

Ā Ū M

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*.
Dust thou art and to dust thou shalt return.—*Genesis*.

THE PATH.

VOL. VIII.

FEBRUARY, 1894.

NO. II.

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

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

UPANISHADS ON RE-BIRTH.

THE above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense", because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence "to dust thou shalt return".

THE SYMBOLISM OF THE UPANISHADS.

II.

THE first part of the Katha Upanishad, if we have interpreted its symbols aright, taught the descent of Nachiketās—the soul—into this outer world, graphically described as the House of Death; its lingering there for three nights, which are the three times, past, present, and future, that condition everything in the House of Death; there confronted by Death, the prince of this world; the soul is offered three wishes, one for the past, one for the present, one for the future. The first is the quiescence of the past and the tranquil return of the soul to the source whence it fell into the “mouth of death”, the second, the secret of the three fires on the four-fold altar, or the three divine energies which underlie the four-fold world of manifestation, the world of the present; the third is the secret of the Great Beyond, that real world to which the soul’s true life belongs, and whence it has strayed into this House of Death.

The first two wishes have been already satisfied; the third is treated of in the second and third parts of the Upanishad, which we shall translate and comment on as before. In the second part, the speaker is Death the Great Initiator; not the body’s death, but the death of the lower self, which alone can open the doors of the Great Beyond. What lies behind that door is told as far as words can tell it; it is the eternal mystery, which remains hidden in secret, and everlastingly unrevealable for all who have not passed the initiation—or “new beginning”—of the death of the lower self.

[Death speaks:]

—The better is one thing; the dearer is another thing; these two draw a man in opposite ways. Of these two it is well for him who chooses the better; he fails of his object who chooses the dearer.

The better and the dearer approach a man; looking closely at them, the Sage discerns between them. The Sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

The better is what belongs to the real world, the Great Beyond. The dearer is what belongs to this unreal world, the House of Death, in whose gift are “wealth and length of days, the great treasure-house of the world, and the beauties with their chariots and lutes”; representative of the ideals of the lower self. The better and the dearer are the blessedness and the happiness, in Carlyle’s inimitable chapters of *Sartor Resartus* which speak of

the Everlasting No, the Center of Indifference, and the Everlasting Yea ; where with matchless vividness and power are depicted the death of the lower self and the new birth of the soul. These two, the better and the dearer, draw every man in opposite ways ; every man, that is, has the longing for Death's fair gifts ; and also the incipient sense of the Great Beyond, called, in its negative aspect, Conscience, but which becomes positive, as intuition and growing omniscience, when Death's Initiation has been passed through.

[Death continues:]

—Thou, indeed, understanding dear and dearly loved desires, Nachiketas, hast passed by them. Not this way of wealth hast thou chosen, in which many men sink.

Wide apart are these two minds, unwisdom, and that of which the knower says "it is wisdom". I esteem Nachiketas to be one seeking wisdom, nor do manifold desires allure thee.

Others, turning about in unwisdom—self-wise, thinking they are learned—and fools, stagger, lagging in the way, like the blind led by the blind.

The Great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other", he thinks ; and so falls again and again under my dominion.

The understanding of desire is the deep and irrevocable conviction, based upon the experience of innumerable lives, innumerable incarnations, that desire can never be satisfied ; that the gratification desired is never actually touched, but remains each time just one step out of reach. Like fruit under a glass case, the object of desire is never seized, but every effort towards perfect gratification is stopped by an irresistible barrier. The essential nature of desire is that it actually is never gratified, but every effort at gratification leads to another and this again to another. Every attempt at gratification is at once a disappointment and the father of a new desire. To this understanding of desire, which is the last ripeness of the lower self before it falls off the tree of life, must be added another qualification, the firm steady will, which, after the conviction of the futility of desire has been fully reached, gives effect to that conviction by checking the little children of desire, as they are born in the mind and run down through emotion into action. These three worlds, the world of mind, of emotion, and of action, are the "three worlds" which are to be conquered by the neophyte, and the first, that of the mind, must be conquered first. When this is done, the outward actions of desire, robbed of their motive power, will cease of themselves ; their continuation would show, not that the soul had risen above the body, of whose mere outward acts it was inde-

pendent, but that the first of the three worlds, the mind where the children of desire are born, was still unconquered and unclean. The delusion that a pure soul may accompany impure action is a part of that un wisdom which brings men "again and again under the dominion of death". Then Death speaks of the Great Beyond :

—That is not to be gained even for a hearing by many ; and, hearing it, many understand it not. Wonderful is the speaker of it, blessed is the receiver ; wonderful is the knower of it, blessed is the learner.

Not by a baser man is this declared ; but it is to be known by much meditation. There is no way to it unless told by another, nor can it be debated by formal logic.

The comprehending of this cannot be gained by debate ; but when declared by another it is dearest to a good understanding. Thou hast obtained it, for thou art steadfast in the truth, and a questioner like thee, Nachiketas, is dear to us.

That which many do not even gain for a hearing is the Voice of the Silence, the first glimmer of the inner light which shines in the soul and illumines the Great Beyond. Many who hear it understand not ; they follow the "promptings of conscience" blindly and haltingly, knowing not that this is the first gleam of the light that lightens the world. "The speaker of it" is the Higher Self, which brings the light to the soul ; the hearer of it is the soul which receives that light. The Higher Self is the "other that tells it" ; without being told by that other, it cannot be known ; but whenever the hearer is ready, the teacher is ready also ; when the soul is purified and reaches out toward the light, the light will certainly appear.

[Death speaks :]

—I know that what is called precious is unending ; and by unlasting things what is lasting cannot be gained. Therefore the triple fire was chosen by me, and instead of these unending things I have gained what endures.

Thus saying, and having beheld the fulfilment of desire, the seat of the world, the endless fruit of sacrifice, the shore where there is no fear, great praise, and the wide-famed world, thou, Nachiketas, hast wisely passed them by.

The lasting thing which cannot be gained by the unlasting is peace, which can never come from the gratification of desire, but only from the kindling of the triple fire, the three-fold Higher Self, of Being, Bliss, and Knowledge. The words "the fulfilment of desire" refer to Death's offer in the first part of the Upanishad. The seat of the world is the "Kingdoms of this world and the glory of them" ; the fruit of sacrifice or good deeds is the rest in Devachan—the shore where there is no fear ; all this, Nachiketas, understanding its unlasting character, had passed by

[Death continues:]

— But that which is hard to see, which has entered the secret place and is hidden in secret, the mystery, the Ancient; understanding that bright one by the path of union with the Inner Self, the wise man leaves exaltation and sorrow behind.

A mortal, hearing this and understanding it, passing on to that righteous subtle one and obtaining it, rejoices, having good cause for rejoicing; and the door to it is wide open, I think, Nachiketas.

“The Mystery, the Ancient” is the Higher Self, which for the unenlightened is hidden in the secret place, the beyond, above the ordinary consciousness of the soul; it is the ancient, because the Higher Self is the power which again and again causes the incarnation of the personality through a vast series of lives, and thus, as the Ancient of Days, it is endless both backwards and forwards. It is to be found by the path of union with the Inner Self, the bridge so often spoken of in the Upanishads. This bridge, which the disciple must cross by becoming it, is really the identification of the personality with the life of the Higher Self by perfectly following its dictates and assimilating its nature; by the perfect obedience through which alone there is liberty.

A mortal learning this obedience and understanding it, and then becoming himself the path by identifying himself with the law of the path, reaches that Subtle one, where is eternal joy and not that lower exultation which is merely the opposite of grief; this exultation and grief being the two sides of the lower, personal self, while joy and peace are of the Higher Self and have no opposites; for the Higher Self is beyond the world of opposites, heat and cold, sorrow and exultation, and the rest. As the law is always waiting for obedience, the door is always open.

[Death speaks:]

— What thou seest to be neither the law nor lawlessness, neither what is commanded nor what is forbidden, neither what has been nor what shall be, say that it is THAT.

That resting-place which all the Vedas proclaim, and all austerities declare; seeking for which they enter the service of the eternal; that resting-place I briefly tell to thee.

It is the unchanging Eternal; it is the unchanging Supreme; having understood that eternal one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man grows mighty in the eternal world.

The Higher Self is again defined as that which is free from the pairs of opposites; that which is neither the righteousness of the ritual law nor yet the unrighteousness of breach of that law; neither the performance of ritual nor its neglect; but a new life,

a new yet ancient being, above the virtue and vice of the ritual law, because it dwells in the Great Beyond, while the law of ritual is, at best, for this world or for Devachan. The Higher Self is also the resting-place declared by the Vedas, because it rests above the personal life, while the personal life goes through endless alternations of birth and death; as the Higher Self, being a facet of the Infinite One, contains within itself the infinite; he who has gained it possesses all things, and therefore possesses whatever he may desire.

[Death speaks:]

—The knower is never born nor dies; nor is it from anywhere, nor did anything become it. Unborn, eternal, immemorial, this ancient is not slain when the body is slain.

If the slayer thinks to slay it, if the slain thinks it is slain, neither of them understands; this slays not, nor is slain. Smaller than small, greater than great, this self is hidden in the heart of man.

He who has ceased from sacrifices and passed sorrow by, through the favor of that ordainer beholds the greatness of the Self.

Though seated, it travels far; though at rest, it goes everywhere; who but thee is worthy to know this bright one, who is joy without rejoicing?

The "knower" is again the Higher Self, which knows all things. It is the ordainer, because it is the will and power of the Higher Self which ordains the incarnations of the personality and directs the whole series, with a single purpose, from beginning to end; correcting one life and supplementing its deficiencies in those that follow. Though seated, though at rest, it travels far, from one end of the chain of births to the other; it is everywhere, in every birth, because it overshadows and ordains them all.

[Death continues:]

—Understanding this great lord, the Self, the bodiless in bodies, the unstable in stable things, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by cleverness, nor by much hearing. Whom this chooses, by him it is gained; and the Self chooses his body as its own.

He who has not ceased from evil, who is not at peace, who stands not firm, whose emotions are not at rest, cannot obtain it by understanding. Brahman and Kshattriya are its food; its anointing is death; who knows truly where it is?

This final clause reiterates the truth that through the death of the lower self, and perfect integrity, and through these only, the path to the Self can be known; that Self whose food is Brahman and Kshattriya—knowledge and power; and whose anointing comes only through the death of selfishness. When selfishness is dead, then that Self chooses the purified soul, which gradually becomes one with it, in the resting-place which all the Vedas sing.

C. J.

HYPNOTISM.¹

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have con-

¹ This article was originally written for the N.Y. *World*, at request.

vinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent

from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it?

This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating^g also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned, no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practices true ethics based on the brotherhood of man. Ethics of the

purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

WHAT PROOF HAVE WE ?

MR. CHAIRMAN, *Friends*: Before entering upon the question of the evening I shall ask your permission to make use, temporarily, of the pronouns "you" and "we". By the use of the pronoun "you" I shall for the moment designate persons outside the Theosophical Society, who might or might not be enquirers about, or interested in, the Eastern Teachings. By the use of the pronoun "we" I shall designate all members of the Theosophical Society, and I will beg you to remember that I recognize in reality no such distinction; that I make use of this nomenclature for the purposes of clear illustration only, and that experience has shown full well that there are many devoted Theosophists who have never heard that word, and many using the word who have not even grasped the outermost significance thereof.

The question of the evening is "What proof have we?" Now this question is being asked daily more and more, is pressing upon us from all sides. For this reason, before entering into any argument as to the nature of proof itself, I wish to examine into the bearing and the reason, in short the justification, of this question; I wish to see what reason there is in its being put to us at all. And above all it is necessary to know *why* it is put to us and who are the persons who bring it forward. For at the very outset of his entrance into the Theosophical forum (and by "forum" I mean that place wherein a man may speak of his convictions—and be heard), the Theosophist finds himself almost immediately confronted by this question of proof. Too often the question converts the forum into the arena; the place where the combat as if for life, or for that which is dearer than life, goes on. The rightfulness of this question naturally becomes our first concern. When we speak of our belief you press up to us demanding this

¹ Address to Blavatsky T.S., London, by Mrs. J. C. Keightley.

proof. What right have you to make that demand? There are two things which constitute a man's right: first, there is his need of a thing—his real need; that constitutes a right in the eyes of any moral community; *secondly*,—and a bad second,—there are the rights of custom. Let us examine the lesser rights first, viz.:—the rights of custom.

Are you accustomed, then, in your daily life to demand the proof of things before you can accept them? Do you demand proof of the purity of the water you drink, of the food you eat, of the financial investments you make? On all these depend health, life, immunity from care. Do you go to the root of each subject, examining each for yourself, or do you take the asseveration of one or another expert on the subject? You do examine, I know, but do you examine to the very root? No! What journeys, what expense, what knowledge would that not involve! Hence the custom has arisen of accepting the verdict of an expert number of our fellow beings upon such points: each such person is supposed to have examined more or less into the subject, though he may or may not have done so. Have you ever heard the story of the aged gentleman who determined to take nothing without absolute proof and who was therefore found at midnight still longing to partake of his early cup of coffee, usually taken before rising, because the busy chemist called in had not yet had time to decide whether milk, sugar, and coffee were pure? Would you not, then, be quite as belated in your daily life if you were to undertake to obtain unimpeachable proofs for yourselves? It has hence come about that you believe many an improbable thing without proof. You trust your friends, your wives, your societies, your churches, your scientists, yes, even your theologians, at times, without proof. It would be rare to find a man who would admit that he did not believe the world moves round the sun, and yet what *proof* has he of that? None. He has not even the knowledge necessary to obtain the real proof, that proof which is found alone in a man's own experience. In the same way he has accepted the presence of life, or lives, in the air and the water. He has accepted many a problem, many a discovery in this scientific age; he feels that to deny these would also make him a laughing-stock. And if we ask him "What proof have you of this or that?", he gives us in reply some well-known name. To such a point has this practice been carried that Prof. Tyndall said some years ago in the United States that in his belief the testimony of a number of veracious witnesses constituted ample proof. We can give you this, and the world-known names besides

if you will, in support of Theosophy, but you would not accept; you probably would laugh at it. In our opinion you would be quite right in doing so. Nevertheless I point out to you that in thus meeting us at the outset with a demand for proof, you are setting up as a right that which you do not ask of any other department of the world's knowledge, except in a very few rare circumstances which I shall specify hereafter. To take up another point of the subject; not long ago I met a gentleman well-known in all English-speaking countries as a literary man of wide and varied accomplishment. He spoke to me of certain matters in which I felt deep interest. So deep indeed was this interest that later on I said to him "Can you give me any proof of what you advance?" What was his reply? It was this: "I did not ask you to believe the statements I was then putting forward, as matters of interest, of conversation, of what you please; I repeat, that I did not seek your belief, consequently you have no right to ask proof of them. Proof may only justly be asked of a man who is endeavoring to secure your adherence to what he puts forward".

This I believe in the common tenet. Consequently, the Theosophist, young or old, educated or non-educated, wise in experience or just entering upon that experience, official or non-official, has an entire right to put forward his belief with all the eloquence and earnestness he can muster to the task without laying himself open to any charge of dogmatism, without giving you any right to demand his proofs. In order to be dogmatic he would have to make two assertions. (a) "These are the lines of my belief and I will never alter them, never enlarge them; they shall never grow fuller or wider than they now are. (b) I insist upon your accepting this present statement of mine as the only truth". If he have not unmistakably done these two things, he triumphantly escapes the charges of biased minds who see dogmatism in his earnestness and narrowness in his eloquent definition. I think if you will follow out these lines it will be plain to you that custom does not sanctify this demand so, pressed upon Theosophists; no, not even that hallowed Custom which has been erected as a goddess in our midst but which changes her fashion and face with every year. Even the legal rule demands that the accuser, the challenger, shall prove his case.

In coming to a man's *need* of proof we touch upon deeper ground. I do not mean to say by this that the need is deep in every man; as we have in fact seen, it rarely is so. But let us suppose a man who has gone forth from all accustomed modes of thought, self-banished, as it were, from the normal realm of

mind. Hungering for food, food for that man who is "the man that was and is and shall be, for whom the hour shall never strike", he comes and asks us "What proof have you of these things?" To *his* need we must perforce turn a compassionate ear. And yet, how little can we do; for, look you, we are not divided from him in thought, or heart, or experience by any will whatsoever of our own. It is the mere fact that we have touched what he has not touched, that we have seen where his eyes were closed, that we have heard while he listened to another voice, it is this fact which makes the difference between us. It is not a difference of higher or lower, of greater or lesser knowledge, of superiority or inferiority; it is simply the difference of experience, as colorless as the difference between rates of vibration; we have evolved to a different point, or by differing means, and our conclusions vary from his because the content of our consciousness varies from his. But in a moment, in the flash of an eye, he may see all his past by another light, by the inner light, and may find himself transported much further along the great evolutionary path than we ourselves now are. All our knowledge is relative, and where a point of time makes up the situation, another point of time may alter its uttermost foundation.

When, further, a man has a real need of anything in this world, what does he ordinarily do? Let us suppose that he wished to ask of a chemist, of the shoemaker at his awl or of the miner shut out from daylight and health in his pit; what would happen then? We can fancy him going to the miner and saying, "I want proof of the geological strata in which your ore lies; proof that yours is the proper method of excavating: proof that this ore which I see at the mouth of the pit has really been brought up by you and by no other and from the place which you describe". What is the answer? A jeer and a curse, perhaps. Or perhaps a question, "Are you a miner? If you be, come on down and see for yourself". And if you are not, a further jeer. So with the shoemaker. He shows you his finished article; but if you ask him to demonstrate to you that it was made precisely so and so, from the skinning of the dead beast and the tanning of the leather up to the final fashioning that fits for it the child's dainty foot, a stare of surprise will be the least and the most courteous reply you can expect. Or fancy yourself entering the laboratory of Crookes or of Tesla or Edison and demanding proofs of his latest discoveries. Let us again take the Artist, the Sculptor, or any earthly creator you may choose, into this conclave, and let us in fancy ask him for the much-sought-for proof. They may show

us the finished thing; they may demonstrate all its parts; is that proof? No! No!. How do we know that it was made as they say; by the methods they describe; with the materials they claim; under the conditions that they assert? We would have to obtain their formula, or what science calls their working hypothesis, we would have to take that home with us, and, securing just the same conditions, just the same materials, work out by their methods, duly prescribed, to their exact results. This being so, the first question they would ask of us is this, "Are you a man of my trade?"; and finding we were not, they too would turn aside from us with a more or less courteous putting-off as the case may be. It is clearly evident that every man who has attained, in any department of life, knows one primary thing, and that is, that no man can understand those results which are *his* proofs unless he also knows the working hypothesis and has experience of the trade.

What I am coming to is this. In order to have your proof, you must work for it. In all this great universe there is no proof obtainable except by work; whether work of the body; work of the eye; work of the mind, that great overseer which sums up the results of all other classes of work; work there must be or proof there is none. And, speaking for myself, I honor, I may say I revere, the man or woman strong enough, patient enough, determined enough to get proof. For the only proof lies in man's own experience. There is no other that does not melt away like the hoar frost on the mountain, like the foam dashed from the turbulent sea.

It thus comes about that the attitude of the Theosophist, or indeed of any really thinking person, is the attitude imposed by Nature herself. To know a thing you must be it; you must have experience of it. When the Theosophist quotes from the Christian Bible those most occult words, "Lead the life if ye would know the doctrine", he is not putting you off because of any lack of proof of his own, because of any want of power of speech or eloquence, because he cannot point out the work, the method of work, or the way. No; he is uttering one of the eternal verities, and great Nature herself sustains him. Experience you must have, before you know a thing in its depth and breadth and length. In matters of the mind this experience may be purely mental, as in matters of sympathy; but mental experience in certain souls is at once the most objective and most evident of all experiences. Hence when you ask us for proof we know well that you are asking what you ask of very few. We know well that

you rarely put your theologians or scientists or great artisans or inventors or mechanics or laborers—no, not even your statesmen or your women—to this test. Nevertheless, the true Theosophist, recognizing that he is in part his brother's keeper, will not return the answer of Cain, who cried "Am I my brother's keeper?", but, on the contrary, he will meet you with a fact in nature—the fact that you must work for your proof even as he worked, and that without such work the facts which he may offer will never become an integral part of your experience, will never be accepted by the thinking man within you as a truth in which he has part.

And now let me ask, What is proof? In Western lands there is a maxim, "The law is common sense." Let us, then, have recourse to this embodied common sense in order to make out our reply. Last week I asked one of the ablest barristers in London for a definition of proof. After a little puzzlement he said that the best reply he could make me would be that proof was "evidence sufficient to satisfy the Court." That sounds well; but Courts vary. There are some inquirers who assert that the production of phenomena would be sufficient proof of all the teachings of the East. This reminds us of the tale of the two Rabbis, the first of whom was endeavoring to prove to the second that he knew more of the Supreme Being than his friend. In proof of this the learned Rabbi No. 1 offered to cause the walls of the temple where they sat to fall down. The second Rabbi placidly remarked: "Friend, that would prove that thou didst indeed know how to cause walls to fall down, but it would prove nothing else." Moreover, a law of the human mind very often commented upon would render such phenomena valueless. I am again reminded of another tale, the newest parrot story as imported from America (with the profanity discreetly left out, for the parrot not being intentionally, or, as we may say, consciously, profane, I think this little attention is due to him in a Theosophical Lodge). My parrot lived in a shop of a seller of fireworks, and was used to seeing very brilliant specimens of coruscations set off for the benefit of intending purchasers. These gave him great delight. In fact, he became quite hardened to them and began to regard them with an air of cynical and accustomed habit. One day, however, the shop blew up; the parrot found himself landed in a distant and barren field, minus his feathers (for he did not take his wardrobe with him on that rapid journey). Scratching his naked head with his bleeding claw, he exclaimed: "Ain't it wonderful! What *will* happen next?" This attitude is that of the phenomena seeker

who, witnessing more and more, desires the repetition of the same experience over and over, but a little stronger each time; as witness the Spiritualists, who with all their remarkable phenomena have built up no real philosophy. But I will not take up your time by enlarging further upon this head, but shall be happy if anything I may have said will serve as a text which you can follow out in your own mind. And to those to whom the whole discourse may appear dull I would offer a prescription embodied in two of George Herbert's most exquisite lines addressed to the Church-goer:

"And, if the preacher weary,
God takes the text and preaches patience."

I am quite sure if you learn patience, Sovereign Patience, from my discourse, you will have learned a virtue greater than any I have within my gift.

Since, then, we find that phenomena are not proof, the nature of proof still remains unexplained. What proof does the Law offer? In almost all cases witnesses come forward and detail the narrative which Court and Jury hear. Take, for example, a murder case. Is the murder shown? No! Is it described? Not always. A tale is told by more or fewer witnesses. Told to whom? To what? To the minds of the Jurymen and the Court, and the Mind, the eternal witness, hears, weighs, sums up, judges, condemns or sets free. Here, then, we have the Law. The oracular embodied common-sense of the land recognizes that proof is subjective and not objective, and that the mind of man is the sole arbiter, the sole judge, and that the evidence upon which he makes up his verdict is evidence cognizable by the mind of man alone, valid to him alone; that mind is indeed the power behind the throne. For, mark you, if the minds of the Jury differ in any case, the Jurymen in the minority who have not seen the case from the standpoint of the majority acquire no condemnation therefor. They are not reproached—not justly reproached, at all events, because they have not seen the case as others do and have not derived the same conclusions from the same evidence. All that is said is that their minds have not acted upon the evidence normal to the majority. And yet even in the history of the Law these minorities have proved to be right with the passage of time. Innocent men have been hung on the verdict of a majority. Take another point: the Law itself recognizes the constitutional inability of two or more minds to see an event alike. Bribed and perjured witnesses always tell the tale exactly alike; by this peculiarity the Law recognizes them. Veracious witnesses, being so many different

minds, have each seen a different side of the occurrence. And in this guise we have the Law itself unconsciously acknowledging that every mind is at a different standpoint of evolution from every other. In this lies the reason why each person must gain his own proof through his own experience. To what, now, do these facts lead us? To this: in this highly civilized day, in our *very* Christian countries, you will take the life of your fellow-beings on subjective proof when you will not for one instant receive the same as valid at the hands of your fellow Theosophists.

If, then, the Theosophist chose, as I doubt not he would choose, to disregard the peremptory nature of this demand for proof and the fact that it is seldom asked except for argumentative purposes, which, as everyone knows, end in mere contention; if he chose, I say, to give serious attention to the question, his natural reply would be this: What is that for which you demand proof? Is it for the whole bulk of Theosophic teaching? Is it for the existence of Masters? Is it for the reality of phenomena? Now of the latter question I think we have already disposed, but there is one thing more which might be said, and it is this: If you are not yourself master to some extent of the laws lying behind nature, or operating through nature, you do not know whether any phenomena which may be produced before you consist in (A) mere mesmeric or hypnotic phenomena causing you to see what has no temporary existence at all, or (B) the actual phenomena in which something has been created by the use of occult or hidden Law, which something did not exist in objective form at all before. It is thus clear that only to the Adept, who needs it not, can valid proof of this kind be given, and that those who ask for it are ignorant in the deepest sense of ignorance. To be ignorant and to know it is a depth; but to be ignorant and not to know it is a greater depth still. Now again, as to proof, as to the existence of a Great Lodge or Hierarchy of Wise Beings. On this I purposely touch very lightly: and I may say, indeed, that if any one came to me saying that I had published my belief in Theosophical teachings and were to ask "Have you any proof?" I should reply: "For myself? Yes! Certainly I have proof. For you? No! For you I have none at all." You would mistake if you were to call this pride on my part. The reply would arise wholly from the knowledge that no man can in any sense be the savior of another man. Each man must arise and must get his own proof, with the help, perhaps, if he be working, of his fellow-workmen. But of proof as to the existence of the Elder Brothers of the race, I may permit myself to make one very common-sense remark, as

it appears to me. Reverse the case. Say that I am living in Thibet and that I am asked as to the existence of certain living, very prominent, very highly evolved and able men, residents of America, but who have been known to visit other lands. I tell the Thibetans of these men; they ask for proof of their existence. I show pictures. They are not proof. I show letters. They are not proof. I call upon other men and women who have seen them to testify. Their word too is denied. I point to the religious and other books of America to show that a knowledge of these men has existed for a long period of time. This too is not proof. I call upon our learned men, who admit that the existence of such highly evolved men was always part of the belief of the residents of the country. My Thibetans shrug their shoulders at this mass of testimony and remain unconvinced. And any one of you, if you were standing by me, would no doubt say to me, "In heaven's name why not leave them to their ignorance?" Now this is precisely what I should do; in fact, I should never have proceeded so far as this imaginary picture points out. And why? Because it is part of my experience that no one gets any living proof that way, and I should not waste my time in attempting the impossible. It is not that I know more than the supposed inquirer. It is that the content of my consciousness is not the content of his consciousness and never can become so by any effort of mine. He will have to live and work and get the proof himself, as I did, if I have it at all. And when we add to this fact, that the proof of a man's being a Mahatma or Great Soul has to do with the interior and mysterious processes of the soul itself; that the soul alone recognizes the Great Soul; that such a Being is first met upon the plane of soul, and there only at first; I think you will concede that this subject of proof becomes a very difficult one, and that you must be content to leave me to what you may, if you please, call my delusions; or else you may accept the working hypothesis of living the life if you would know the doctrine, and work out thereby the matter to its ultimate conclusion. For other means than life and work there are none. Other proof of the existence of Great Souls, mastering the bodies in which they dwell, having communion with mankind travelling in pain on the one hand, and with the great boundless freedom of spirit on the other; other proof, I say, than that your soul first touches Their souls, there is none. There never will be any other proof until you have first mastered that truth and have learned to know the intangible eternal presences by a proof more sure than the presence of evanescent form.

Or, again, the proof asked may be that of certain fundamental propositions of Theosophy, such as those laid down in the Secret Doctrine. These are first, the existence of a boundless, eternal Principle of life; second, the universality of the law of periodicity, or Karma; third, the spiritual identity of all souls with the Over-soul. Such proof can be sought, and can, so far as my own experience goes, be found in every department of life. I admit that in this so-called scientific age the merest weaklings are so inflated with the rabies of science that they think they must have scientific proof of everything, and hence would deny what may be called proof by analogy. Science herself, laboriously great but often true, treats us no better. But permit me to take a case in point, an illustration from a lecture recently delivered in this hall on what are called "The Lives." In that lecture it was shown that science demonstrated certain action and reaction always taking place in the unit, as it is called, of protoplasmic matter. It was also shown that this series of action and reaction was precisely the same as those given in the Secret Doctrine relative to the action of the life-principle in regard to the Solar systems, worlds, man, and even the constituent cells of his body. Now, as I say, science would refuse us the right to this proof by analogy. But let us see if we cannot wrest it from her own utterance. For what says science further, after postulating this unit of protoplasm and definite actions and reactions taking place? Science shows at once this fact, that the whole visible universe is built up of a series of just such units. In this conclusion, then, she herself gives us that proof in regard to the universe to which we have laid claim. Or take another case. In the same lecture it was said that protoplasm, the basis of all life, was built up of certain well-defined chemical constituents, but that if you put those constituents together in their exact proportions, living protoplasm would not result. What would be absent? Life would be absent. The scientist claims that there is no such thing as life *per se*, life in itself. But may we not fairly claim that if the absence of life or motion prevents this chemical structure so carefully builded up after the living model, from being alive, it is a fair conclusion that there is a something called Life whose absence makes the difference between a living thing and a dead thing, as science uses the terms "life" and "death." I speak advisedly of the terminology of science, for to the Theosophist Life and a change in the modes of Life alone are known.

Going thus rapidly over the whole ground of proof, what I would finally suggest to my fellow Theosophists is this: The

proof that is wanted is proof of the great spiritual side of life and that which in all directions underlies the visible and material. Now the proofs of life are everywhere. They are found in all occupations, in all departments of life, in all sciences, in all arts; they are best found in the beings of whom life itself is composed. Take, for instance, the question of evolution, that great moot-point which is said to have been the chief among the discoveries (re-discoveries I should call them) of this century. You may find it everywhere. You may find it in statecraft, in the tendency away from warfare and towards arbitration. You may find it in the trades, in the tendency away from monopoly and towards co-operation; yes, even in the limited co-operation of monopolists, which is its most dangerous form. You may find it in education; in the tendency, growing greater every hour, to give the same advantages to both sexes. You may find it in theology, in that these later days have seen the study of comparative theology, in part adopted, in place of that method where a man learned only his own form of belief and, at most, the best argument of other schools, in order to be able to refute. You may find it in the industrial life of cities; in the custom, growing daily greater, of embracing the sale of all manner of goods in one shop, instead of employing that shop as a place where only one species of goods could be obtained. You will find it in the drama, which, opening at the beginning of the century with the statuesque method of the Greek stage, and passing through the romantic, the melodramatic or intensely real, the ideal (as in some plays of Tennyson and others of his school), has finally culminated at the close of the century in a school of playwrights who show all the situations of life arising out of and caused by the complexities of character of that thing painfully created, life after life by man: I mean, the heart of man itself. That heart has built up the whole of life about us. It is responsible for all the strange alternations, struggles, differences, and tragedies of life. The latter-day dramatist has seen it; the prophetic seer has sung it for centuries also. If you turn to music, if you turn to painting, evolution is still plainly discerned. If, then, Theosophists wish to point out such proof relative to the ancient Eastern beliefs as may serve as sufficient basis for a man to begin to work upon, let them turn to the various departments of life and demonstrate the first faint clues of greater riddles in them. Not a mother among her children, not a workman by his bench, not a photographer spreading his film ready for the transforming fingers of the light to create some radiant image and cast it out of space upon the glass, not any man

or any woman working anywhere but can bring some material from his or her place of life with which to build broad and wide the base of this universal temple which we can and will raise to the skies. Do not look abroad in things unknown to you for proof; seek that proof of the building spirit, the living spirit, the unseen all-powerful workman, in the Life of which you are part; and having discerned Him behind his customary mask, bring to us the faithful image of that which you have seen. The mother, observing the birth of character with the child, watchful of the development of the mere animal mind, joyous discerner of the first unfolding of the immortal soul, can put together argument for Reincarnation, for the belief that the strong character already shown in infancy—character dissimilar to that of all the ancestry perhaps—has been moulded by many a prior life. In the inter-correlation of forces, the behavior of energy, its conservation and interaction, the scientist can find still other proof. When the microscopist can find no bacteria present in a speck of matter placed under his most powerful lens, the photographer, preparing a plate sensitized to the action of the rays of the ultra-violet only—the unseen rays whose action and existence can only be demonstrated by chemistry—the photographer, I say, photographing by these rays, produces pictures of living and moving bacteria to which the wonder-revealing lens was blind. The astral ray revealing the lower astral forms—is it not a fitting sequence? And H. P. Blavatsky said that the greatest proof of occult theory would be found along biological and chemical lines. The schoolboy reads in his Natural Philosophy the first law of motion: “Action and reaction are equal and opposite in direction.” It is true of emotion as well. And it reveals the Law of Karma. H. P. Blavatsky pointed out the path. We should each seek to give our own proofs. No more is needed. No more can be asked. The proofs lie within yourselves; your daily acts fecundate them, your lives are their heralds. You have but to speak them. There is not one of us from whom all the rest may not learn something of proof, were that proof but brought before them. And is it not a duty which we owe to our belief, to demonstrate the real amplitude of its base?

Or perhaps it is proof of our ideals that men ask. What kind of proof, think you, would hold good of an ideal? I can conceive no other proof than its action upon the life. Were I asked, “Who are these men who have attained in ever so small measure to some proof of these great truths?” I would make answer thus: They are those who have looked upon a far star beyond the tem-



pest. They are those who have worked and toiled and waited, who being crushed have arisen, who having fallen have struggled and have arisen again and again. They are those who have done this for the sole and pure sake of the realization of an ideal which assures them that the salvation of one is inextricably bound up in the salvation of all. They are those who have seen the mighty image of Unity and Harmony far beyond the contemplation of the mere mortal mind, and who work on towards it regardless of themselves, caught up in the glory of that immortal ideal. For the proof of a man is his life. The proof of an Ideal is its life in the soul.

FACES OF FRIENDS.

CLAUDE FALLS WRIGHT was born September 18th, 1867, in Dublin, Ireland. His mother is an English woman, a member of an old Cheshire family. His father was the nephew of a well-known Crimean General named Falls. He was educated at the High School in Harcourt Street, Dublin, where many well-known Irish theosophists were also taught. Preparing to enter the Civil Service in England he passed one grade, but while waiting for an appointment became an accountant in an Assurance Company. When he was eighteen years old he entered the Royal College of Surgeons to study medicine, but had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention and he went over to London at the age of twenty to see H. P. B., afterwards asking her to advise him about going to India, to which she replied, "Do not go, but come to me and I will teach you", but saying he must first form a Branch, if possible, in Dublin. Acting on this, he gathered persons together, and finally a Branch was formed, which was opened by Brothers Judge and A. Keightley. Since then he has devoted himself entirely to the Society.

He was with H. P. B. for three years, and beside her at the time of her leaving this earth. At one time he was one of her secretaries, and at another time manager of the Duke Street Publishing Company, now the T. P. S. Almost every picture and ornament in H. P. B.'s room he put up at her request, as well as constructing many of the shelves for them. During the first and last visit H. P. B. paid to No. 17 Avenue Road, next door to the Headquarters, she leaned on Brother Wright's arm as he showed her around the place, and at the time of her death he knelt beside

her holding her left hand, and as she passed away took the ring from off her fourth finger. For a long time he was also Secretary of the Blavatsky Lodge in London. After the death of H. P. B. he came to America, arriving in New York seven months to a day after that eventful hour. Since then he has been traveling about the United States, as far north as Minneapolis and south to New Orleans, working at the Headquarters in Madison Avenue when in the city of New York. A great many members of the Society are now personally acquainted with Brother Wright, and his efforts for the Branches have been productive of great benefit, not only to him but also to the organization. His efforts in the Theosophical field in America entitle him to a place in this gallery, as he has visited most of the Branches on the east coast and far to the west, lecturing in the cities visited to large audiences and helping all centres in plans and organization for the purposes of further study. His work in this direction is invaluable and not only is his coming looked for, but constant calls are made for visits. Although Claude Falls Wright is young he has an ancient look due to a slight baldness; his voice is pleasant and insinuating and his birth gives him that touch of humor which enlivens the dullest subject.

PLOT AGAINST THE THEOSOPHICAL SOCIETY.

IN the issue of this magazine for July, 1893, we gave a hint of the conspiracy against the Society, and now will outline a little more. The plot extends from India to America, taking in *en passant* what enemies it can find in Europe. A Parsee in India gave as many private and confidential papers as he could procure, meanwhile professing love of humanity. These were sent to an American citizen on the Pacific Coast who is engaged in the task of collecting all sorts of matter consisting of old tales and secondhand statements so as to put them in a book to be mis-called a history of the T.S. Such is the present title, though it may be changed later on. The price cannot be given as the size is not known. The value of this collector's historical faculty can be gauged by the following extracted from the English paper *Light* of December 9th, 1883. Speaking of H. P. Blavatsky he says:

The opponents of Madam B. in India were very anxious to have the matter tested in the country and did all they could to have it legally determined ; but Madam and the Theosophists could not be induced to go into court. On the very day she was to be subpoenaed as a witness by the opposition she left India and never returned thereto.

Almost precisely the reverse of this is true. Madame Blavatsky was most eager to bring prosecution for libel against the slandering journals, so eager that at first all remonstrance was powerless. It was represented to her that no Court could be a fitting resort for decision in cases involving Occult matters, and that every attempt would be made by counsel to throw ridicule on the topics most sacred to Hindus. She was at last only brought to relinquish her purpose by Col. Olcott's assurance that he would resign the Presidency of the T.S. if she persisted. (*Theosophist* of July, 1891). Hence no suit was brought and no witness subpoenaed. Imagine the value of a "History" composed of items with quality like the above! It takes more than purchased titles to make a historian.

A number of private letters and some fanciful imitations of such will be used in the book in order to show the members of the T.S. as fighting like a pack of wolves for place and power. There is a slightly comic effect in this upon any one who knows the T.S. as it is. There are no salaries, no imposing offices, no popular homage, no opportunity for self-aggrandizement. Theosophy being opposed to conventional beliefs, the more prominent the Theosophist the greater the odium he receives. The real consequence of official station in the T.S. is hard work, and it seems singular that men should wrangle and fight for that!

In truth, the calibre of soul which fits men to pursue the business of getting private letters from those receiving them under seal of confidence, and then using them to misrepresent and belittle the living and the dead, is not such as to lead to fame or even general esteem. The burrowing animals do not rank high among fauna. As the plot goes on, other details will be made public, for there can be no possible objection among Theosophists to swell the publicity which ensures contempt for vilifiers, but as yet it has not a very formidable appearance.

Some newspapers and certain organizations aid this plot indirectly, all claiming to be working for the good of the race. The Psychological Research Society is one of such. It frequently occupies itself with discussions of old private letters written by H. P. Blavatsky in order to show her as an imposter, though in trying to do this they arouse the presumption that she must have had unlimited means and innumerable agents in all lands who were in

all sorts of governmental offices, and also that she outranked most men of the day in her personal knowledge and memory.

This can do no great harm. In one case lately at a dinner where the agent of the P. R. Society was, in New York State, he retailed many things directed against her and the T S, and then the company requested Brother Harding, who was present, to tell them all he could of Theosophy. So there the vituperation resulted in a whetting of the minds present for Theosophical food. In India the *Times* prints letters not signed with real names that attempt to show Annie Besant on the brink of a cataclysm that will shatter her life and show her what a dupe she has been of the present officers of the T S for which she works. But she goes on unmoved, rousing up all India, so that the people begin there also to adore her; and knowing herself whereof she speaks, this branch of the attack is of no avail. It encourages Theosophists, while it must be rather depressing to the conspirators to know that one of the Governors in India asked Annie Besant lately to draw up plans for reform and educational work among the Hindus, requesting her as an F. T. S. to stay there and carry them out. This is not a fiction, like the basis on which the plot rests. So we may keep all our courage undiminished.

OF FUNDS AND PROPERTY.

IT was thought by some at one time in the history of the Theosophical Society that a society fund was an indispensable prerequisite to the growth of the movement. This was a natural idea to a Western man because most of the achievements of the West are the result of the use of money, but if one has a good knowledge of human nature and remembers what has happened in other organizations it must be evident that, while money is necessary in order to get bread to eat, it is not entirely necessary for the work of the Theosophical Society. The Roman Catholic Church is probably the most powerful religious body, controlling vast sums of money and owning the best property everywhere, but its great achievements have been in the line of fostering dogmatism and chaining the minds of men; its latest one a few months ago consisting in compelling St. George Mivart, who is a Roman Catholic, to recant what he said in a prominent review tending to show that eternal damnation is impossible. The Meth-

odist and other Churches of the dissenting side of Christianity sustain large missionary enterprises for which they get millions of dollars from their adherents, and the result is that they pay the salaries of many missionaries, enabling their secretaries at home to accumulate money, produce but few converts abroad, and keep up the breach in brotherhood between the East and West by fostering the idea that the heathen are unregenerate and damned. If the Theosophical Society as an organization had always possessed a fund and property, there would always be those who, moved by selfish motives, would struggle to gain possession of the money and the use of the property for their own benefit. But without a fund belonging to the treasury, the Society has steadily grown in influence and numbers. This is because instead of money to fight for we have had an inspiring ideal, and instead of corporate funds to work with we have had devotion which causes the members to use in the work of the organization their own private means untrammelled by the treasury rules. Thus the Society is poor, and it is sincerely to be hoped that it will always remain without a fund as a temptation to the cupidity of man.

The Headquarters in America, situated in New York City, is a piece of property the title to which is vested in the local Branch, which is a corporation formed for the purpose of holding the property. It does not belong to the Theosophical Society, but it is devoted, under the same spirit of devotion as has moved all true Theosophical workers, to the uses and the benefit of the T. S. The Headquarters in London belongs also to a body of persons, not to the Theosophical Society. Exceptionally, the Headquarters in Adyar belongs as a centre to the Theosophical organization as a whole. It has been said by some that all donations, all legacies, all bequests of property, all general acquisitions of all property for the T. S. work should be to and for the Theosophical Society as legal beneficiary, but with this view I for one cannot agree. The funds that are used in the work, outside of the necessary funds belonging to the various Sections and spent during the year should remain the property of private persons who devote them to the uses of the Society freely and in whatever direction their conscience permits. If we accumulate a large corporate fund we will also accumulate around it those human beings who unconsciously as well as deliberately conceal their motives, who ask to be allowed to work so that they may be paid, and who as members of the whole body owning the fund might have a right to demand its division. May Heaven defend us from such a state of things! If persons have money which they desire to devote in large sums to

the Society's work, they should either use it themselves in the lines of that activity or deliver it over to such devoted workers as have shown that their guide in life is self-sacrifice for the whole.

Take a few concrete examples. In the American Section, for instance, salaries are not paid, unless you call board and lodging a salary to certain persons who are without means. There are workers in the official departments of that Section who spend their entire time from early morning till night, and all the money they can spare over their actual necessities, in toiling for the Theosophical Society without a salary and at the same time giving out of their means to the needs of the work. In England it is the same. There Mrs. Besant and others work unceasingly for the Society, she supporting herself and contributing all that remains of her earnings to the needs of the Society. H. P. Blavatsky did the same. Col. Olcott did also and is still doing it. Thus in every direction the real lasting and beneficial activities of the Society are carried on by those who, willing to work for it, do not ask a salary; and those of them who possess means do not wish to be trammelled by rules and regulations relating to a general fund which will always be source of annoyance and a temptation to the wicked. In our history of many years we have had this proved in the case of a treasurer in India who, having the small general funds under his control, stole all that he could lay his hands upon. He was but a mortal thrown into the midst of temptation. If the money were his own and he were working in the Society with it, he would not steal it for he could not.

We ought not to encourage large donations to the treasury, but should spread abroad the principle that private means should be liberally given to the tried ones for use in their discretion when the giver does not know how or has not the opportunity to use it himself. Let them do as has been done; just as one man gave H. P. Blavatsky \$5000 for the Girls' Club at Bow, London, for which it was judiciously used by Mrs. Besant as agent; or as another gave a large sum to help start a headquarters; or like another in giving the money to print quantities of tracts and pamphlets; or as another who paid over from time to time to an official enough to sustain a well-tried, devoted, but penniless worker in further hard travelling and speaking for the Cause. In this way devotion becomes more valuable than millions of money; those who are capable of speaking and writing but have no means will be enabled to go on by others who, favored by material fate, have a surplus. But make a large treasury fund, and then no barnacle or drone could be shaken off once it had fastened on the

old ship, because he would have a voice in the management of means. Again, those captious, suspicious persons who always know the date of a penny or the number of a bill would harrass those who had the spending.

Again, our poverty and lack of earthly applause and reward have saved us from cranks and sectarians who, subliminally attracted by wealth, would prate of doctrine and duty while they stood guard over the cash-box. In the strength of our ideal and devotion is our power, and that work which is done without reward or the hope of it and without the blighting influence of a debit and credit account goes further and lasts longer than any which is given as return for a money consideration.

REINCARNATION IN JUDAISM AND THE BIBLE.

THE lost chord of Christianity is the doctrine of Reincarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church—Origen—no doubt believed in the doctrine. He taught preëxistence and the wandering of the soul. This could hardly have been believed without also giving currency to reincarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where? would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reincarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy odd disciples were not in the deepest ignorance. Some of the disciples were, presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the Zohar, the Talmud, and the other

works and sayings of the Jews, all of which built up a body of dogma accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John or Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reincarnation or "coming back", and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of moment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell in another body with them. The Christians have no right, then, to excise the doctrine of reincarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born and to whom he said unequivocally he came as a missionary or reformer. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that "all souls are subject to revolutions". This is metempsychosis or *a'leen b'gilgoola*; but it declares that "men do not know the way they have been judged in all time". That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The Kether Malkuth says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . .

until the days of her purification". If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reïncarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls". And Rabbi Manassa, son of Israel, one of the most revered, says in his book *Nishmath Hayem*: "The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar and all books of the Kabalists."

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reïncarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve Jhvh their God and David their king whom I shall *reawaken* for them." That is, David reïncarnates again for the people. Taking the judgment of God on Adam "for dust thou art and unto dust thou shalt return", the Hebrew interpreters said that since Adam had sinned it was necessary for him to reïncarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelt Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reïncarnation as the guide of the people, and Seth was said by Adam to be the reïncarnation of Habel. Cain died and reïncarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter.

Similarly it was held that Bileam, Laban, and Nabal were re-incarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of Job (ix, 21), "Though I were perfect, yet would I not know my own soul", to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee"; or in Romans ix, v. 11, 13, after telling that Jacob and Esau being not yet born, "Jacob have I loved and Esau have I hated"; or the ideas of the people that "Elias was yet to first come"; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples "Whom do men think that I am?" There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

St. Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse thus:

And if ye will receive it, this is Elias which was for to come.

Here he took the doctrine for granted, and the "if" referred not to any possible doubts on that but simply as to whether they would accept his designation of John as Elias. In the 17th chapter he once more takes up the subject thus:

10. And his disciples asked him saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in Mark, chapter ix, v. 13, omitting the name of John. It is nowhere denied. It is not among any of the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of re-incarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one

so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing doctrines as above shown. Matthew xvi, v. 13, will do as an example, as the different writers do not disagree, thus :

When Jesus came into the coasts of Cesarea Phillipi he asked his disciples, Who do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reïncarnation ; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reïncarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters ; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that ; they were all aware of it ; St. Paul must have held it when speaking of Esau and Jacob ; St. John could have meant nothing but that in Revelations, chap. iii, v. 12.

Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God". And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have enobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly".

W. Q. J.

LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves XXI" continues the copious attention given to Mr. Stainton Moses and the spirit messages he received, but space is found for four passing references to H. P. B., one of them as a "psychic". "The Truth of Astrology" is a most remarkable case of correct horoscope in the Bhrigusambhita leaves. "Idealism" is a very able and profound article, though somewhat contradictory at times. "N.D.K." states some important facts which acquit H.P.B. of Mr. Sinnett's charge that she extorted private papers from a recipient and then used them in the *Secret Doctrine*, and then contributes valuably to the Mars and Mercury discussion. "Theosophy and Indian Social Reform" is a trifle vague, but seems to be pointing aright. "Modern Indian Magic and Magicians" narrates a singular instance of obsession and its cure, and also two cases of *Ashtavadanam*, the faculty of doing eight different things at the same time.—[A.F.]

DECEMBER LUCIFER. The fine article on "Ancient Egypt" is concluded. "Building for Eternity" is by Mr. Mead, and expands one's conception of his own expanding soul. It quotes too much, but is vigorous and warm and telling. Mrs. Vera Johnston, H.P.B.'s niece, begins a weird, Frankenstein-like story of great power. Che-Yew-Tsang's second paper, "Some Modern Failings", is one of the most delightful things ever appearing in *Lucifer*,—or, indeed, anywhere. Common-sense, bright, even at times sparkling, full of thought and wisdom and practical tuition, it arouses envy of the magazine which has such a contributor. One unfortunate assertion mars it,—that thought on another's fault draws elementals which arouse the same fault in the critic. This is to say that elementals can force one to become what one dislikes! Besides, how do we correct our faults but by observing their nature as displayed by others? Yet one slip does not much damage so noble a paper. "The Mahayana as taught by Buddha" is short and of small consequence. That "all things are mind itself" is one of those fanciful extravagances not likely to delude heads called in America "level". Mrs. Frederica Macdonald has rallied from Mr. Mead's gentle chastisement and begun to misrepresent again. Neither the brimstone lake of Scripture nor the mild exposure of *Lucifer* seems adequate to affright that hardy soul. There is a certain dexterity in her fibs, as well as a neat literary expression, evidencing long and assiduous culture. "Honor to whom honor is due", but let us not forget the same Apostle's advice in Colossians III, 9th—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 14, is "A Word on Man, his Nature, and his Powers", a lecture delivered by Mrs. Besant on the steamer to India, most happily taken down by a stenographer on board, most happily printed by the T.P.S. as one of its issues. Of course it is grand, noble, full of grace and truth, and the Great Soul speaks throughout in all its majesty and beauty. Oh that the Indian lectures could all be thus taken down and preserved for posterity!—[A.F.]

LIGHT OF THE EAST for November contains a singularly sensible article on the T.S. and the way in which Hindus regard it, giving it most generous credit for its great work in the West. Possibly, however, some readers may doubt whether it is "known to every good Theosophist" that Damodar and Subba Rao and "a whole host of others" were "far more spiritually advanced than the Madame herself". The final paragraph is very funny,—except to Mr. Sinnett and Col. Olcott, whose respective assertions as to Mars and H.P.B.'s ignorance of reincarnation are airily disposed of in most Occidental manner. "They will blaze out in good time", winds up jauntily the writer. On page 67 is a pungent rebuke to such as think Brahm to be unconscious.—[A.F.]

THE AUSTRAL THEOSOPHIST is a sixteen-paged monthly to be issued by the Victorian Theosophical League, Austral Buildings, Collins st. East, Mel-

bourne, for the service of Theosophy in Australasia. It expects contributions from England, America, and India, and will give the notes, reviews, and discussions fitting its mission. The price through Australasia is sixpence a month or six shillings a year; price elsewhere is not stated. It begins in January, 1894.

THE IRISH THEOSOPHIST has added four pages to its size and two-pence to its cost. It is to give special attention to Theosophy for children, and cordially commends the Lotus Circles of America.

BORDERLAND for January has the usual large and varied collection of papers, Hypnotism and Spiritism having special space. In the Theosophical section a most generously ample review is given to the Countess Wachtmeister's book, with copious quotation. It is certainly a great thing for Theosophy at this date that it possesses the fair treatment and even kindly notice of a man so eminent as Mr. Stead, one, too, who so clearly perceives that that cannot be charlatanary which is beloved by a soul with the unsurpassed truthfulness, sincerity, and intelligence of Annie Besant.—[A. F.]

THE SANDUSKY REGISTER of December 31st gives over two columns to a verbatim report of Mrs. Edith Lockwood's essay before the Cincinnati T.S. upon "The Seven Planes of the Universe and the Relation they bear to the Seven Principles in Man".

THE STRIKE AT SHANE'S is the prize story of the American Humane Education Society, and tells how the animals on a farm successfully struck to obtain better treatment. The moral of kindness to animals is good for humans of every age, and is admirably impressed by this well-done tale.

ASTROLOGY, by Walter R. Old, is a series of three lectures delivered before the Mylapur Literary Society of Madras, followed by a horoscope of Queen Victoria and predictions about her up to October, 1895, at which date her demise is hinted at as probable. It is an able book, erudite, written in Mr. Old's accomplished style, not extravagant in its claims, and in some places, as in the treatment of free-will, of excellent argument. Page 22 is more than fine; it is eloquent. The book is stronger as an exposition of Astrology than as a defense of it; for the attempt to prove that the incidents of human life are caused, or even signified, by stellar relations presents logical difficulties appalling to all but the most sanguine natures. Mr. Old gives many singular instances of correct prediction, yet these are merely curious until we know their proportion to incorrect prediction. Has any writer ever furnished such? Astrology will always have attraction for the poetic and the imaginative, but more prosaic minds will be as little likely to seek history and biography in planetary space as to extract sunbeams from cucumbers. Hence the hope of displacing the Government Meteorological Bureau by an Astrological is slim indeed.—[A. F.]

TRANSACTIONS OF THE SCOTTISH LODGE T S, PART IX.—This number is at hand and is extremely valuable and interesting. This Lodge has in it such men as Brodie-Innes. It is a Christian Lodge. This Transaction deals with Zodiacs, Astronomy, and Astrology, giving also some very fine plates of ancient Zodiacs, for which alone it is valuable. Price is sixpence, but this number will be about fifty cents, as the plates are extra. The articles distinctly show the immense antiquity of the Indian and Egyptian Zodiac, and incidentally one must see that the Christian religion merely depicts old sun worship. However we have no desire to convert the Scottish Lodge. The work of the Lodge is accurate, regular, and workmanlike, with very small deviations from the plan on the board.

TRANSACTIONS OF THE LONDON LODGE, No. 19 is by Mr. A. P. Sinnett, and upon "The Pyramids and Stonehenge". Mr. Sinnett's contention is that disclosures from the Astral Light by competent Seers show that Adepts departing from Atlantis settled in Egypt and long ruled it as Adept-Kings, the greater pyramids being erected under their supervision about 200,000 years ago, for initiations as well as the preservation of certain valuable objects of occult character from dangers of earthquake or submergence. Yet the pyra-

mids were under water during one great subsidence of that part of Egypt. Stonehenge was built by Adepts from Atlantis much later, 100,000 years ago, and for a simple public worship, in contrast with the luxury of the deserted Atlantis. The massive stones there, in the pyramids, and at Baalbec were not raised by mechanical process, but by levitation through occult knowledge. Some of the ceremonies at Stonehenge, clairvoyantly revealed, are described. The lecture is most instructive, and is of course in the charming style which makes Mr. Sinnett so envied. As H.P.B. several times said these things, substantially, of Stonehenge and Pyramid, this is not the first promulgation of the idea.

Mirror of the Movement.

AMERICA.

MR. BURCHAM HARDING arrived at Buffalo, N. Y., December 20th, and attended a meeting of the Saturn Club, one of the leading social clubs. Mr. Hodgson lectured upon the "Destructive work of the Psychical Research Society," fifty minutes out of the hour being occupied by a repetition of his worn out so-called "exposure" of H. P. Blavatsky. At the close of the lecture Mr. Harding was allowed to reply, after which questions about Theosophy were put until midnight. The only subsequent reference to the lecture was made by a Spiritualist who contradicted what Mr. Hodgson had stated. The following evening Mr. Hodgson addressed the Liberal Club at their monthly banquet, and again Mr. Harding was allowed to follow him on Theosophy. We must be deeply grateful to Mr. Hodgson for advertising Theosophy, for as the result of his efforts the Universalist Church opened the pulpit on the following Sunday, and there are now three classes at work in Buffalo studying Theosophy. On December 31st at Rochester Mr. Harding occupied the Unitarian pulpit in the morning, addressed the People's Ethical Society in the afternoon, and spoke at the Second Universalist Church in the evening, all three places being crowded. On January 7th he occupied the pulpit at the First Universalist Church at Rochester, and spoke in the evening in the City Hall on "Universal Brotherhood." Three large classes (about fifty persons) are formed to study Theosophy in Rochester, the classes at Rochester and Buffalo working as Branches of the League of Theosophical Workers. On January 10th Mr. Harding lectured before the Saturn Club at Buffalo. On January 14th at Albany, N. Y., occupied the pulpit of the First Christian Church both morning and evening. On the fifteenth he attended, by invitation, the monthly meeting at Albany of the Universalist pastors of the surrounding district. They seemed greatly interested in Theosophy, asking questions, for nearly two hours, and it will probably lead to their studying the subject.

CLAUDE FALLS WRIGHT lectured before the Chicago Branch November 19th on "Occultism in Daily Life". November 20th he attended a *conversazione* at the rooms of the Society. November 22d he addressed the Toledo Branch. November 23d he lectured in Lotus Hall, Toledo, on "The Mission of the Theosophical Society". "Reincarnation" was the subject of his address the next night, Friday. Saturday he lectured on "Occultism". Sunday, November 26th, on "Dreams". Monday he addressed the Toledo Society on "H.P.B." Tuesday he gave the Branch some practical hints for its working. On Wednesday he addressed a meeting of the members of the Columbus, Ohio, Branch in Dr. Henderson's rooms. Friday, December 1st, he lectured at the Y.M.C.A. rooms on "Theosophy". "Reincarnation" was the subject of his address the next night in the same hall. Sunday, December 3d, he lectured three times; morning and evening at the Universalist Church, Columbus, on "Theosophy", and in the afternoon in the Masonic rooms on "H.P.B." On Tuesday, December 5th, he addressed the Cincinnati Branch on "Dealings with the Dead". Wednesday he left for Memphis. On Thursday, December 7th, he addressed a meeting of the Memphis Branch at the Peabody Hotel.

Friday he lectured on "Occult Development" at the Lumber Exchange Building. In Mrs. Pittman's drawing rooms the next night he lectured before the Branch on "The Masters". "The Basic Principles of Theosophy" was the topic of an address on Friday at the Lumber Exchange Building. On Monday, December 18th, he delivered an address in the Opera House, Vicksburg, Miss., on "Theosophy". Tuesday he addressed meetings in the afternoon and evening at the Carroll Hotel. On Wednesday, December 20th, he lectured on "Occultism" at the Commercial Club Rooms, and the next day he left for New Orleans. Friday, December 22d, he addressed a meeting of the New Orleans Society in Mrs. Gehl's drawing rooms. December 23d he delivered a public lecture on "Theosophy" at the Woman's Club. Sunday evening he addressed another meeting of the members of the Society. Christmas Day he held a joint meeting of the Vyasa and Saraswati Branches. December 26th he delivered a public lecture on "Reincarnation". December 28th he lectured on "Occultism". December 29th he held a meeting of the Saraswati Branch to consider methods of work. December 30th he delivered a public lecture on "The Masters and H.P.B." On Sunday he addressed a meeting in Vicksburg, Miss., and on Tuesday, December 9th, he gave a public lecture on "H.P.B. and the Masters" in Memphis, Tenn. He then returned to New York.

CONVENTION, AMERICAN SECTION.

The Eighth Annual Convention of the American Section will be held on the twenty-second day of April, 1894, at the city of San Francisco, Cal., as decided by the Executive Committee. All the branches on the Pacific Coast have been consulted, and as former Conventions were held at Chicago, Boston, and New York, except the first one (which was very small) at Cincinnati, it seems wise and good to have this one at San Francisco. It will begin the second series of seven years for this Section. The General Secretary will attend from New York, and some others in the East have said they will try to arrange to go. A delegate is expected from London to represent Europe in the person of Mr. E. T. Hargrove, who has for some time been giving assistance at the London Headquarters.

All Branches in good standing are entitled to be represented by a delegate either from the Branch or appointed by it from the general membership. Delegate means also president, but presidents who are delegates should have the resolution of the Branch so appointing them. It is suggested as well that all Branches not able to send a delegate from their own list should appoint a delegate from among the California members, so that as many Branches as possible may be actually represented in person. The General Secretary, or Dr. Anderson, 1170 Market Street, San Francisco, or the Committee at 1504 Market Street, San Francisco, will furnish names of persons who would act as delegates in such cases. It will be well, therefore, to send to either of the said persons an open paper of delegation to be filled by them, or a delegation to some known persons there. But to prevent duplication of names it is better to leave to the Committee or Dr. Anderson or the General Secretary the filling in of names. The chief work of the Convention will be, outside of the usual routine business, to have a good series of meetings at which speakers will deal with Theosophy and Theosophical work.

As at the same time there will be held a Mid-Winter Fair, which, it is said, will have a Congress of Religions, the Pacific Committee of the T. S. has asked that the Society be represented therein, and we understand the application has been granted. This will have place on or about the days of the Convention, so that a series of interesting sessions no doubt will be held, thus giving a wider spread to the Theosophical movement there.

Reports from Branches should be in the hands of the General Secretary in time for him to condense and add to his report; they are not printed separately.

The programme will be made up next month, and it is expected to have the best speakers we can get to deal with Theosophical topics. One session will certainly be devoted to discussion of best branch work and propaganda.

PACIFIC COAST ITEMS.

THE PACIFIC COAST COMMITTEE have issued to all Theosophists upon the Coast a very urgent appeal for the support of the Lecturer, expressing

strongly his great services to the cause and the importance of continuing them. They say that through his work not a city or town of any size has failed to hear the truths of Theosophy, and that the press reports of his lectures have been invaluable. Certainly the sustentation of lectureships is one of the most effective works open to the American Section.

EUROPE.

ENGLISH LODGES report steady progress. Regular meetings, both for the public and for members, are being held with increased attendance during the winter months. North London Centre has been chartered as a Lodge, this making the eighth Lodge in the London district. Timely aid was given this new venture by a public meeting held in the neighborhood, at which Miss Stabler, of New York, and C. Collings, of Bow Lodge, lectured with considerable success.

LONDON HEADQUARTERS' STAFF is now convalescent. The work has never been interfered with in spite of persistent illness.

NORTH OF ENGLAND FEDERATION, T. S., will hold its third quarterly Conference at Manchester on February 3rd. A large gathering of Theosophists is expected, and it is hoped that both Mrs. Cooper-Oakley and G. R. S. Mead will be able to attend from Headquarters.

BERTRAM KEIGHTLEY is at present making a lecturing tour in the North of England. A correspondent writes from Manchester: "We have had the most interesting visit from Bertram Keightley. We had nearly seventy at our Lodge meeting (Manchester City) to hear him. His address was a treat." Equally good accounts come from other towns he has visited. Bradford, Harrogate, Leeds, and Middlesbrough will be the chief centers of his propagandist efforts.

THE BOW LODGE, London, have arranged to give a tea to 150 ragged children from the poorest part of their neighborhood—the poorest in London. The tea is to be followed by a Christmas tree, and it is hoped that besides the usual orange and fire-cracker it may be possible to give to each child some warm garment.

HOLLAND still shows increasing willingness to listen to anything that concerns Theosophy. One of the best known weekly papers in Amsterdam publishes the contents of the Dutch *Theosophia*, and has now asked for a regular contribution of Theosophical articles. Other newspapers make long extracts from the columns of our representative magazine, which was formerly tabooed by the press and the retail trade alike. The children's weekly meetings, held at the Amsterdam Headquarters, are now regularly attended by some forty-four children of from six to thirteen years of age. This far exceeds anything we can show on the same lines in England. T.

SWEDEN. In Sweden a good deal of work is being done. We hear that Mr. Tennes Algren goes about as he can speaking. In one place at the North he had 600 for audience. But as expenses are heavy and Sweden poor, he wants to get as many cancelled stamps as he can and sell them for the purpose of aiding the work. All members in the U.S. who wish to do so may send such old stamps to the address of Gabriel Magnusson, 404 West 48th st., New York City. This is a good work. Mr. Magnusson will forward them to his fellow countryman.

NOTICES.

WANTED.—An F.T.S. who wishes to complete a set of *Lucifer* makes the following proposition: For Nos. 1, 2, 3, and 5 of Volume I, and Nos. 7 and 8 of Volume II, he will pay 50 cents per number, and in addition for each number thus secured will donate \$1.00 for the support of the T.S. Or he will take Volumes I and II complete and pay 50 cents per number and contribute \$10 to the support of the T.S.

Another F.T.S. desires to complete a set of the PATH and offers 50 cents each for the following numbers: Volume II, No. 10; Volume III, No. 4; Volume IV, Nos. 10 and 11. Information may be sent to the PATH Office.

INDEX TO PATH, 8 VOLS.

A complete Index to the first 8 volumes of PATH, ending with March, 1894, is being made up with great care. If a sufficient number of readers send in advance orders payable in March, or after notification, to justify the expense of publication, the Index will be issued at 50 cents in paper.

THE SUPPORT OF THE T.S.

Considering all the circumstances, I am very glad to report some gain during the past two months, although I am much disappointed in not being able to make the total amount at least \$1,000 by the first of the New Year. If every subscriber to the Fund will take it upon himself to mention the matter to one or more members, I am confident that a very satisfactory increase can be made, and at once. I feel very certain that one reason why we have not advanced more rapidly is that a great many members either do not know of or do not understand the object of the Fund. To any such I wish to say: Write to me asking any questions you choose, and I will take only pleasure in explaining everything to you. I am deeply grateful to all who are coöperating with us, and I want to be grateful to a great many more.

My report to date is as follows :

New subscribers in the ten-cents-per-month class: R.F., C.E.S., H.E., A.M.T., B.L. Total, per year, \$6.00.

New subscribers in the twenty-five-cents-per-month class: E.F.H., L.P. Total, per year, \$6.00.

New subscriber in the fifty-cents-per-month class: C.M. Total, per year, \$6.00.

New subscribers in the one-dollar-per-month class: Mr. and Mrs. W.T.P. Total, per year, \$24.00.

Total subscribers previously reported, 68. New subscribers since, 10. New total, 78. Total value of fund, first year, previously reported, \$809.85. Amount pledged by new subscribers, \$42.00. Profits from sales of badges by me, \$10.00. Total value of Fund, first year, to date, \$861.85.

G.E.H.

247 Green st., DAYTON, OHIO, *January 10, 1894.*

Items paid direct to General Secretary, \$1.30. Disbursements, postage, etc., by G.E.H., \$2.40. Receipts to G.E.H. since last account, \$173.80.

Received January 13, 1894, from G.E.H., \$173.80, as above.

WILLIAM Q. JUDGE,
General Secretary.

ADYAR DEFALCATION FUND.

In addition to the money acknowledged in January PATH, the following has been received in American Section:—

Genl. J. B.	\$3.00	M. W. O.	\$2.00	H. J. L.	\$2.00
H. M. D.	5.00	F. L. D.	1.00	M. E. F.	100.00
W. L. G.	3.00	Pleiades T. S. ...	6.00	M. F. H.	5.00
M. S.	3.00	R. O. R. B.	1.00	L. H. F.	5.00
R. F. T.	1.00	P. B.	5.00	H. D. P.	1.00
A. M. W.	2.00	C. H.	2.00	B. W.	7.50
K. M. T.	3.00	V. N.	10.00		
					<u>\$166.50</u>

Already acknowledged, \$443.30. Total to January 22d, \$609.89. Remitted to India January 22d, \$289.80. Previously remitted, \$320. Total remitted, \$609.80.

WILLIAM Q. JUDGE,
General Secretary.

THEOSOPHICAL CONGRESS FUND.

SUPPLEMENTAL ACCOUNT.

Surplus given in report of October			\$ 138.02
DONATIONS since:			
October 27, R. S. D.,		\$ 5.00	
31, Narada T. S.,		10.00	
November 25, European Section,		18.11	
27, Indian Section,		2.59	35.70
			\$ 173.72
ADDITIONAL DISBURSEMENTS:			
Excess over estimate of printing and binding in paper,	\$ 45.50		
Binding 500 in cloth,	65.00		
Railroad travel,	24.15		
Postage and express,	57.85		
Packing-cases for London,	5.00		
	\$197.50		
Deduct above sum,	173.72		
		\$ 23.78	
Deficit to be met by sales,		\$23.78	
Sales up to December 31, 1893,	\$104.69		
Surplus, December 31, to be accounted for,			\$ 80.91
RECAPITULATION.			
Cash reported October,	\$1208.20	Printing,	\$ 535.50
American Section fund,	100.00	Binding (cloth),	65.00
European, 1st donation,	730.00	Mailing, packing,	62.85
Donations herein,	35.70	Travel,	723.77
Sales of reports,	104.69	Travel from India,	710.56
	\$2178.59		\$2097.68
		Surplus from sales,	80.91
			\$2178.59

NEW YORK, *December 31, 1893.*

At the April, 1894, Convention American Section, I will ask for a special audit of the accounts of this fund and publish the report thereafter, and will then pay over the surplus in the way most desired by the three Sections.

WILLIAM Q. JUDGE,

Vice-President T.S.

CIRCULATING THEOSOPHICAL LIBRARY.

Patrons are invited to insert in their catalogues the following books added since last announcement: No. 240, *Heroic Enthusiasts*, Vol. I, Bruno; 241, *ditto*, Vol. II; 242, *Autobiographical Sketches*, Besant; 243, *Earth Burial and Cremation*, Cobb; 244, *From Adam's Peak to Elephanta*, Carpenter; 245, *Lucifer*, Vol. XI; 246, *T.P.S. Pamphlets*, Vol. V; 247, *Buddha and Buddhism*, Mills; 248, *Sound and Music*, Zahm; 249, *Theosophist*, Vol. XIV, Part 1; 250, *Theosophy and Psychological Religion*, Max Müller; 251, *Reincarnation*, Anderson; 252, *Theosophical Forum*, Vol. IV; 253, *Ocean of Theosophy*, Judge; 254, *Death, and After?* Besant; 255, *History of the Doctrine of a Future Life*, Alger; 256, *Lucifer*, Vol. XII; 257, *Ramayana*, Vols. I-III; 258, *Path*, Vol. VII; 259, *Theosophist*, Vol. XIV, Part 2; 260, *The Theosophical Congress Report*.

As all objects enter the mind as thoughts and are seen by it as thoughts alone, so in the thought of the mind is the bond to many lives.—*Daily Items.*

OM.