YOUR LUGGAGE READY.

One night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere. The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called for some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then

sank into quiescence again, while the glory of Life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, "Will no one come to help them?"

Some unseen person promptly answered me, "Helpers have already set out for this country, which is called 'The Future.'" "Will they soon arrive?" I asked. My informant replied, "Look, and judge for yourself."

At this I felt impelled to turn around, and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood, in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travellers were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavoring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts were on the baggage vans. Meanwhile, back in the station, were travellers absorbed in checking and marking their luggage, or wandering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country,?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the num-

bers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers! It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavor? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavor to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane ; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a “high” or “low” order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separateness. Or he can evolve thoughts which relate to the whole world ; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each one can do, however, is to purify the mind, and to develop in it such affinities, such tendencies and habits, as may be drawn up into the higher nature. These, then, will guide our soul's course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider's web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of Life's web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:

“What is this about the soldier not being free? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier's Ego be free to go where it likes, and think what it likes best. * * No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. * * If one cannot, owing to circumstances or

his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self discipline is based on self knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move.

‘To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.’

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

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the “terrestrial personality” living in a dream of separation.

J. CAMPBELL VER PLANCK.

WHY THE THEOSOPHICAL SOCIETY IS POOR.

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never find lodgment in the minds of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money, but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

MEDITATION AND ACTION.

(Concluded from February.)

It is the Utopia of every dreaming Socialist to found a Kingdom of Heaven upon earth, though his means of attaining it may be somewhat different from the peaceful formation of groups of individuals bent on realizing a higher life; but surely more appreciation of existing facts and possibilities is shown even by the religionists who declare that their kingdom is not of this world!

That our race may and will evolve the perfect state is an occult fact, but that evolution will take countless aeons of time, during which the race will inhabit other and more ethereal planets than the present material world, to correspond with the more ethereal bodies which the race will gradually assume, and it will only be after countless weedings-out, during which the

great majority will be left behind to carry on such lives as they are fitted for, that the remnant of elect souls will realize the perfect state of terrestrial being (between which and the perfect state of transcorporeal being there will then be but the thinnest veil), the general conditions of which state render it perfectly impossible for us to make any comparison with the present, for, amongst other changes, the sexual passion will then be non-existent, for the Humanity of the sixth and great seventh round will have reverted to the androgynous type of their far-off ancestors of the first round, which to-day is buried in the depths of prehistoric time, while we of the fourth round, who are wallowing in the very nadir of materiality, are naturally removed by the whole diameter of the circle alike from the first and the seventh.

But we now approach the kernel of the whole question. What is bred in the bone comes out in the flesh. Like the sportsman who by the most curious perversion of logic (perhaps not altogether to be wondered at in a bucolic intellect), and glorying in his very shame, defends the brutality of slaughter, or the cruelty of hunting an animal to death, on the ground, forsooth, that the courage of the human animal is thereby fed and increased (as if true courage could not be kept up without brutality!), so the man who has been brought up to Western ways of thinking not only fails to realize the very first axiom of true thought, but, with the perverted idea of his race, glories in *his* very shame, for he exalts action above meditation. This is the idea strongly dwelt on in many passages of the book before us. This is the rift in the lute that spoils all the music.

The Western nations having reached what heights they have through action chiefly, it is no great wonder that their representative sons should bow down before the goddess who has ennobled them, but that one who, like the author of *Scientific Religion*, has received so much true inspiration, should not in this also have been rightly guided, is a problem for psychologists to explain.

The right understanding of meditation and action is the great subject with which the *Bhagavad-Gita*—that holy book—begins and ends. Two quotations on the subject of action will demonstrate its scope and object. The first is from chapter VI.

“By works the votary doth rise to Saint.
And Saintship is the ceasing from all works.”

The second is from chapter XVIII.

“Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame

Is wrapped in smoke! Only that man attains
 Perfect surcease of work whose work was wrought
 With mind unfettered, soul wholly subdued,
 Desires forever dead, results renounced."

No ordinary man can escape from action, for, while desire of action remains, action is being done,—if not on the material, still on the mental plane. And again it is written in chapter III, verse 4, "A man does not attain to freedom from action by not engaging in action merely, nor is the perfect state gained by simple abandonment of action."

But it is one thing to perform all actions that duty enjoins, looking forward to the time when all earthly actions will have been performed, and when duty will no longer call; it is another and very different thing to glory in the action, to blindly imagine that any action we can possibly perform is the "worthy and laudable service" which is required of us.

The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. They both form worthy preludes to the higher goal. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment from all the ephemeral interests of life,—which detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.

It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

All are capable of the lower service; many are capable of the higher; few are yet fit for the highest. Each one is bound to serve according to his powers, and, following this law, the service which seems worthiest for the writer, who can certainly lay claim to nothing beyond the singleminded-

ness of an ardent and aspiring but deeply passion-stained man, is to convince if possible an unbelieving world of the existence of that at once highest service and highest worship, which the religious have materialized and degraded, and which the agnostics ignore.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt. Though as Matthew Arnold pithily puts it,

“Tasks in hours of insight will’d
Can be through hours of gloom fulfilled,”

it yet seems too much of a miracle to permanently change the nature, to induce altruism in the selfish man, or purity in the lustful, let alone humility in the proud, for this last (pride) being an attribute of spirit is necessarily far deeper seated than the surface blemishes of the physical nature. The Poet truly wrote, “Pride is the last infirmity of noble minds”; and, indeed, it can be, and often is, used as a means of ennobling the nature, and purging it of the grosser taints of the body.

This permanent change of nature will not likely be effected in an ordinary man in one life time,—rather will it require the concentrated energy of many life times on the “Great Quest,” but the first step toward it must be the recognition of the truth, the realization of the supreme desirability of the state to which true meditation leads, and the knowledge that action impelled by desire in one life can only eventuate in similar action in the next, and that the only wise action to perform is that which looks for no reward, that which is dissociated from all idea of self,—in fact, such action as is preached from beginning to end of the *Bhagavad-Gita*.

We often hear it stated that a man is better than his creed, and it is a blessed thing for Humanity that the moral nature is sometimes able to withstand the debasing effect of the dire creeds of the churches, but the aimlessness of even the best moral nature which acts without knowledge must be replaced by the distinct realization of the goal to be aimed at. “The first good level is Right Doctrine;” and till the perverted notion of the worthiness in itself of any earthly act disappears from the mind, and some faint conception of the sublime state we aim at takes its place, no further advance seems possible.

He must indeed be a devotee of a very blind optimism who can contemplate the hideous results of action in this vaunted civilization, and can still expect that, without a cataclysm in which the whole vile thing shall be swept away, any gradual evolution can bring a reformed state. For he sees around him a fair country blackened and marred by belching furnace-fires and the never-ending grind of machinery, the still more awful tumult of the fevered rush of the competing multitudes, and, worse than all, the continu-

ally increasing degradation of the lives of the toilers, with every sign that all these evils are steadily on the increase.

The story of Martha and Mary is a standing protest against our deification of action. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful!"; and many other similar sayings of the great Teacher might be quoted, but the churches called after his name, and whose representatives have become as a rule "mere echoes of the world's self-seeking," have been reduced to accept the world's apologetic theory that the teachings of Christ are incapable of practical application,—indeed, as the author of *Scientific Religion* points out, the present state of things in Europe has absolutely made them so.

But though the literal application of Christ's teaching has become an impossibility in the West, there are still spots on the earth's surface where the fever of the modern life has not yet reached, where the lust of wealth and luxury—the Gods or Demons whom the West worships—has no power to quicken the pulses in many a quiet household, whose inmates have at least inherited from their nobler ancestors a juster appreciation than is met with in the West, of the ephemeral character of life, and a worshiping reverence for those who are capable of true meditation.

If the so-called Christian Churches, instead of steeping their hands in the blood of tortured victims and rivaling Princes in the lust of conquest, had taught the Brotherhood of man that Christ believed in, it would not to-day have become in practice an unthinkable proposition, and we should not now be looking forward to the possibility of a social catastrophe which is too awful to contemplate. But surely the outcome of our present civilization, the steadily increasing accentuation of both poverty and wealth—which indeed constitutes the source of danger—, makes it apparent that the cup of iniquity is rapidly filling to the brim!

Nay, rather let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence. Let us remember always that in our true self we are the spectator only and that all action is but the result of the "Qualities"; so let us gradually transcend the "Qualities." And realizing that the Divine inner Self—the goal of our great endeavor—ever abides in the true heaven, "let us in heart and mind thither ascend, and with him continually dwell."

"Only by Soul itself

"Is soul perceived—when the Soul wills it so!
There shines no light save its own light to show
Itself unto itself!"

"None compasseth

Its joy who is not wholly ceased from sin,

Who dwells not self-controlled, self-centred—calm
 Lord of himself! It is not gotten else!
 Brahm hath it not to give!"

* * * * *

“Meditate!

There shines no light, save the Soul’s light, to show!
 Save the Soul’s light!”¹

PILGRIM.

“NATIONALISM”---A SIGN OF THE TIMES.

The query often arises among Theosophists, What can we do in the way of “practical” work? How can we best advance the principles we follow? A notable movement has recently begun to take shape, and to many it will afford an answer to this question, for it is a movement that in its working goes a long way in the direction of the broad, basic principle of Theosophy—the Universal Brotherhood of Man: the first needed step for disciples of our faith, and without which all occult leanings but take the wanderer swiftly along the left-hand path.

This movement is in the shape of Nationalist Clubs which it is proposed to organize throughout this country, “to promote the nationalization of industry and thereby the brotherhood of humanity,” in the words of their declared objects. “The principles that govern the civilized world to-day are those of competition, by which each man’s hand is lifted against his neighbor, each striving for advantage at the cost of the other, so that it is impossible to make the noble, ethical standards which our so-called Christian society professes to follow, anything more than hypocritical pretensions. Strive as we may, we cannot take active part in the world’s life to-day, and carry our precepts into practice.”

Now the Nationalists come forward and say: “Not only is the present order based upon bad morals, and therefore responsible for nearly all the crime and misery that surround us, but, like all that follows bad morals, it is bad policy. The essential friction of competition is inexpressibly wasteful, and if men would turn around and work together, instead of working against each other; if they would mutually “lend a hand,” instead of striving to pull and push each other down; there would be abundance where there is now destitution, happiness and enlightenment where there is now woe and darkness.

¹ From the Second Valli of the Katha Upanishad, translated by Edwin Arnold under the title of “The Secret of Death.”

Every sign of the times indicates that this is the road which mankind must take, and the question only is whether we shall enter upon the way intelligently, or roam blindly and with much suffering until we stumble upon it. The way to accomplish this end is naturally through the instrumentality of the Nation, the great entity of the people—the Nation, that only exists at all through the working together, to some degree, of the people composing it. The purpose of Nationalism is, as the word indicates, the development of the present imperfect, embryotic Nation into the complete organism whose potentiality is indicated by the existing rudiments. In the latter consummation the national organization will be the instrumentality for the accomplishment of everything that men can do better by working independently in unison than independently as individuals. The possible objection of some Theosophists that may be raised—“Why should I confine my activities to a Nation? My country is the world—therefore, why not “Internationalism?” can be answered that the practical application must necessarily begin with the Nation, and then, with individuals acting harmoniously together as a Nation, we shall have the Nations also acting in harmony as larger individuals in the great Nation—the world. Harmony in the parts produces harmony in the whole.

The keynote to this movement was struck by Edward Bellamy's remarkable book, “Looking Backward,” the most important novel of the century since “Uncle Tom's Cabin.” The book has made a profound impression in all directions. It goes forward to the year 2,000, and “looking backward” on this age, it puts in strong contrast the life of that time with the sad conditions of to-day. It is more than a novel; it depicts in the guise of fiction, a practical and desirable working basis for society. It is the realization to a great extent of theosophical ideas upon the ordinary plane of life. Only under such conditions as it depicts, could our principles receive universal acceptance. Says Dr. Leete, of the 20th century, to Mr. West, the young man who has awakened out of the 19th: “If I were to give you in one sentence, a key to what may seem the mysteries of our civilization as compared with that of your age, I should say that it is the fact that the solidarity of the race and the brotherhood of man, which to you were but fine phrases, are, to our thinking and feeling, ties as real and as vital as physical fraternity.” One of the chapters is devoted to a notable sermon, in which the great change wrought in society is reviewed and accounted for as the reaction of a changed environment upon human nature. “It means merely that a form of society which was founded on the pseudo self-interest of selfishness, and appealed solely to the anti-social and brutal side of human nature, has been replaced by institutions based on the true self-interest of a rational unselfishness, and appealing to the social and generous instincts of men. My friends, if you would see men again the

beasts of prey they seemed in the nineteenth century, all you have to do is to restore the old social and industrial system, which taught them to view their natural prey in their fellow-men, and find their gain in the loss of others."

The significance of the following passage will surely not be lost to Theosophists: "The enfranchisement of humanity in the last century, from mental and physical absorption in working and scheming for the mere bodily necessities, may be regarded as a species of second birth of the race, without which its first birth to an existence that was but a burden would forever have remained unjustified, but whereby it is now abundantly vindicated. Since then humanity has entered on a new phase of spiritual development, an evolution of higher faculties, the very existence of which in human nature our ancestors scarcely suspected."

A passage like the foregoing, as well as the whole noble tone of the work, stamps Mr. Bellamy as a natural Theosophist. The occultism of the other stories which he has written has been alluded to in previous issues of THE PATH.

It is a favorable omen that the pioneer Nationalist Club has been organized in Boston, the birthplace of the American Nation, and also of the movement that resulted in the abolition of negro slavery. When industrial slavery is abolished human freedom will first be realized. It is also significant that several earnest Theosophists should have been drawn to the movement at the start, and there encountered others theosophically inclined. The change may be nearer than many think. The end of a cycle is at hand. The wheel of evolution is revolving rapidly now. It may be observed that the end of the *Kali Yuga*, and the dawning of the age whose conditions shall evolve the Sixth Race upon our continent, have not been predicted for the distant future. Changes for which scores of centuries have slowly been preparing, may be accomplished in a few swift-flying years when the conditions are once ripe.

SYLVANUS.

LETTERS THAT HAVE HELPED ME.

(Continued from February.)

IV.

Dear Jasper;

It is a great advance that you hear the bells, which few hear, and evidence that you are where you can hear them; that is a great deal indeed. Do not look for the voice of the bells, but regard the *ideas* which thereupon come into the head, and apply to them the touchstone of your own Soul, just as you advised B. The fact that you feel "dead" is something you

should not worry about. It is likely that you are under the operation of a law which prevails in nature, that you will find referred to in an article in *PATH Magazine* for April, '86, Page 14. It is that the soul goes to a new place or new surroundings and becomes silent there awhile—what you call “dead”—and draws strength there, begins to get accustomed to its new surroundings, after which it begins to move about. This is seen in ordinary life in the bashfulness of a boy. That is, the bashfulness is the shyness felt in new surroundings, and is just what happens when the soul goes to a new place or into new surroundings. There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master.

“He who does the best he knows how and that he can do, does enough for ‘Them.’”

The mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better then to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master’s work and free from self interest.

The one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion. If we believe that the soul of all is measured by the whole of Time and not by a part, then we care not for these moments which relate alone to our body. If we live in our hearts we soon prove that space and time exist not. Nothing foreign to Master enters there; our faults are not there. The heart reaches Him always, and no doubt He replies. He does I know. He helps us while He leaves us to ourselves. He needs not to stoop to see our devotion, for that is of a supernal quality and reaches anywhere.

No, I do not say nor have I said that you ought to do something other than you do. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led. Whether you are in America, Europe, or India makes no difference. That is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit prevades all and is accessible. What need, then, to change places? We do not change ourselves by moving the body to another *locus*. We only put it under a different influence. And in order to change we must have got to dislike the

place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul. You know the same result is produced by two exact opposites, and thus extremes meet.

That hot flame you speak of is one of the experiences, as are also the sounds. There are so many, many of these things. Often they result from extreme tension or vibration in the aura of an aspirant of pure devotion. They are himself, and he should be as his guard against taking them for wonders. Often they are "apparitions in Brahm." They are like new lights and sights to a mariner on an unfamiliar coast. They will go on, or alter, or stop. You are only to carefully note them and "do not exhibit wonder nor form association."

I cannot say more. All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. So lift your head and look around upon the hulks of past imagined faults. They were means and teachers. Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step. It will thus be well. Eternal Truth is one and indivisible, and we may get from the Fathers (Pitris) flashes now and then of what is true.

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

As ever,

Z.

The new plane to which the soul may go, referred to in this letter, is the astral plane. It is the plane next above the material one, and consists of a subtle order of matter. When a student turns his attention to the higher life and desires intensely to find the way, his soul has begun to awaken and to speak. It has heard the voice of the spirit. Then the inner senses begin to unfold, at first ever so gently, so tenderly, we scarce hear their report. But the soul has then turned its attention to the astral plane, that being the next

one to be learned on the way upward; its energy is transferred from the material plane to this one, and we have an influx of many confused dreams and strange experiences, awake and asleep. These may or may not continue; all depends upon the individual soul and upon Karma. It is a most confusing plane, and, generally speaking, we may say that those students are more fortunate who make a marked degree of progress in spiritual things without having any conscious experience of the astral plane. For then they can later on learn it *from above*, instead of from below, and with far less danger to themselves. The whole must be known, but we may progress in various ways, even by discontinuous degrees, only then we must go back later on, to what we passed by. Such a going back does not imply detriment or loss of degree, for such cannot be lost when once gained in reality.

With regard to the astral plane's being a more subtle order of matter, this truth is often denied by clairvoyants and untrained seers. They do not distinguish between the psychic senses and the spiritual. They can see through gross matter, such as a wall, the human body, and so forth, as if it were glass, but they cannot see through astral substance, and hence they believe its forms and all the pictures and shapes in the astral light to be real. Only the adept sees through these illusions, which are far more powerful because composed of a subtle order of matter: subtle energies, fine forces have a highly increased rate of power over grosser ones. The adept has at his command the rate of vibration which dispels them or drives them asunder. In speaking of the astral plane, I mean the lower soul plane, and that higher and purified quality which the author of *Light on the Path* calls the "divine astral."

By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above.

J. N.

OCCULTISM FOR BARTER.

ESOTERIC COLLEGES AND FALSE PROPHETS.

When Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit.

It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders (!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in Amer-

ica, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Inquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and to-day hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyance have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

It is not long since it was said that the stories had all been told ; that authors now could do no more than retell them in variations, merely clothed in new garments, according to the various aspects of individual points of view. The new realm for imaginative creation to be opened up to literary activity by Occultism, was then scarcely suspected, but now it is seen that an apparently boundless field is spread out for the exploration of those who can appreciate the conditions upon which it can be entered. To the thoughtful student there is much instruction to be gained from the way in which these new means are availed of, and it is exceedingly interesting to follow its development in current literature. Scarcely a month passes in which some magazine does not testify to the fertility of the new soil by a story founded upon some phase of Occultism. There are two ways in which authors appear to cultivate this ground. One is that of the average constructor of stories, who simply regards Occultism as an interesting mine for intellectual exploitation, and, without any true comprehension, merely seizes upon the external aspects of the subject, and arbitrarily invents all sorts of phenomenal occurrences, usually out of all accord with psychic or occult laws.

The second way is that of those writers who have the organization of the true poet ; the faculty to look upon that which is invisible ; it appears as if such were unconsciously guided by some unseen influence that directs their work into thorough harmony with the great truths ; their minds seem illuminated by the white light that now shines upon men's souls as never before in the history of the present race. So unerringly does what they say tally with the subtler meanings, that it seems as if no writer who "reads up" on the subject merely for the sake of intellectual diversion, and to obtain some novel material with which to please his readers, could thus achieve truth to occult facts. It requires a finer texture of the mind, pervaded by the solvent of true spiritual sympathy, to reach these higher results. These latter writers appear to be one form of the many and diverse instrumentalities chosen to lift the souls of the race on to higher levels of thought, fitting them for the reception of more truth.

In Harper's for February of this year gives a remarkable story of this character. It is called "To Whom this may Come ;" by Edward Bellamy, the strikingly theosophical nature of whose stories has several times been alluded to in this department of THE PATH. The present story surpasses its predecessors in this respect, and is characterized by thought high and

noble in its spirituality. It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved upon our planet at some time in the far distant future. Mr. Bellamy has a remarkable faculty—which is that of the scientific thinker in the highest sense; the man who beholds things in the light of imagination held in control by law—of supposing a certain condition of existence, either physical, psychical or spiritual, and then depicting life as it must necessarily be under such conditions. This he does with rare consistency and power of versimilitude.

This story of his is that of a race of mind-readers, descended from Persian Magi, exiled something like 2,000 years ago, and shipwrecked with their families, upon a group or inaccessible islands in the Indian ocean, the faculty of mind-reading, being hereditary, is cultivated and perfected, according to the laws of evolution, until they have no need for the imperfect method of communication by speech, and have therefore voluntarily lost the power of so doing, the loss being considered by them a gain. The narrative is ostensibly that of one of our own race shipwrecked on their shores.

It will be perceived that one of the chief attributes of perfected human brotherhood must be the faculty of sharing the thoughts of others as if they were our own. Therein lies that extension of the individuality which makes all men one with each other, which makes our brother really ourself. This faculty is to-day possessed by the Masters, who thus realize in themselves the brotherhood and oneness of humanity, and its occasional, though imperfect manifestation in ourselves shows that it is rudimentary in the race, and can be developed by the proper training. Therefore, in this tale, Mr. Bellamy has simply allegorized a great truth.

Here is a fine picture of the feeling of one who first comes among such a race: "I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my every thought, was very much what anyone would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets as from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowl-

edge that my mind was over-looked by others, operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks."

And here the consequence: "How shall I describe the moral health and cleanness, the breezy oxygenated mental condition, which resulted from the consciousness that I had absolutely nothing concealed! Truly I may say that I enjoyed myself. I think surely that no one needs to have had any marvellous experience to sympathize with this portion of it. Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralizing incident in the human condition?"

"It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine. What stronger testimony could there be to the instinctive consciousness that concealment is debauching, and openness our only cure, than the world-old conviction of the virtue of confession for the soul, and that the uttermost exposing of one's worst and foulest is the first step toward moral health? The wickedest man, if he could but somehow attain to write himself inside out as to his soul, so that its full sickness could be seen, would feel ready for a new life. Nevertheless, owing to the utter impotence of words to convey mental conditions in their totality, or to give other than mere distortions of them, confession is, we must needs admit, but a mockery of that longing for self-revelation to which it testifies. But think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile! Ah friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness for lies to hide in. Then shall the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere."

It is to be remarked that in the foregoing there is in the literary style a notable similarity to that of the writer of "Light on the Path." There is the same exquisite imagery, the same beautiful, graceful garb befitting lofty thought, and it seems as if behind them both there might be the same guiding Master hand, even if to the writer unknown.

Here is another glorious passage: "Self-knowledge means to the mind-reader.....nothing less, indeed, than a shifting of the identity.

When a man sees himself in a mirror, he is compelled to distinguish between the bodily self he sees, and his real self, the mental and moral self, which is within and unseen. When in turn the mind-reader comes to see the mental and moral self reflected in other minds as in mirrors, the same thing happens. He is compelled to distinguish between this mental and moral self which has been made objective to him, and can be contemplated by him as impartially as if it were another's, from the inner ego, which still remains subjective, unseen, and undefinable. In this inner ego the mind-readers recognize the essential identity and being, the noumenal self, the core of the soul, and the true hiding of its eternal life, to which the mind as well as the body is but the garment of a day."

The statement that "this race which makes so little account of physical beauty is itself a singularly handsome one," recalls the words in "Through the Gates of Gold:" "In due proportion to the completeness of his indifference to it is the strength and beauty of his personal self." We shall surely be privileged to hear more from the mind that has given us this noble story, and the message intended by it. "To Whom this May Come," will undoubtedly be received by many glad hearts.

TEA TABLE TALK.

SOME CURIOUS PSYCHIC EXPERIENCES.

From across the "great water" comes this query from one of our unseen friends. Such friends must be many; our true comrades must be near though we see them not; though at times it almost seems as if we stood unaided and alone. The Tea Table often wonders if it can be known how much work of all kinds is needed in our Society; and then sometimes—but too rarely—some one appears as if in answer, and offers some work for Humanity. We believe this would more frequently occur if our comrades only realized the magnitude of the harvest awaiting us, the fields we are obliged to leave untouched, the opportunities ungarnered, for want of help of all kinds.

The query of our friend stands as follows: "I was once standing on a balcony overlooking a pine wood. A great impulse seized me. I prayed. In prayer my whole self seemed to leave me and to go out to the Infinite. What I desired was to know something. I went to bed and slept like a child, a long, unbroken, dreamless sleep. Very early next morning I awoke. Everywhere there brooded an exquisite, silent peace. In it I rested. Presently through the silence there came a marvellous whisper; it seemed to come from the uttermost ends of the Universe; it penetrated into the very inmost depths of me. It said, '*This is mine—thine,*' and at the same moment I saw within myself a robin-blue flame, of clear, still transparence. Another

time I lay in bed, half asleep, half awake. A clear voice within spoke to me and said, 'I—you—are in danger.' I thought it meant nothing. A month afterwards I lay dying. The voice seems to use a sense which is unknown to us. I interpret it 'mine—thine,' or 'I—you,' because this is the nearest meaning: it might be called a dual unity, because the voice does not separate itself from me, as I separate myself from any other individual. What is the voice?"

We answer; this "voice" is simply the psychic sense of the inner man developing and informing the individual brain. It is not the Higher Self, as students often suppose, for that Self does not act on this plane, nor is it concerned with material things. Its intuitions are sometimes *flashed* through us by means of the higher mind. As the various principles in man are *one* when perfected and harmoniously interacting, it is difficult, at any given moment of development, to give rules whereby distinctions may be made. In a general sense we can only establish the fact that, in persons of partial or initial development, the Higher Self does not speak at such times or in such ways. The inner self, the individual soul, does. Of course this soul is, in its ultimate, one with the Higher Self. But in the earlier stages of development the psychic senses awaken as the inner body obtains coherence and as its currents begin to be established, and through them we receive the first inner testimony to the reality of the Unseen. There is also the mystic voice heard by great mystics, but we need not enter into this supposition, if only because our correspondent plainly shows the "Voice" to be subjective; not speaking in tones, but silently suggesting a meaning. It is quite a common thing to find students so awed by these inner occurrences as to believe the fact more marvellous and more divine than it is. Certainly it is a wonder, this development of the inner man; but it is a wonder we are all heirs to, and we are not to render it the worship of awe, but to study and try to increase it. These manifestations come from the same source as our desires, but are the higher form of the same force. Another student sends still more forcible examples of the same point,

"Several years ago, while seated at the table after pouring out the tea, I impolitely began reading a letter that had just been handed to me, when, with a sudden unaccountable impulse, I tossed down the letter, and, without realizing what I was doing, went quickly around the table to my husband and began vigorously to rub his head and shoulders. This continued for fifteen minutes, when I discovered that I could not remove my hand. Alarmed at this power that controlled me, I called for the assistance of my nephew, he being the only other person present at table. With both hands he was unable to remove mine. He then endeavored to pry it away; this reacted with spasmodic symptoms upon myself, therefore we no longer resisted, and my hand finally came away of itself. Just before we seated ourselves at the table, my husband had complained of illness, but not thinking it serious I had said, 'A cup of tea will do you good,' and thought no more about it until this happened. He now exclaimed, with apparent relief, 'I believe you have saved my life!' The next morning there were dark spots about his eyes, causing his physician to conclude that he had escaped

apoplexy. At another time I awoke in the night to find myself walking rapidly towards the servants' room and leaning over the cook. I spoke to her, at the same time shaking her gently. She did not seem to breathe, but she soon revived, saying, 'I knew when you came in, for I was wishing you would, for I felt as though I was dying.' I have had persons that were sick say that, if I only put my hands on them, they immediately felt better.

"Within a few years I had a very serious accident happen to me. A fall injured my head and back, so that I was paralyzed, and obliged to keep my bed for three or four years. The day of the injury I seemed to have the impression that I must be very cautious about falling down stairs. This impression left me toward evening, when I went into a neighbor's house to fall down the stone steps as I left. During the helpless state that followed, I was one day taken from my bed, as it were, by the same unexplained power," (the inner man controlling the outer body—J.) "placed upon my feet * * and I glided lightly through the rooms, to the astonishment of both nurse and housekeeper, who exchanged doubtful glances. I now thought that this strength for which I had no name was within my grasp." (See now where the action of the outer self and brain begin and impair the psychic sense. J.) "Therefore the next day while alone, summoning all my will power, with great exertion I placed my feet upon the mat, only to fall helpless to the floor; completely convinced that, unlike the day previous, I must be lifted into bed, and feeling that I was losing the confidence of my attendants, who either thought me very deceptive or that there was something mysterious about me." (It is very clear here that the writer in using her "will with great exertion," made the common mistake of supposing that the ordinary mental effort known as "will" can avail in psychic matters. The true will, which comes from the spirit, is that subconscious force which wells up within us and governs every movement before we know it, before we can seize it, causing us to swerve aside before we have realized a danger with our brain. This will, *made self conscious, trained and developed*, is the will-power of the Adept; that force of which Levi wrote; "The will accomplishes all that it does desire." The inner will, reflected from the divine spirit, when it surges up *conscious of itself*, is the faith which moves mountains. Often we instinctively obey it. We need to try, over and over, to trace it to the hidden well-spring within. Also to obey it whenever it manifests, for such exercise increases its manifestations.)

The writer of the foregoing experiences continues. "Sometimes I have predicted coming events;" (a common event among sensitives, who are impressed by astral images of the events, or who "sense them" as they say. J.) "or, visiting new places, find I have been there before. Last winter a face came to me many times, with large searching eyes and great intelligence; it filled me with such reverence that I would have knelt and worshipped, but *that was not required.*" (The italics are mine. Theosophists have before now spoken of this face with "searching eyes," which is always described in the same terms, and which never requires worship but always asks for "work," as here. J.) "I asked; 'Where are you? Across the water, or in A?'"

Though I *heard* no reply, there came to me the idea or words; 'Work for us.' Again when the countenance appeared, I said, 'I do not understand. Who and what are you? and the work, where is it?' Now, friend Julius, I am not endeavoring to do any work, but to follow the bidding of some blessed guide. Have thought I was a Buddhist, but have not spoken it aloud; not that I fear for myself, but would not injure a great and good cause by expressing myself in that way here, when it is food too strong for those about me. To return to experiences; I have found lost articles. One summer I was to take my young son to the mountains. I handed his bank book * * to my daughter for safe keeping. After my return I did not ask about it. I supposed it was where it could be easily produced. So time passed, and several months afterward my daughter was to leave next morning for the West. I asked for the bank book. She had forgotten that I had placed it in her care. Search was made, but in vain; we gave it up for lost." (Note that when *anxiety* operated no success was had. As the homely proverb expresses this truth, 'The watched pot never boils.' J.) "A few weeks later, while very much interested in reading,"—(the *lower* mind absorbed and tranquil. J.) "my right hand reached away from me, but I did not incline to give heed to it. It waited until the same day and hour the week following,"—(see here the recurrence of magnetic currents, or tides, in the astral light, the inner self responding. J.) "when I was again reading and was similarly influenced. This time I followed the guide"—(the inner self, J.) "up stairs to my daughter's room. It seemed cheerless, and not being inclined to go in I turned away, when this force whirled me around to the door. Now I opened it, went in, was led rapidly to the bureau. Knowing that everything had been placed in order since she left, and feeling confident that I knew there was nothing there for me, I turned doubtfully away, only to be again whirled around to the bureau." (Note that in *The Secret Doctrine* we are told that the intellectual principle has almost wholly stifled the psychic instinct of man. J.) "Now I raised my hands to open the upper drawer, but the stronger will dropped them to the one below, then quickly beneath a paper, and the lost book was in my hand, which I carried in triumph down to the parlor. I have been referred to you as one who would kindly classify abnormal experiences and explain their cause."

I have given these account at some length because, taken all in all, they give a very clear idea of the inner and progressive development of a psychic nature, joined to decided magnetic or life force. Such development frequently leads persons to imagine themselves guided by "spirits of the dead" so-called, whereas many of them, and many appearances, lights, sounds, and so forth, are really caused by ourselves and are ourselves. I cannot go into greater details here. Sometimes persons have ignorantly worshipped as a "god" their own Mayavi Rupa, or *Thought Body*, made manifest under abnormal circumstances; or even, in some rare cases, the Causal or Karmic body, or some reflection from the Higher Self. There are spirits not those of the dead which may become visible to the developed or stimulated psychic sense. Also living persons may cause their Mayavi Rupa

to be seen by us. When this is done consciously—*i. e.*—by will power accompanied by self consciousness, such persons are Adepts—black or white. Sometimes, too, we may see the thought of another as though it were himself. Close study of the eastern philosophy is absolutely necessary if we would be saved from error, for great discrimination, such as that philosophy teaches, is needed by the would-be occultist. It protects him from many a misadventure. For example, students would not have been taken in by a psychofinancial scheme lately exposed as a gross swindle, if they had been able to discriminate in the articles and “calls” previously published the dark material traces of the left hand path, disguised under words. “Z,” once wrote: “Beware of words. They are traps.” The first point of division of left hand path from right is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain,—in short, *to discriminate*, for the true discrimination is composed of all these qualities. If there be one unfailling test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only psychism can go hand-in-hand with material gain or allurements, and psychism of the left hand order, such as ruins perpetrators (even the self deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self seeking (otherwise “innocent”), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by law; their course cannot be stayed. Their Karmic effect is brief compared to that which dogs the perpetrators of crimes against Humanity, and of all such crimes that is the darkest which attacks men through their Ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our Age. Our faults make the crimes of our brothers possible. On this plane, where the forces of “evil,” or separateness, greatly prevail, he is wise indeed who takes no step not based upon Universal Brotherhood, Spiritual Identity, and that has not, as its possible goal, the absolute, final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet remember even how far easier it is to fall than to stand; to arraign than to be just.

JULIUS.

LITERARY NOTES.

PATANJALI'S YOGA PHILOSOPHY.—This valuable book has hitherto been an annoyance to students, since the Indian edition, the only one available, has baffled readers by reason of the intolerable brackets and obscure notes with which it is interlarded. Yet in the face of these defects many copies have been purchased. THE PATH will issue an American edition just as soon as the printer and binder can get it out. This is really an interpretation of the great Sage and is cast in plain English. It will be printed on good paper and sold at \$1.25 postage free. Intending purchasers can order it at once. We have no hesitation in recommending it to students.

LOUIS LAMBERT WITH AN INTRODUCTION BY GEORGE FREDERIC PARSONS, to the English translation by Katherine F. Wormerly. (1889, *Roberts Bros., Boston, 12mo, 258 p.p.*) This excellent translation of Honore de Balzac's work is enriched and illuminated by Mr. Parsons' introduction, which not only thoroughly acquaints the reader with the purpose of the story but shows the writer to be a theosophist like Balzac himself. The great Frenchman was thoroughly infused with mystical ideas and in his youth met comrades whose thoughts were all bent upon spiritual things. We like the 155 pages of introduction quite as much as the story. Mr. Parsons arraigns in telling words dogmatic science which scouts the use of all imagination in the Hindu, the spiritualist, or the theosophist while itself indulging in the wildest and most unprovable hypotheses imaginable. How true this: "Every theory of the universe advanced by science demands the acceptance of postulates which are in most instances figments of the imagination, and some of which go counter to one of the primal laws of all scientific research, in positing conditions wholly foreign to experience. Of such is the atomic theory—which assumes the existence, as the base of matter, of a body possessing properties the like of which no body known to human percipience is endowed with. The atom of science is absolutely solid and absolutely impenetrable, yet so far as is known there are no absolutely solid and absolutely impenetrable bodies in nature. . . . The habit of accepting whatever comes to us with the endorsement of science causes men to think they comprehend such statements, whereas in truth no story of a miracle can possibly be harder to grasp by the reason alone. Science not only employs the imagination freely, but requires from its votaries a constant exercise of faith," and also, "Whatever *is* is natural, and supernaturalism. . . . is a delusion. . . . Of the material world beneath and around us we know that we are able to cognize but a small percentage of existing phenomena; a *question of a few vibrations of the ether, more or less*, makes for us all the difference between perception and non-perception." The italics are ours. This introduction is valuable to all theosophists. We cannot possibly do it justice in our small space. It shows a true theosophist's spirit and a real appreciation of the old time glory and power of the Indian sages.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.—We have received this Pamphlet from Kansas City where it is published. It pretends to be written by Gautama Buddha for the purpose of correcting errors in his system. We thoroughly believe in the old prophecy that "many false prophets will arise," and do not believe that this alleged Buddha is Gautama's reincarnation. This pamphlet is too full of historical, philological and philosophical errors to be worth consideration, but for fear some poorly read theosophists might be misled we refer to it. It declares that Buddha is a mythological Hindu character, that the Indian metaphysics devote no space to the nature of the soul and other glaring as well as ridiculous statements wholly without basis, and to crown all, a picture of Buddha *with a long beard (!)* is given as frontispiece. We hardly think that this new Siddhartha will reach even as high as the great Sankaracharya who was born after Buddha, and we would advise him to study a little more what others have written.

THEOSOPHICAL ACTIVITIES.

EUROPE.

THE DUBLIN LODGE has been very active since the visit made by Dr. Keightley and Mr. William Q. Judge, in December last. The remarks made by the various persons at that meeting have been printed, and the Lodge has started the *Dublin Theosophical Journal*. New members are reported as joining, and interest is rapidly increasing. The members are divided into sections of three or four in each, and on January 3d and 17th papers were presented by some of the sections respectively upon "Light on the Path" and "Karma," followed by profitable discussion. Every alternate Wednesday an open meeting is held. Altogether the prospects for theosophical work in Ireland are brightening.

BRO. FRED. J. DICK, of the Dublin Lodge, visited the Blavatsky Lodge in January during the holidays.

INDIA.

IT IS SUGGESTED to those who desire to do a good deed, that the various important magazines published in America are of great use to the editor of *The Theosophist*, and any well disposed member can subscribe in behalf of the editors, for such as Harper's, Scribner's, Lippincott's, Atlantic Monthly, Century, Popular Science Monthly, North American Review, The Forum, and others. The address to be used is : "Editor Theosophist, Adyar, Madras, India."

COL. H. S. OLCOTT has by this time reached Japan, where he will speak in various temples and public places upon Theosophy and Buddhism. It is expected that the formation of new Branches will follow his progress. Inasmuch as the Indian section of the Society has abolished compulsory fees there and now depends upon voluntary contributions for defraying expenses, Col. Olcott during his tour will place boxes at the doors of the places where he will speak, for the reception of the offerings of those who have an interest in the work.

The American Section will continue to send to India, as heretofore, a proportion of its receipts from dues and fees.

THE GENERAL CONVENTION AT ADYAR.

The attendance at the Convention was not as large this year as formerly, owing to a National Political Congress held at Allahabad.

The meetings continued for three days, and an important feature was an address by the Japanese delegate, Mr. Zenshiro Nogouchi, upon religion in Japan. This address was delivered in a public hall in Madras, which was filled to overflowing, thousands being turned away.

In the President's address to the Convention he said that the increase in Branches for the last year was mainly confined to the United States. His statistics of growth are interesting, as :

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888
Charters up to close of year		1	2	2	4	11	27	51	93	104	121	136	158	179

The total number of live Branches reported was 173, distributed thus : Bengal, 26 ; Behar, 8 ; N.W. P., Oude and Punjab, 23 ; Cent. Prov., 4 ; Bombay, 7 ; Kathiawar, 2 ; Madras, 46 ; Ceylon, 10 ; Burmah, 3 ; England, 4 ; Scotland, 2 ; Ireland, 1 ; France, 2 ; Austria, 1 ; Greece, 2 ; Holland, 1 ; Russia, 1 ; West India, 2 ; Africa, 1 ; Australasia, 2 ; Japan, 1 ; United States, 25, (now 26).

The African T. S. is at Queenstown, Cape Colony, and that in Japan, at Kioto.

The office of Vice-President has been revived, and that of Corresponding Secretary confirmed in H. P. Blavatsky, and a rule passed that at her death no one shall be elected to the vacancy. The object of having a Vice President is to provide for the contingency of Col. Olcott's death. In that case the Vice-President acts while collecting votes for a new President.

The officers elected are as follows :

President.—COL. H. S. OLCOTT.

Corresponding Secretary.—H. P. BLAVATSKY.

Vice-President.—WILLIAM Q. JUDGE.

Secretaries.—C. W. LEADBEATER, ARCHIBALD KEIGHTLEY, WILLIAM Q. JUDGE, RICHARD HARTE.

Recording Secretary.—T. VIJIARAGHAVA CHARLU.

Treasurer.—C. RAMIAH.

Asst. Treasurer.—T. VIJIARAGHAVA CHARLU.

AMERICA.

THE GENERAL CONVENTION will be held in Chicago, April 28, 1889. The place of meeting is in the Palmer House Assembly Rooms. A large attendance is expected, and very interesting papers will be read by prominent members.

BRO. ALEXANDER FULLERTON, who has been doing such valuable work for the past two years in the PATH office and for the T. S., left New York for London, February 16th, on important business for H. P. Blavatsky. The PATH staff is thus reduced, and subscribers as well as correspondents must be satisfied with the briefest replies to inquiries until Bro. Fullerton's place is in some way filled—a rather difficult problem.

The NEW YORK T. S. HEADQUARTERS will be moved on March 1st to 21 Park Row, Room 47, from 117 Nassau street. The new rooms are larger and in a better building. We shall now be able to turn round, and the numerous interesting pictures and other things will be better appreciated. All the best theosophical books will be kept on hand for members and visitors to read.

ARYAN T. S., N. Y.—The meetings of this Branch have been well attended. Interesting discussions on Universal Brotherhood, Culture of Concentration, and other topics have been held. A paper showing why Adept Gurus, or Teachers, are not yet needed by the general run of theosophists, was read not long ago and will soon be printed in the PATH.

BOSTON T. S.—At the last election Bro. J. Ransom Bridge was made President, and Bro. E. I. K. Noyes, Cor. Sec'y.

LOS ANGELES, CAL.—THE SATWA BRANCH T. S. is a new one just organized here. Its charter is dated February 18, 1889; President, Samuel Calhoun; Secretary, Mrs. Elizabeth Hughes, No. 247 So. Spring Street, Los Angeles, California.

AN EARNEST THEOSOPHIST has begun to write suggestions for Discussions by Branches, and will furnish some for each month, to begin with the April issue of the PATH. We hope that all Branches will take them up and send us abstracts of each discussion, which we will gladly print.

Every man contains within himself the potentiality of eternal death and the potentiality of Immortality, equilibrated by the power of choice.

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

Every time the Hindu pronounces the word *Om*, he renews his allegiance to the divine potentiality enshrined within the soul.

People talk of the devil. For my part I have seen him; he was in my own heart.

The Higher Self knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, are not born again.

The eternal spirit is everywhere. Its hands, feet, eyes, head and ears are everywhere; it stands encompassing all in the world.—*Upanishads*.

OM.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis. . . .	Arjuna Theosophical Soc'y	1882	Albert J. Stiles	Elliott B. Page	P. O. Box 659
New York	Aryan T. S.	1883	William Q. Judge	Wm. C. Temple	P. O. Box 2659
Chicago	Chicago T. S.	1884	Stanley B. Sexton	Mrs. M. L. Brainard	861 W. Monroe Street
Washington . . .	Gnostic T. S.	1884	Dr. Elliott Coues		1726 N. Street
San Francisco . .	Golden Gate Lodge	1885	Theo. G. E. Wolleb	Allen Griffiths	Room 5, 13 Mason St.
Los Angeles . . .	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss L. A. Off.	Collado St., Station F.
Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97 Dexter Street
Boston	Boston T. S.	1886	J. Ransom Bridge	E. I. K. Noyes	46 Congress St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws	100 Dayton Street
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Mrs. A. M. Hatch	629 Fulton Street
Minneapolis . . .	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Julia A. Lovering	313 South 10th Street
Philadelphia . . .	Krishna T. S.	1887	Edward H. Sanborn	Miss C. A. Howard	1037 Walnut Street
St. Louis	Pranava T. S.	1887	Wm. Throckmorton	Howard Carter	501 Broadway
Santa Cruz	Purana T. S.	1887	Mrs. L. U. McCann	Dr. Wm. W. Gamble	Santa Cruz, Cal'f.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. John Shill	2722 Franklin Street
Grand Island . . .	Nirvana T. S.	1888	Dr. M. J. Gahan	L. D. Proper	Bloomington, Neb
San Diego, Cal . .	Point Lama Lodge	1888	Dr. Thos. Docking	Mrs. V. M. Beane	P. O. Box 1258
St. Louis	Esh Maoun T. S.	1888	(Private)		
Muskegon	Lotus Lodge	1888	(Private)		
Bridgeport	Varuna T. S.	1888	Dr. E. Kirchgessner	Mrs. Ida J. Wilkins	P. O. Box 1746
Cleveland	Dharma T. S.	1888	Wm. C. Rogers	Wm. E. Gates	236 Superior Street
Decorah, Iowa . .	Isis Lodge	1888	Warren B. Hill	Mrs. M. I. Riggle	Decorah, Iowa
Milwaukee	Brahmana T. S.	1888	Bryan J. Butts	Mrs. A. M. Wyman	421 Milwaukee Street
Los Angeles . . .	Satwa Lodge	1889	Samuel Calhoun	Mrs. E. Hughes	247 So. Spring Street, Los Angeles.