

Æ U M

Search for the Paths. But, O Lanoos, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence, II.*

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FIVE YEARS FINISHED.

About eighteen hundred and twenty-five days have slipped away since the PATH was started, and now we enter upon the sixth year without any prospect of having to abandon the work. If asked whether we feel satisfaction regarding the five years finished last month, the reply must be that it is too soon to look for satisfaction. A great many persons have praised and blamed the magazine and its editor; he himself never had any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain. In the course of a few centuries and in other lives, it will be possible to find out just what influence the PATH has exerted. Just now we must content ourselves with offering thanks to those who with pen or money have assisted this most obscure journal, and to direct their attention to the new American theosophical year, which, beginning in April with the PATH's, has so much of promise and potency for the future. Let us grasp the thread once more!

LOSS OF THE SOUL.

(Continued from March No.)

Students are often puzzled and greatly exercised over the question as to how occult power comes with a knowledge of the laws of occultism. Theoretical knowledge of spiritual things, no matter how correctly and completely given out, is altogether barren in most minds, for the reason that they see no connection between the spiritual truth and its practical application and effect on the physical plane. Many have formally accepted the doctrine of Universal Brotherhood, but how that principle can really work toward the unfolding of their own higher principles and powers, except as this unfolding is a direct reward conveyed to them by the interposition of a Mahatma, they seldom see. Most persons can see in the spirit of altruism a sufficient basis of ethics, and yet fail to see in this same altruistic spirit the occult law that leads to very high powers when honestly held and intelligently apprehended. Many members of the T. S. seem to think that they are held to the practice of altruism, while advancement in occult knowledge is indefinitely, if not unnecessarily, postponed. Expectancy thus leads often to disappointment, and finally to apostasy—not to the Society, or to its Great Teacher, but to their own Higher Self. Volumes have been written just at this point, aiming to show that if the *motive* be sincere and unselfish, and if all ulterior aims are lost sight of, the reward comes with the motive. The *Bhagavad-Gita* makes this very clear in what it says regarding devotion to the supreme spirit, and the relinquishing of the reward of action; and this as the final destruction of Karma.

This same principle is involved in the problem now under discussion. Just as the mystical *Aum* is the potential epitome of all forces and activities in man—the rhythm and the melody, the singer and the song—even so with this divine spirit of altruism; it is potential on all planes, and by no means confined to the ethical. It involves power no less than conduct; wisdom no less than beneficence.

Let us look upon man as an expanded germ, the “*dark nucleole*” being still, as in the original germ, the evolving and involving center (*laya-center*). Let us also make thinkable, if not tangible, man’s sphere of influence, the “atmosphere” he carries with him, that magnetic sphere that all feel who touch it and are consciously attracted or repelled. Dr. Sibley summarizes this and gives a beautiful illustration in his *Occult Sciences* as the “invisible perspiration”, that vapory and invisible emanation containing in solution or suspension all essences or potencies of the man. This emanation, then, is definite in power, in density, in form, and in extent. Let us call it man’s *personal atmosphere*. The physical body of man, then,

is *suspended* between this laya-center within and the "personal atmosphere" without ; and here are the play and inter-play of forces, the evolution or out-flow of forces from center to environment, the involution from the universal fountain to the laya-center. At any moment of his life man is a focalized adjustment, a *suspended life*, between these inner forces and outer conditions. The laya-center is the seat of self-consciousness in man ; the motor, the generator, the focalizer of his conscious life. The "personal atmosphere" is the field of differentiation, and it penetrates to the laya-center as the very warp of life, in which man weaves the pattern of his aims and ideals. These ideals are either personal or universal. The predominating currents are either concentric, drawing all things to itself (contractile), or they are excentric, emanations toward the universal (expansive). If the life currents expand, the field of consciousness grows, and the stream from the One Life expands and increases also. The laya-center becomes more and more a channel of the Infinite life, and the "personal atmosphere" expands and becomes more pure and more powerful. The individual approaches the universal ; the finite pushes toward the infinite ; the limitations of the personal expand toward the impersonal ; the temporal approaches the eternal. But suppose the predominating currents are concentric, and, as Böhme calls them, "astringent and bitter", the personal atmosphere becomes more and more dense, like a stagnant pool, or, rather, malarious like a foul morass. Man thus contracts the laya center, shuts up the windows of his soul, and differentiates downward, becoming more and more driven toward and anchored upon the animal plane. He lives in his senses and appetites till they become cloyed and turn to bitterness and pain. The laya center becomes atrophied because it has failed to expand by use, failed to draw from the fountain and to pass on that healing stream. He has, thus burned out the oil in his lamp of life, and contracted the holy vessel, the divine *Upadhi*, till it no longer "reflects the light of the Logos." He has, in short, alienated his Higher Self, and at last cut the golden thread that united his self-consciousness with the Divine *Mahat*. The light of the Logos still shines on as before, but he has defaced the mirror that reflected it down into the planes and principles of his complex being. He has sought to stem the evolutionary wave, that all-compelling breath of Brahm ; and seeking the line of greatest resistance, pitting his puny personality against the Universal, he is wrecked on the sea of time and quenches his light in darkness.

That which renders man's journey through matter, sense, and time so long and so painful is his vacillation, his indecision. His wavering will is that "Satan" that "goes to and fro". Seeking continually all for self, and yet unable to silence the divine "voice" that dwells within his laya-center, he continually "sins" against this "Holy Ghost", and as continually "re-

pents". Incarnation after incarnation he feeds on the dead-sea apples that turn at last to dust and ashes in his grasp. He tries every avenue of escape, knock at every door of the senses, seeking happiness that way. Unwilling to relax his hold, and trying to drag through the Golden Gates of eternal life the dead carcass of his desires, he at last either despairs or *determines*; and his final determination sets his life-currents squarely toward the eternal sea of life or toward the Stygian pool. He at last comes consciously to "the place where two ways meet", and signs the compact with his soul. It is either altruism or egotism; all for humanity, or all for self. If he inflicts pain without compunction, seeks his own desires at whatever cost to others, and thus stifles the cry of humanity, his brother's blood is upon his hands, and the *love of evil for its own evil sake* marks the last station at which he alienated his divinity and sacrificed his humanity. People have been lulled to sleep over the very fumes of this Stygian pool, by the theological juggling of vicarious atonement and the special favor or anger of a Jewish tribal deity that was made to depend, not on character, not on the altruism of Jesus, but on the orthodoxy of the Church, the judgments of men regarding intellectual belief. These intellectual and theological jugglers have oft inflicted torture without compunction, and sought power and aggrandizement at whatever cost to humanity; and they have thus glorified the apotheosis of selfishness. If one wishes to find the sum of all villainies, let him read the anathemas of the Pope promulgated against the Masons or the Spiritualists; and yet these ravings of diabolism are published in secular journals with only mild reproof! The orthodoxy of Protestantism has been no better than a timid duplicate of popery, till the masses repudiated the whole brood, only to deify selfishness in their own way and follow their several roads to destruction. Can any thing be further from the Sermon on the Mount and the altruism of Jesus? Religions thus degenerated become, not savers of souls, but as mill-stones around the necks of all humanity to drag them to destruction. And yet even some members of the T. S. are disposed to criticize that Brotherhood that have kept for ages the Secret Doctrine from such horrible degeneracy; criticized and condemned them because they do not follow the very lead of Constantine and the "Holy See". Had this Wisdom Religion once been lost and its last custodian departed, what power in the three worlds could have helped humanity? Century after century it is filtered into corrupted religions and intuitive souls from its unseen source, where, pure as the snows of the Himalayas, it dwells from age to age. It is voiced by every one who in sincerity and in truth preaches and practices Universal Brotherhood, for in that one principle is embodied all the "law and the prophets", the Keys of Knowledge, and the sign of power. Without this, there will never be within the T. S. a "school of magic or a hall of occultism", over which a Master will preside. With it, honestly held and

intelligently applied, all wisdom, truth, and power will follow. If we see one given over to cruelty, regardless of the rights of others, hypnotizing another soul into imbecility and nonentity for fame or gain to self, we may justly conclude that he is nearing the gates of destruction, and when he delights in torture, knows no mercy, and loves evil for its own sake, he has alienated the divinity which could strive no longer within the temple altogether defiled. Vivisection and hypnotism are the newest and surest roads to this horrible consummation, for their inspiring motive is the demon of CRUELTY.

HARIJ.

"IS THEOSOPHY A PESSIMISTIC PHILOSOPHY ?

I shall not discuss the question as to whether Buddhism is a pessimistic philosophy, but simply say that Theosophy is not Buddhism, neither is it any other particular religion, but the truth underlying all religions.

In answer to the question, "Is Theosophy a pessimistic philosophy," I say *no*.

Consulting the dictionaries, I find the substance of the definitions of pessimism to be (a) "Pessimism is the doctrine that this world is the worst possible." (b) Pessimism holds that the universe sprang from nothingness and is tending toward nothingness, which it may ultimately reach; this doctrine being associated with the feeling that existence is an evil. (c) "Pessimism is a tendency to look on the dark side of life and exaggerate its evils."

(a) The worst conceivable world would be one that is continually *growing worse*. Theosophy does not look upon our earth as such a world, but as a stage in the evolution of a part of the Universe, an evolution which tends ever to something higher and better, though not in a straight line but a spiral; that is, a cyclic evolution progressing through alternate periods of activity and rest, and on each renewal of activity after rest proceeding toward perfection onward from the point last attained. There is nothing of true progress lost during rest that has been previously gained during evolutionary activity. That cannot justly be called a pessimistic philosophy which teaches that things are growing better instead of worse.

(b) Theosophy does not hold that the universe sprang from nothingness, or that it is tending toward nothingness. Neither does it count existence an evil. Theosophy teaches that the Universe sprang from One Absolute and Eternal Reality, Spirit, one of whose aspects is Substance, whose lowest manifestation is matter.

While the limitations of Spirit by matter bring about what we call evil,

still these limitations are necessary for the individualization of spirit. The experiences which come through these limitations, the temptations, the struggles, the failures and the triumphs, all have their part in the development of the individual soul. These are necessary to the attainment of virtue, the growth of a strong, heroic, purified soul. The antagonism of evil is essential to the manifestation of good. We need to know darkness to thoroughly appreciate the light. The soul loses nothing that it has gained through its experiences, but carries its spoils with it. So Theosophy does not consider existence an evil, but an essential condition to the attainment of the highest good.

(c) Theosophy is not "a tendency to look on the dark side of life and exaggerate its evils", for it teaches the reign of justice. It holds that each individual has his own destiny in his own hands, that his present is the result of his past, and that his future will be what he makes it, that he reaps what he sows. This is the law of Karma. Hence no Theosophist has any reason to complain of either fate, Providence, or the law of heredity; for he has inherited according to his deserts, being drawn by a law of attraction to that parentage, that home and those conditions, for which his past lives have fitted him. So, instead of complaining, he has simply to sow the seed of good, and a harvest of good will follow; but as all humanity is linked together, he must help to lift the race in order to lift himself.

BANDUSIA WAKEFIELD.

INVISIBLE WINGS:

A SKETCH.

I.

That peculiar stillness which pervades a house in spring when first emptied of winter occupations reigns within the Manse, and overflowing through the open windows seems to rest upon the world without. The late afternoon sunshine falls through a bow-window into a room which still retains the warm colors of winter furnishings. The broad flecked band of yellow light travels slowly across the floor, embracing the brightness of a knot of half-knitted crewels lying quite over the edge of a small work-basket; and creeping over the brown cover of a book which rests with open leaves, face downward, upon a low stool pushed half within the curve of the window, melts into a mellow fellowship with the shadowy angles of the room.

The Herr Professor detects, by some subtle sense, that in spite of the stillness the non-occupation of the room is but recent. As he takes in the place and its influence at a glance, there is more than usual that air of

mystery and removal from things of common interest about him which has led Miss Volumnia to declare him enough to "freeze one's blood". However that may be, the eyes which have mainly been instrumental in reducing her life currents to that state of congelation—eyes dark to the verge of blackness, but deeply blue—now looking the room over, lead their possessor to cross the floor ; to lift and wind the tangled crewels ; to take up the needle, impale the ball, and deposit both in the basket. And this with the air of offering knightly service to some invisible presence. Approaching the window he raises a hand to intercept the too broad Western light, and scanning the lawn, the gravel walk, then the edges of the near sketch of trees, he calls, in a voice uncommonly deep, yet smooth with a certain rich tenderness, "Margarite".

No answer. He turns again into the room, and sinking his still almost emaciated person into the cushions of a chair, lifts the book from the stool.

"Zanoni", he says, and falls into an idle notice of the contents.

Mrs. Armitage, passing the door, sees the evident comfort of the semi-invalid and goes on her way, putting him off her mind to take thereon some matters of the early Tea.

Had the Herr Van Earnst possessed the power of sending his magnetic glances over distance, he would have seen, before fixing his eyes upon the open page of Margarite's late reading, that she is loitering homeward from the opposite point of the compass to his look from the window, and that she has the company of Paul. Did Van Earnst confess, even to himself, the indefinable unrest into which Paul Wingate's very frequent presence at the Manse threw him ? Types of seemingly opposite phases of civilization, the two men might have been born on different planets, so unlike are their characteristics and temperaments. Van Earnst possessing that well-conserved nerve-force and largeness of front brain which indicates a nature strong, but ideal to the verge of mysticism—a nature fine and sensitive, but dominated by a will as subtle and unyielding as Damascus steel. The other having that fresh alertness and easy comradeship with the common affairs of life which indexes a disposition toward thorough enjoyment of the surface pleasures of the world. A certain freedom of bearing and brightness of manner puts him quite in contrast to Van Earnst's philosophical gravity, and at this moment, as Paul and Margarite emerge from the long shadows of the shrubbery into the full but now almost level light upon the lawn, she is the recipient of his gayest and happiest attentions.

An observer would have turned at once to regard Margarite. Her whole presence seems instinct with life,—a well expended vitality, but so nicely balanced as to give an idea of quick, sympathetic changes under even chance conditions. She seems, in the motions of her lithe figure and the swiftly shifting lights and shadows of feeling which come and go upon the

features, to be a part of some hidden riches of life and beauty, which eludes the understanding almost in the moment of revealing itself. As she walks, she seems bearing along with her presence all the varied influences of the spring evening, and wrapped about with the warm airs and full life running riot under the blue heavens.

The look of dreamy speculation which drapes the features of Van Earnst as he reads on within, changes to one of confused discontent upon catching sight of the two figures approaching across the grass. But there is much to appease his dissatisfaction in Margarite's manner as soon as she raises her eyes to the window. Leaving Paul to follow, she comes quickly within to Van Earnst, saying :

"You are down ! How well you seem ! But you are alone. Where is the dear Mütterling ?" Still using toward him the considerate, slightly-caressing manner which has grown upon them all by reason of his late illness.

"Not alone, as you see"; sweeping his hand across the book. "Is it yours or Paul's? But I need not ask that about Paul the humorous, I think."

"Mine," she says. Then turning to Paul who comes into the room more leisurely, "Prepare to defend yourself, Sir Laggard, from a deserved thrust. The Herr Professor doubts your appreciation of mystical subtleties."

"So he may, if he does not doubt my common sense," says Paul. "But if that book, which Herr Van Earnst holds outside his front finger, be a fair showing for the Mystics, I should say they would blink and stumble in walking abroad in the light of this century. 'Tis a kind of thing that is blown,—well blown out, in fact; defunct; and buried, along with witchcraft, too deep to come up again."

"How he caps the whole vast field with the broad extinguisher of common sense ! What remains?" says Margarite, pushing the stool a trifle nearer Van Earnst and seating herself upon it.

"Surely," ventures Paul, "it cannot be thought in seriousness that the fossil superstitions of dead ages can ever again come out of the corners to which science has consigned them."

"It is easy," says Margarite, "to give the name of superstition to things that are unknown. Surely the old Mystics and their modern followers made honest search into phenomena which still remain as mysterious as ever."

"From what limbo can you resurrect a philosophy which grew only in the be-fogged brains of the Magicians : where are the *facts*? That's the test," says Paul, smiling.

"Their Philosophy must have grown from some truth to have lived at all", she ventures.

"Flights of over wrought fancy," he responds with a large manner,

and, moving, leans against the facing of the window. Van Earnst also moves in his chair, bringing his face towards both Paul and Margarite, and making an angle of the positions of the three.

"Has the Master no interest?" asks Margarite, looking up at Van Earnst.

"I will give you the thought of one of those same Mystics," he says, coming out of a seeming indifference. "A total falsehood is an impossibility. The finest imagination is, in essence, the nearest approach to an actual truth."

"Thanks," from Margarite.

"Mr. Wingate," he continues, "mistakes, perhaps, the vanity of some modern writers who seem to know the philosophy of the Mystics, but truly know it not, for the ground work of fact which alone made, and makes now, magical practices possible. Your Englishman," touching the book, "is lost in a labyrinth. He misses the golden thread which would guide to truth." Then, after a moment, "Truth is not apt to dwell long in corners."

"I hadn't a thought of running a tilt, I assure you," says Paul, flushing. "But, Sir, can any modern seriously entertain such notions as the reality of under-worlds, organization of imponderable elements, and the rest of it?"

"The rest of it' remains a very wide expanse," Van Earnst answers gravely. "When one thinks of matter as only phenomena, as the body and expression of an unseen cause, the invisible becomes the real. Sensation knows only phenomena. Body is the phenomenon called matter. In the realms of the imponderables, then, are to be sought the basic principles, the primal stuff, of things."

"About organization?" asks Margarite, as he stops with the manner of having quite finished.

"No effect," he resumes, "can go beyond the cause. As there is organization in the phenomena of life called ponderable matter, there must be a far more facile power in the imponderables. *Will* is the organizing force, and matter, seen and unseen, the material in which it works. Could you see a projection of your *will* upon some point of space in the room, who can say that you would not see, also, the invisible elements crystalizing about it in forms of your own choice?"

Van Earnst moves with a movement of Margarite's, still keeping the angle of their position. She knows that his eyes, which glow through the gathering twilight, are bent upon her. She raises her own and receives into them the long, fixed intentness of his gaze. She feels a quick conflict of purpose to stay, then to fly from his look. Though but a moment, it seems a long experience before her lessening uncertainty and gathering powerlessness are relieved by the entrance of Miss Volumnia, followed by a servant bearing the Tea things.

Affecting an air of gallantry and solicitude, Paul comes forward with "Oh! Miss Volumnia, do you remember the archaic eye-glasses exhumed from the depths of the garden, and which you decided after due tests to be very superior indeed?"

"I have lost them. And have searched the shops in vain for others so good," responds Miss Volumnia, with an accent of irreparable loss.

"Be comforted. Behold I bring you sight!" he says, presenting her the glasses with an air.

"You found them!" exclaims Miss Volumnia, releasing her hold upon a cup and saucer to adjust the glasses to her eyes. "Indeed this is comfortable. I see perfectly. See, Margarite! See, Mr. Van Earnst!", delighted by the very visible plumpness of the hand which she holds in front of her eyes.

"Perhaps, my dear Miss Reid," says Paul with signs of withheld laughter all over his face, "perhaps they can be farther improved. Just add a trifle more of clearness to them by a little polish."

Withdrawing a silk handkerchief of varied plaids from the reticule at her side, Miss Volumnia proceeds to apply the soft folds to the supposed surface of the glass. Discovering, as her fingers meet upon the silk, that she holds only the rusty setting for a pair of glasses, she looks at Paul with a mixed expression of surprise and vexation, in which is visible the conviction that she beholds in him a compound of very great wickedness.

"Indeed, Miss Volumnia," he manages to say through his laughter, "the glasses were never there. At least, not since they fell into the hands of this generation. Let me hasten to assure you of the uselessness of such an aid to one so far from age as yourself. One so attractive—in fact, one so full of personal charms that you may yet—." Both Miss Volumnia's hands fly into the air, like white birds, in interruption. Her lace cap-strings tremble with dread, communicated from the fluttering of her heart, that the cloistered reserve of that citadel is about to be violated by a mention of the tender passion.

"Oh don't, Mr. Wingate! don't! don't! you are enough to—to—freeze one's blood."

II.

A night of natural and dreamless sleep has not served to rid Margarite of the spell under which Van Earnst's gaze has thrown her. On the contrary, the strange, persistent influence has gathered strength with the freshness of a new morning.

A vague, disturbed delight, dimly prophetic of equally vague events, possessed her first waking thoughts, to follow her through the day. Over and around all occupations, innumerable threads of unusual influence net her, weaving and interweaving about her in perplexed intricacy. Any

effort of her will to face these indefinable impressions seems to open to her sight an immeasurable space, filled with tumultuous shadows, down the intricate shiftings of which an unwavering line of light comes to fasten upon herself. As often as she traces this line to its source, it ends in a vision of the steady gaze of Van Earnst's eyes.

She encounters the real eyes but once during the day, and then a door opens wide through them, and a bewildering impression of suddenly becoming the center of vast stretches of distance comes over her. Side by side in her mind with this weird condition is the belief that to bring these strange images to a well-ordered use needs only a power which she can compel at any moment.

The sun leans westward, then dips below the world, drawing after him the close web of light which by day intercepts the messenger of the stars.'

Paul will be in the village until late. The evening is soft enough to allow the semi-invalid to linger out of doors; which pleasure he seems inclined to prolong as far as possible. He walks and returns over the garden path amid the fresh odors of newly-leaving plants.

The twilight lingers outside, though it rapidly darkens within, where Margarine sits withdrawn a little distance from the low window.

With head resting on the back of her chair, and eyes closed, seemingly passive in body and mind, the veins upon her temples yet pulse in unison with the moods of the last twenty-four hours.

Van Earnst in his walk passes and re-passes the window. He knows that she is there. He notes the pose of her figure; the fold of her dress upon the floor; the turn of her head upon the chair; the whiteness of her hand, a piece of chiseling upon her dark dress.

Paul lingers too late perhaps. Night fills the room. Still Van Earnst walks without, and Margarine remains in her dream. The darkness folds itself about her, tucking her in.

Suddenly a touch, too delicate to be more than an intimation of contact, falls upon the hand lying upon her dress. She moves it languidly, dreaming on. Again a touch, and this time across her face, as if a wing stirred the air close about her. Knowing herself to be alone, she allows a smile at the tricks of the wind. In a moment, without other warning, a soft warmth falls upon her cheek as if small hands sought wanderingly in the dark. Instinctively she throws out both her own, closing them over tiny shoulders inconceivably soft and warm. Passing her hand rapidly over the small, palpitating arm, her senses reel to find a downy wing pendant from each shoulder. Pressing the warm, fluttering creature to her side, though confused and bewildered, it is but the work of a moment to cross the floor and turn a full light upon the room. Oh, carnival of unreality! within the curve of her arm she sees nothing but the downward

sweep of her dress and the figures woven upon the carpet, yet touches a warm, quivering form, and hears low breathing. The confusion of her mind becoming too great for self-control, she weeps in frightened bewilderment. Her tears falling upon the mysterious creature, combined with her continued hold upon it, seem to cause it pain. It moves uneasily in her clasp.

"Mother," she calls in her fright. Yes! some one comes! and Paul enters, bringing with him the world of sanity and common sense.

"Paul! Paul! what is this that I hold in my arm?" she cries.

"Nothing, clearly," he answers, in a fresh tone, "though I miss the point of the conundrum."

Then seeing the pain in her face, he comes rapidly to her, saying,

"You are in distress, Margarite; what is it?"

"Touch and speak quickly," she appeals.

Puzzled, he passes his hand over the space in the curve of her arm, and a bewilderment equal to her own instantly takes hold upon him.

"Great Heavens! what is it?", he says.

The remnant of her self-control would have deserted her on hearing confirmation in Paul's words, but the restless tossing of the little creature diverts her feeling into the channel of compassion. It seems to moan, and its movements are unlike its first soft freedom.

"We have hurt it. Why are we afraid of so helpless a thing?", and crossing the room she lays it gently amidst the cushions of the lounge. At this moment Van Earnst comes from without, stepping into the room through the low window. Margarite flies to him. Drawing him to the lounge, she presses his hand down upon the cushions.

"Poor little visitor! you have used him roughly," he says without any surprise. Both listeners fail to notice the peculiar quiet in his voice.

The shifting indentations upon the lounge again arouse all Margarite's compassion. She kneels upon the floor and bends her head in listening. After a time there is stillness, and she lays her hand lightly upon the cushion. It is there, but seeming to melt from under her touch. She feels an eager wish to detain the rapidly-fading form.

Paul and Van Earnst stand gravely regarding her hand, curved slightly over a gradually lessening space, until it rests at last only on the lounge.

Instantly, without other question, she raises her eyes to Van Earnst. Again that thread of light across immeasurable space! Again the conviction that power itself can be compelled!

She rises to her feet, fronting him. A smile of exquisite fineness and depth plays over his features. His lips move, and Margarite hears—

"Conceptions can be projected upon consciousness as reality. Will is organizing power."

AUSTIN ARNOLD.



Annie Besant

MRS. ANNIE BESANT.

The excellent portrait of Mrs. Besant given by the PATH this month, preparatory to her presence in the Annual Convention of the American Section and her public lectures, should be accompanied with some adequate sketch of her life, but the matter therefor arrived too late for insertion. Her name, however, is familiar to England and America as the intrepid expounder of advanced thought in the politico-economical and social spheres, and of doctrines which, whether they receive one's assent or not, are informed with the highest spirit of purity, beneficence, and love of human freedom. Becoming more and more widely known as a writer and lecturer thereon, she has thrilled countless audiences with her eloquence and inspired them with her motive. Finding Materialism inadequate as explanation of fact or as food for the soul, she frankly abandoned it with the same fearless honesty as when she abandoned orthodoxy, and accepted Theosophy as the only system which directly grapples with, overcomes, and dissects the problems of life. Becoming a devoted Theosophist and co-editor of *Lucifer* with Madame Blavatsky, pen and voice have been as fully consecrated to the work for humanity in this as in other fields, and the beauty of the former is now to be supplemented in America by the beauty of the latter. Her brief visit of a few weeks only admits of 3 lectures in New York, one in Washington, one in Brooklyn, and one or two in Boston, but it may be that this will prove only her first. As one of the foremost women of the time, their admitted Chief in oratory, as a type of all that is sweet and pure and gentle and loveable in womanhood, as an heroic champion of human rights, and as the associate of the leading Theosophist of the world, American Theosophists are privileged in welcoming her to their country, seeing her face, and hearing the voice which has charmed and thrilled so many thousands in Great Britain.

KARMA.

The Law of Karma, or Action, is one of the chief teachings of oriental philosophy. It is stated to be a universal Law, having its root or basis in the outbreathing (action) and inbreathing (re-action) of the Brahm, the Great Breath or Unseen Mover, from whose motion in matter (substance) all things are evolved.

There is one thing which we may predicate of Action; that is, Re-action. This fact indicates the method of Karma. Karmic Law manifests on or in various planes of life, and differs with that plane wherein it acts.

Newton expressed one mode of Karma upon the physical plane when he formulated his first law of Motion ; viz. "Action and Reaction are equal and opposite in direction." Physiologists and psychologists tell us that this rule holds good in Emotion, and in nervous action and reaction also. The Western bible expresses Karma for the moral plane when it says : "Be not deceived ; God is not mocked. What ye have sown, that shall ye reap." This ethical causation, this moral reaction, this conservation and intercorrelation of mental, moral, and psychic energy, is also Karma.

We can imagine that, when a man does a selfish deed or thinks a selfish thought, it goes forth into the swift and subtle ætheric world as a specific vibration, colored, so to say, with his mental and moral coloring, bearing his stamp, as it were, in that vibratory ratio which is his own. We can fancy it issuing, a tireless energy, into that æther which powerfully responds to the tremor of a thought, and thus affecting, modern Science tells us, the far stars with its dynamic palpitation. On the confines of a system this energy must return, and it does thus react, naturally along the line of least resistance, to the sphere or base from which it emerged and which powerfully attracts it, bringing with it all that it has gathered to itself in the course of that long journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned. Nor is this return always made in the same brief human life. Hence we have Re-incarnation as the companion or extension of Karma. The soul is drawn back to earth life again and again by the return or re-awakening of its dormant energies, self-engendered and responsive to material planes of being. The one Substance, Akasa, Mulaprakriti, Æther—call it as you will—that from which all things are evolved, is, by virtue of its atomic constitution and magnetic laws, the great Agent of Karma. Through it, all things and beings, in it immersed and by it saturated, become the minor instruments of the Law.

Karma is, in fact, Action and Reaction, as we have said. All that is, has been, or will be done occurs by virtue of this Law of Cause and Effect ; all Action is the result of previous Action. Its justice is perfect, its equilibrium unshaken. It provides that all things shall return to their source. Amid myriad tangential causes its delicate adjustments and readjustments are unerring, because every action has its due balance and effect.

Imagine the reverse of the case above stated, and conceive an unselfish man, acting only from a sense of duty, and in accord with the progressive tendency of evolutionary Law. As by its light he sees that mankind are one and inseparable, his acts will have no personal coloring. They create no specific self-condensed and contrary currents or discords in the ætheric medium, but pass out into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause

to return to his sphere, which then pulsates with the surrounding harmony and broadens into the eternal.

Some persons say that Karma is "cruel", because it "punishes those who do evil without knowing of this Karmic Law". But Karma does not punish. That is incorrect and slovenly speech. How can Action punish? Action reacts; that is all. A selfish action cannot react as a good one, any more than an apple seed can bring forth a fig tree. We must expect to receive back our action in kind. When the unconscious child puts its hand into the fire, we do not say fire is cruel because it burns the child. We recognise here the action of a Law of the physical plane. We respect it as such. But Karma is equally a Law of many planes, and cannot be bribed or bought off any more than fire can be so dissuaded. The burnt adult suffers more than the child, for his imagination enters into the matter. So he who knowingly does a selfish deed, defying Karma, suffers, in its reaction, upon moral and mental planes; whereas he who has done evil in ignorance of Karma, probably has only the lower forms of reaction to bear.

All action is Karma and causes new Karma. Deeds of men and of nations; social conditions; mental limitations, joy, sorrow, life, death, health, disease, rapture and pain; all are the effects of previous action, whether of individual men, of nations, or of races. We bear our part in national Karma, and suffer, as units of that nation, for deeds not committed by our individual selves. But Karma—our past actions—brought us into that place and nation, and to such consequences, while also in Devachan there is compensation for the individual for such trials as he has not merited in his single individual capacity.

We hear talk of "interfering with Karma", but this is absurd, impossible. If to one is awarded penance or suffering, to another it may be given to relieve that suffering. It may be your Karma to be menaced by dire consequences, and mine to avert those consequences. Suffering, too, is one means of the soul's expansion and advance, so that it may be "good" Karma, while a place amid earthly ease and immunity from sorrow is often contractive and disastrous to the soul. More disastrous still is that repression of sympathy and help when chilled by the reasoning faculties, which forbid us to "suffer with all that lives". We cannot swerve Karmic Law. It may be retarded, but returns with compound interest.

The Law is divine. We do not make it. We only set in motion causes which this pre-existent Law of Action and Reaction returns to us as effects. We engender these causes, and, in regard to them, we exercise free will, at least until the innumerable causes, reacting, stultify that will.

In action alone is the registration of all deeds and thoughts; their impress upon the One Substance constitutes the true book of Judgment. Thus Karma is the only rightful Judge. It alone can fitly punish and re-

ward, for in it alone is full discernment. As true Love consists in perfect Justice, *impartial to all alike*, so is this Law one of universal Love. It alone impels the soul, through experience of the misery of Self, to expansion into the Selfless and the Universal.

Yet there is one escape from Karma. That is, by Becoming it. Duty done for its own sake, regardless of results (for Duty alone is ours; the consequences are in the Great Brahm), acting or refraining from action because it is right to do so, we do thus, by our inward devotion, become one with that Law obeyed by us. No longer its unconscious instruments, we are its conscious agents, parts of itself, hearers and doers of its first great injunction.

"Inaction in a deed of mercy becomes an action in a deadly sin."¹

J. CAMPBELL. VERPLANCK, F. T. S.

THE MASTER OF COMPASSION.

"To don Nisimanakaya's humble robe is to forego eternal bliss for self, to help on man's salvation." Voice of the Silence.

He on whose shoulders falls this robe,
No more of Self shall know;
All unperceived of man and earth,
He shall through Kalpas go;
Unknown, unheeded, disbelieved,
While ages ebb and flow.

No pause for rest, no thought of bliss,
Nor taste of heavenly joy;
Unceasing toil, unceasing pain,
Woe, woe without alloy
Must recompense that stainless one
For all his sad employ.

The biting wind, the cruel frost,
The blasts of fiendish hate;
The heartbreak of a wretched world,
The cruelties of Fate;
The salt, salt tears of Sorrow's sea
For the Unselfish wait.

The Guardian Wall by such is built,
With hearts instead of stones,
By blood and tortures made secure;
Impelled by human groans,
These saintly ones for us forego
All bliss while Mis'ry moans.

ELLIOTT B. PAGE.

BHAKTI—DEVOTED FAITH.

A high grade Chela sent the following to his Guru through a messenger:

"Tell the madman that men have become unsettled,"

"Tell the madman that the food no longer finds a market,"

"Tell the madman that there is no unsettled state in practice,"

"Tell the madman that this has been told by one mad."

¹ Voice of the Silence.

The Guru smiled mournfully and hung down his head in silence. Shortly after the above the Guru suddenly disappeared, and the Chela died a few months after.

That Guru was Sree Krishna Chaitanya, the Founder of the present Vaishnava Sect in Bengal. His object was to found a Spiritual Brotherhood of Humanity irrespective of caste or creed. At a time when caste rules were more rigidly observed than now, when Hindus and Musalmans were at eternal feuds with each other, when the different religious sects of Hindus hated each other bitterly and when terrible Tantric rites led men to offer human victims at the altar of our Deities, Chaitanya and his followers sowed the seed of peace and good-will to all men on earth, disregarded all caste rules, and admitted even Musalmans in their fraternity on terms of perfect equality.

This highly intelligent and learned Brahmin, Chaitanya, left home, shunned every comfort, and becoming a voluntary exile at an early age devoted the rest of his life to the spiritual welfare of Humanity. His humility, his sweet behavior, his wonderful self-sacrifice, his devotion to the cause, and his kindness to all were beyond all praise. While his learning made a deep impression on all he came in contact with, he disarmed the pangs of defeat in a religious discussion by his humility and sweetness.

He lived a strict celibate life after leaving home, and was very stern in that respect to his disciples.

The philosophy he taught to his disciples about cosmic evolution bears a close resemblance to the Secret Doctrine, while the Society or Fraternity he tried to establish on earth may be said to be an improved model of the T. S., the main point of difference being that his society was based on Bhakti, Faith or Devotion, while ours is on that of Gnanam or knowledge.

But what is Bhakti? It is the inexpressible yearning of the soul for the Supreme Intelligence, it is the twin-sister of Gnanam, the Path of Humility, Love, and Devotion. Bhakti lies latent in every man, but is rendered inactive mainly by our selfishness and pride. Its first glimmering in us is what is called in Bhagavad Geeta Satwikee Sraddha (Geeta xvii, 2). The delight of a devotee, the faithfulness of a servant to his master, the mother's love for her child, sincere friendship or sexual love, are all manifestations (in many cases through Kama) of the same spiritual faculty lying latent in us—Bhakti.

All our efforts for spiritual advancement have one common name, *Yoga*, or more properly *Sadhana*. Sadhana is of three kinds, viz ; Gnanam knowledge, Yoga proper, and Bhakti. To a Gnanee or one that knows, THAT appears as Brahm (the Universe pervading Principle), to a Yogi Atma (our Higher Self) is THAT, to a Bhakta, Bhagavan (the Lord of all Powers, they being divided into six classes) is THAT. It therefore depends on the fitness of the individual to choose any one of the three courses or

divisions of effort. The preliminary training, however, appears in many respects common to all the three, viz., strict vegetarianism, a life of celibacy, purity of thought, word, and deed, and devotion to the spirit.

Berhampore, Bengal, India.

K. P. MUKHERJI.

WHAT YE GIVE YE SHALL HAVE.

The following letter was read at a meeting of the Aryan T. S., of New York. I can certify to the truth of the writer's statements in every particular.—W. Q. J.

TO MR. WILLIAM Q. JUDGE, Pres't Aryan T. S.

Dear Sir :

You are necessarily a busy man, overrun with questions and letters from all parts of the Union. But I venture to ask your views on this point of practical theosophy.

What rule ought to be laid down respecting the contributions of theosophists to theosophic or charitable objects?

In a conversation which I once had in New York with a member of your Aryan branch, he told me that after taking out of his salary, which was not a large one, enough to keep himself and wife plainly but comfortably, he gave the whole of what was left to the cause of humanity. His theory was that all the money he had earned he had a right to, it was his ; and if he gave away part of it from love for his fellowman, he held that the money was still his and would one day come back to him. This, he claimed, was an occult law, which was expressed in that well-known biblical text, "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will He pay him again". His experience, he explained, justified him in saying that this statement was strictly and literally true. Every dollar he had thus given away had been repaid, not simply in the satisfaction felt at having done his duty in this matter, but in hard cash and with liberal interest.

I am not sure how far it is wise to speak of one's own personal affairs in public ; but suppressing completely my name and personality, I have thought it might perhaps stimulate the members of your branch, if not theosophists generally, to a more liberal giving if I add that my experience thus far corroborates my friend's belief touching the workings of this occult law. Every cent given by me for theosophic and kindred purposes has been like so much bread cast upon the waters ; indeed, the more I have given the greater has been the return. To particularize.

Eighteen months ago my salary was increased, without any solicitation

of mine, fifteen dollars per week. I did not particularly need the increase, although it would have been very convenient in meeting storekeepers' bills and other family expenses. But by strict economy I could get on without the increase, and so I made up my mind to give it all away. Ten dollars per week were therefore laid aside for strictly theosophic uses, and five dollars have been regularly sent to help along the family of an old schoolmate who fell off a load of hay, hurt his spine, and will be a cripple for life. Of course this was done as a simple matter of duty, and without any desire or expectation of personal gain. Now for the sequel.

A month ago a gentleman called upon me and handed me a check in my favor for \$500. This was promptly declined, on the ground that I had done nothing to earn it.

"Are you not a member of such a body?" he asked.

"Certainly," I replied.

"And haven't you attended certain meetings and done such and such work?"

"Certainly, but what has all that to do with the check? The position was entirely honorary."

"There you mistake", was the reply. "Nothing was said to you about it at the time of your appointment; but there is really a salary attached to the place, and this is the first instalment of it. Will you take it? It is perfectly right and proper, and you are fully entitled to it."

I took the check and with it paid off a debt of equal amount—money which I had borrowed to help a friend. Since then a second instalment of \$500 has been received, and the account, commercially speaking, now at the close of the year stands as follows:

Contributions to theosophic and charitable objects, 18 months at \$40	
per month.....	\$720.
Cash received unexpectedly.....	1,000.
Surplus, receipts over payments.....	\$280.

Now, I know nothing of the law in question. I only state a few plain facts in my own experience. But they will serve, I hope, to excuse the question raised at the head of this long letter, and may incidentally direct the attention of members of your New York branch of the Society to the profit as well as the duty of liberality in giving.

Yours in the faith,

THEOPHILUS.

LITERARY NOTES.

ON THE HEIGHTS OF HIMALAY, by A. Van Der Naillen. Regarded as a narrative, this story is preposterous. That a Roman Catholic Bishop should be made an Adept and then return to his ecclesiastical functions is in each respect not short of ludicrous, clearly showing that the author has no knowledge of either mode of life. Regarded as a portrayal of initiations, it is hardly less so. Adepts never become such in one incarnation; they are never initiated until after long probations and ample tests as Chelas; and they probably do not chat with the "Grand Master" during the ceremony. The instructions recounted from the initiations are lucid, logical, and (except that evolution and involution are confused) largely true statements of facts in Nature; but they are of elementary truths known not merely to Chelas but to outsiders, else how could the author know them?

The book has the great merit of a devout and God-fearing spirit, ever true to conscience, pure, bent on duty, and trustful in the Supreme. Its aim seems to have been the excitation of interest in the highest truths through their association with phenomena, and to lead men past the magic mirror and self-hypnotization stage up to that of self-consecration. But this is always most perilous, for thirst for "powers" is more easily excited than thirst for spirituality, and is apt to stop at that point. The assertions in this book, whether true or not, will probably lead not a few readers to attempt going out in their astral bodies through an hypnotic experiment, and thus foment practices which medical science insists lead to insanity, and which Theosophy warns against as eminently dangerous and delusive. Those who have "powers" and know all about them tell us most distinctly that ambition for powers is one form of selfishness, *and that the powers will not come till that ambition, like all other forms of selfishness, is lost in unselfish love for truth.* Why cannot people see this? The book is fairly well-written, has some descriptive merit, and evidences the spreading interest in Occult themes; and, as Theosophy has to pass through the era of phenomena and psychism, is less objectionable, because intelligent and devout, than the unmitigated rubbish of *A Phenomenal Identity*. But it is objectionable still.

THEOSOPHICAL SIFTINGS, Vol. III., No. 18, contains two papers. "On the Treatment of Criminals and Lunatics" is very excellent in its second part, and has a volume of truth in the one sentence, "No reform which is to be permanently good can begin with the world of effects, to which the transitory veil of the flesh belongs". The first part is not so good, because, while stating admirably many facts and truths, and most sensibly insisting that our penal systems are wretchedly defective, its logic trips up in one or two

places, it uses the spook argument against capital punishment, it does not seem fully to realize the *right* which peaceable, honest citizens have to repression of ruffians, and it censures the present system without proposing a substitute. "From Flesh-eating to Fruit-eating" is the most temperate and rational treatment of this topic we have ever encountered, and gives judicious steps to the change. [A. F.]

FEBRUARY LUCIFER may not as a whole be very readable, but it gives us the second parts of "The Babel of Modern Thought" and "Theosophy and its Evidences." In the former, Madame Blavatsky suspends for a moment the direct thought and explains *en passant* the character and purpose of *The Secret Doctrine*, frankly admitting its great defect of bewildering discursiveness, but showing what was intended and what was not intended by its publication. She shows, moreover, that the word "revelation" means exactly the reverse of "disclosure", and she gives a rational interpretation to the literally-absurd story in Genesis of the Tower of Babel. Mrs. Besant demonstrates the existence and requisitions of the ancient "Mysteries", and argues the improbability of the extinction of their truths, citing doctrines and symbols to prove the basic unity of all religions and their common origin, then giving the lines of examination by which conviction as to Theosophy may be reached. *Lucifer* publishes a very frank and manly letter from Mr. Henry T. Patterson upon Mrs. Besant's article, "The Theosophical Society and H. P. B.", and H. P. B. in the same frank and manly way approves it. All three parties appear at their very best in the affair, and the T. S. may well be proud of them. Upon the following sentence (p. 468) repeated and protracted pondering seems to be fruitless: "Sound is spiritually objective to Light (as motion), while on the physical plane motion is objective to sound, for it takes from it its meaning or *raison d'être*." [A. F.]

UNITY publishes a strong sermon by the Rev. C. F. Bradley of Quincy, Ill., arguing the need for and the fact of Reincarnation!

FEBRUARY THEOSOPHIST is varied, interesting, juicy, and palatable. Col. Olcott has a curious paper explaining certain occurrences as from elementals, and telling of their classes and powers. Mr. Fawcett's "Comte and the Metaphysicians" is not only learned and powerful, but marked by all his delicious choice of words and all his felicitous metaphor. Then come a copious and discriminating review of Dr. Le Plongeon's *Sacred Mysteries among the Mayas and Quiches*, and a vigorous etching by Bertram Keightley of "The Future of the Indian Section". "A Toda Cremation" is vivid and full except as to the cremation itself, and "Obeah" gives so many singular details that its promised continuance is joyous. A very full report on Indian work is made by the Gen. Secretary. [A. F.]

THE J. W. LOVELL Co. have issued Mr. Sinnett's novel *Karma* in cloth at 75 cents, and "Clothed with the Sun" in paper at 50 cents.

THE ORIGIN OF THE ARYANS, by Isaac Taylor, M. A., LLD (*The Humboldt Pub. Co., New York, 1891, cloth, 190 pp.*) This account of the pre-historic ethnology and civilization of Europe does not pretend to set forth new views, but is a summary of the work of many scholars and a digest of the literature upon the subject, presenting in a condensed form statements of ascertained facts. The author claims that his speculation as to the relations of the Iberians and the Basques is new. In the opening chapter the claim so often made that identity of language proves identity of race is disputed on the ground that there are many examples exactly to the contrary, as, for instance, the fact that the negroes of the south speak the same tongue as the men of the extreme east of the United States. A good deal of space is devoted to carrying this out on the theory that sometimes races impose their language upon conquered races. But, for all that, we are disposed to agree with Max Muller that the English soldier has a similar origin to the Hindu whom he terrorizes. Languages may be seen to be divided into great classes, and it is possible that science will come some day to see that with blood very often goes a language. The book is well gotten up, contains many illustrations of skulls, and will be of use; but, for all that, the origin of the Aryans seems as far off as ever from solution.

THE HISTORY OF THE PARSEES, by Dosabhai Framji Karaka, C. S. I. This interesting book in two volumes was printed by Macmillan and Co. of London in 1884, and through the kindness of Mr. Rustomji K. Modi has been presented to us. It will interest those who wish to know about the Parsees by one of the same race.

CASARTELLI'S PHILOSOPHY OF THE MAZDAYASNIAN RELIGION UNDER THE SASSANINS has also been presented by Mr. Modi. The translation is by Firoz Jamaspji Dastur Jamasp Asa (Bombay, Jehangir B. Karani, Parsee Bazaar, 1889.) Some excellent notes are added by the translator to correct errors, as Casartelli, being a Catholic priest, had the strange delusion that the Mazdayasnian religion is indebted to Judaism and Christianity for all that is good in it. This, however, is not strange when we consider that the Church once declared that Buddhism was copied from Christianity with the aid of the devil for the purpose of creating confusion. A remarkable similarity between this religion and the ideas of those who teach the secret doctrine is apparent. For want of space we must refer readers to an excellent review of the work in the February number of *Lucifer*.

A Mr. Podson having incautiously exhumed Mr. Richard Hodgson's "*exposé*" of Madame Blavatsky, Mrs. Annie Besant quietly appeared upon the scene, swept up poor Mr. Hodgson's remains, and dumped him into the ash-barrel. It is always mortifying to a young man to be made a public laughing-stock, particularly by a woman, and it could hardly

be pleasant for any one to have his inexperience and credulity genially exhibited to two continents. But poor Mr. Hodgson has the additional humiliation of not only having the Hindoos who bamboozled him make disrespectful and unseemly mirth behind his back, but of seeing the English first smile at his "Report" and then crowd the meetings of the Blavatsky Lodge. This is hard indeed. And the worst of it is that poor Mr. Hodgson will not always remain young, even if he remains gullible, and may perhaps for many years be the butt of "investigators" and the unintentional advertiser of Theosophical literature. Fancy the English (and American) public saying, as does Mrs. Besant, "I read it carefully (the Report) with a prejudice against Madame Blavatsky in my mind, and at the end tossed it aside as worthless!" As Madame Blavatsky becomes ever more and more known, so too will poor Mr. Hodgson, and, like the luckless bob to a kite, be trailed to an eminence far less comfortable than original obscurity. And yet there is no help for it. Our youthful blunders, especially if in print, cling to us in riper years, and Nemesis, such as Mrs. Besant in *Time*, appears at intervals and covers us with confusion, 3000 miles of flight being of no avail. Alas! Alas!

[Copies of the London *Time* containing Mrs. Besant's article on poor Mr. Hodgson are on sale at the PATH office for 30 cents.]

THE LIGHT OF THE WORLD, OR THE GREAT CONSUMMATION, by Sir Edwin Arnold. (1891, Funk and Wagnalls, New York, paper 50 cts. p. p. 286.) The Introduction by R. H. Stoddard, with some very bad grammar in its last paragraphs, is an attempt to excuse Sir Edwin for having written the *Light of Asia*. Mr. Stoddard thinks that the subject of this book is of higher significance than the other and comes more closely home to the bosoms of men, in which conclusion we and the few hundred millions who follow the Buddha to this day cannot agree. But it is easy to excuse the Western mind, which, wrapped in the conceit of its own progress and wealth, ignores the beliefs and the history of the larger part of the human family. The poem is beautifully written, as could not help but be the case, yet it fails to reach the high standard of the *Light of Asia*. Revolving round the central figure, who is an ex-lewd woman, still possessor of the gains of her abandoned trade, it ends with a false declaration that "peace deep as the sleep of the sea, and love which is sunlight and peace, will come from and increase through the mission of Jesus," while Jesus himself prophetically said that he came to bring not peace but a sword. The beauty of the poem will commend it to many, and the student of the *Light of Asia* can easily pick out paragraphs and phrases from that first work as well as from old Indian scriptures. The title is but an alteration of that of the other, and we believe it is the other that the author really loves. What appears like a strange mistake is in describing the old Hindu sage as full of wonder on hearing about the feats of magic performed by Jesus, as such feats are believed in by almost every Hindu. The impression left by the book is that, although extremely well done, it is a "pot boiler".

TEA TABLE TALK.

"Opal" was a guest at the Tea Table, and told us the following tale. "A curious incident occurred to me recently. I left my room, on the highest floor of the hotel, to go down stairs. I touched the elevator bell, and then, while waiting for the elevator to ascend, I walked down a corridor to a window to see the fast-fading sunset. Returning, my course was a straight diagonal (if a diagonal line can be called straight) to the door of the elevator. The corridor was very dusky and the gas not yet lighted. I was rushing somewhat precipitately towards the door, when my progress was checked by the sight of a gentleman standing immediately in front of the door. I naturally supposed it a boarder in the house, who had approached from the other side while I had been momentarily absent exploring the sunset, and did not notice him particularly till—suddenly, as the elevator came up, lighted, I saw to my horror that the elevator door had been left open, and that *no man was standing there!* Had I not been checked in a rather heedless progress by the sight of the man, I should almost inevitably have plunged into the elevator well, a depth of 100 or more feet. The apparition saved me. I did not recognize the form, save that it was a man and not a woman."

The Professor gave it as his opinion that this warning form was the inner self of Opal, or a messenger of that self, in which opinion some of us concurred. Others thought it might have been a picture of some person who had stood there at another time, said picture in the astral light being made visible by the heightened vibration of her inner self on feeling a sense of danger as yet unrecognized by her brain consciousness. At such moments the magnetic body becomes agitated, vibrates in unison with the astral plane, and a consciousness of that plane is temporarily induced. Thus, by the action of nerve auric forces, the picture was seen and served as a warning.

Some of us began guying the Professor good humoredly upon his being what one lady called a "demi-semi-occultist," when he was, at the same time, a scientist of good standing. He bore our attacks imperturbably while he sipped his tea. Urged to reply, he said, stroking his beard, "My friends, it would ill become a *modest* man like myself—" (soft cries of "Hear! Hear!" and applause)—"to be more exclusive, more careful of evidence, than is Professor Tyndall, yet hear what he writes: 'All our philosophy, all our science, and all our art—all are the potential fires of the sun. What are the core and essence of this hypothesis (evolution)? Strip it naked, and you stand face to face with the notion that, not alone the more ignoble forms of animalcular and animal life; not alone the exquisite and wonderful mechanism of the human body; but that the human mind itself, emotion, intellect will, and all their phenomena were once latent in a fiery cloud.' That sounds to me much like some talk I have heard in this room about 'the flames', the 'fiery breaths', and other occult agents."

We assured our friend that the jury acquitted him without leaving the room. "But, Professor," said one of the ladies, "tell me this. Why do we so often

see students of theosophy, honest workers in its ranks, persons of high aspiration, even, breaking down physically ? ”

“Permit me to answer you by telling a little tale,” he replied. The ladies murmured assent, and a very small person climbed with alacrity upon his knee, where she deftly balanced her dainty person, after preening her plumes. He looked down upon her with a kindly smile.

“Little one,” said he, “a stream ran furiously down for many miles and grew into a river from many tributary accessions until it pressed hard upon its banks. The bank requested it to go a little slowly, but the river said : ‘I am full of energy now ; I have come very far, and, though so full of energy I am tired, and you press upon me, and I’ll overflow and run all over the country. I cannot stand it, and just now that young river rushed into me.’

‘Why !’ said the bank, ‘you do not reflect that there is another way to do what you ought to do.’

‘What is it ? I can’t imagine.’

‘Are you not rolling on the bed you have ?’

‘Yes ; what of it ?’

‘Why, my dear river, just crowd down in that bed, and you will soon get deep, you will not overflow, and you will not crowd me in the dangerous way you now do.’

‘Well, well ! I never thought of that. Let me see.’ A great change then came. The river seemed to lie down under its weight of water, and grew still for awhile, and the lower lands had less water. But soon there came a time when a long stretch of river was very deep, though very still, and then much water, running large mills, flowed out at the end of the place where the river took the bank’s advice and stayed awhile, resting in its bed and making a deeper place.”

“Then you mean, Professor— ?”

“That if students who begin to feel the great pressure and flow of the higher forces from within outward would consider the body, the banks bound to contain those forces temporarily in order that these may have use and manifestation among men, they would lie calmly back upon the inner nature, doing sufficient work in quiet wisdom and storing all surplus of force, until the bed of the stream grew deeper and could do more work from that deep plane, while less draught was made upon the physical frame. It is not all who need to do this ; on the contrary, there are many who do not give their emotional aspiration sufficient expression through bodily action and work in this cause. Some of them say they would do so, if only they could feel that they were helped.”

“Unlike those who grumble at not being ‘helped,’” said J. the Student, “I think there is more danger of our being ‘helped’ too much than too little. Machines break from over speeding, not from being run too slowly—save in exceptional cases.”

“Yet how difficult it is,” said E., “to analyze our feeling with regard to action and result of action. We shall never be able to avoid contrary consequences growing out of actions done even from the purest motives, because

of the Karma with which these actions may be bound up, and which affect others. While I admit that Pity is a virtue, and good for discipline, it becomes a weakness when it overpowers Love. To do anything of consequence at all, we must be aggressive, and aggressiveness entails wide-spread consequences; but there is the *Motive* which saves both the doer and the consequences. Our own *power* is measured by the great or small effect of our actions; hence the greater the good and the evil resulting therefrom, the greater the power to lift or redeem the evil. The pure motive springs from the highest plane, and by the time it comes down to our present consciousness (ignorance), it is tinged with enough dross to distort it out of recognition; therefore, owing to our limitations, we cannot avoid doing wrong; *i. e.*, right tinged with wrong. Therefore 'let there be peace in you, and faith too;' we cannot be perfect, but we can help one another to become better."

It seems to me that I had never heard the teachings of the *Bhagavad Gita* more fully assimilated, or more clearly and practically put into words—as they are also in deeds.

A small person, named heretofore in this chat, but who shall to-day (owing to the somewhat painful nature of the revelation) be nameless, gave recently a quaint illustration of the fact that theosophists "cannot be perfect".

A—(ahem!)—the nameless person, had been naughty, so the dickie bird said. He's a shocking gossip, the dickie bird, you know. So the culprit was left in seclusion and, presumptively, to sad repentance. But presently my lady, with whom anger is ever a flash in the pan, comes tripping along, her usual smiles all beaming in her eyes. "Mamma," says she, "you know there isn't ever *anybody* that's always good, except God. *Even those theosophicals*, they can't *always* be good. For they're only men, after all, you know." Where A—had ever heard of the theosophists no one knows, but her ingenious promptitude to screen her faults behind the deity and his perfection was quite worthy of her quick intuitions. One day she asserted something concerning her "Pillakatuka". Said some one present;—"You mean your *spirit*." "No; I don't," answered A. quickly, "my spirit is in my heart."

Impossible, at four years, to be more of a philosopher. And just consider the time and energy wasted by most parents in confining and restraining these true, childish intuitions. "The pity of it, Iago; the pity of it!"

JULIUS.

CORRESPONDENCE.

The most salient point of interest in the past month's proceedings here has been the addition of a new building to our "Headquarters". The house next door, a larger one if anything than that which we at present occupy, has been taken, and already nearly every one of its rooms has been let to prominent members of the Society. The British Section has given up its centre in Duke street, Adelphi, and has engaged a large double room on the ground floor as reading room and library; this opens into a con-

servatory which will serve as a smoking room. The new house is at present in the hands of the painters and builders, but will be ready in a month or so. When fully occupied, we shall have some twenty people residing at Headquarters : in itself this is a sort of colony, but some far-seeing and ambitious persons are throwing out dark hints about a certain house across the road, just now unoccupied.

The "H. P. B. Press" is going ahead tremendously under the able direction of Mr. Jas. M. Pryse. We have now two compositors employed all day, and there does not seem to be any possible lack of work : indeed, many an order has had to be refused.

A new lodge has been formed at Amsterdam. This is mainly the outcome of the exertions of Mme. de Neufville, one of our hardest workers. The lodge already boasts of nearly 30 members.

The Dublin lodge is about to form a Headquarters for Ireland ! About ten of the more prominent F. T. S. have arranged to live and work together, thus mutually assisting one another in their labors and putting Theosophy on a more solid basis in the country.

We now boast of a lodge at Bradford, in Yorkshire. Its members are all well known in the Theosophical world, and the branch will doubtless prove one of our most important centres.

The T. P. S. has just published a glossary of the terms used in the *Key*. This is an abridgement of the larger one, now being proof-read, and which will be issued in another month or two at the latest.

I am sorry to say that Madame Blavatsky has not been by any means so well this last month.

C. F. W.

London, Feb. 28th, 1891.

MIRROR OF THE MOVEMENT.

From this date the old title, "Theosophical Activities" will be discontinued—although the invention of the PATH, and we hope to have the use of the new title for at least a year without poaching.

AMERICA.

DR. A. KEIGHTLEY'S TOUR.

Dr. Archibald Keightley arrived from Australia at San Francisco, Feb. 15, and after a short interval of rest at Santa Barbara began a theosophical tour of the Pacific coast, delivering public lectures, meeting the members of the many T.S. Branches, and holding private meetings. He delivered his first lecture at S. F. Mar. 1st, under the auspices of Golden Gate Lodge, at Red Men's Hall, to an audience that packed the Hall, aisles, and ante-

room. Many were turned away, unable to secure standing room even. The subject for the evening was "Is Theosophy a Religion", and Dr. Keightley in an able and masterly manner treated the subject at once clearly and satisfactorily. All classes were represented, and the close attention shown throughout, and the questions put by the audience established beyond doubt that the lecturer had struck a kindred note in the hearts of his hearers.

Monday, March 2nd, Dr. Keightley met the growing branch at Alameda, and in the evening held a private meeting at S. F.

Tuesday, March 3rd, he left for Santa Cruz, where he delivered two public lectures, met the Branch, and also held a private meeting. Cordiality and enthusiasm prevailed.

Thursday, March 5th, he left Santa Cruz for Gilroy, where he met with a most cordial and hearty reception by both public attendance on two lectures and local theosophists.

Saturday, March 7th, he returned to S. F. and a reception was tendered him by Golden Gate and Aurora Branches.

Sunday, March 8th, Dr. Keightley delivered a public lecture, "The Attitude of Theosophy", in Oakland at 2 P.M., which was largely attended, and in the evening lectured again at S. F. to an overflowing house on "Theosophical Concepts of Life and Death". After each lecture questions were put by the audience, and great interest was evinced. The daily papers contained long reports of interviews and lectures, and altogether S. F. and vicinity have received a decided theosophic impulse through the efforts of our Bro. Archibald Keightley.

Monday, March 9th, Dr. Keightley was in attendance at the T.S. headquarters receiving callers, etc. In the evening a public reception was given, largely attended by the general public. The Dr. was particularly happy on this occasion, and he has endeared himself to all who have had the pleasure of meeting him by his gracious and kindly manner, and his patience under the fire of volleys of questions ranging from the absolute to an atom.

Tuesday, March 10th, he left S. F. for Stockton, where he will remain a few days and then depart for Los Angeles and San Diego.

Later he goes north to Portland, Seattle, and Tacoma. Invitations of the most cordial character have poured in upon Dr. Keightley from all the centers on the coast, and it is perfectly safe to say that most welcome receptions await him at all points, and that he will prove himself equal to all occasions. Dr. Keightley expects to start east to attend the convention at Boston, about April 18.

ALLEN GRIFFITHS.

THREE ZEALOUS THEOSOPHISTS of Rochelle, Ill., Rev. W. H. Hoisington, Mrs. L. H. Hoisington, and Mr. M. L. Ettinger, have been widely distributing a one-page leaflet containing a singularly condensed and felicitous statement of the reasons for examining into Theosophy. It concludes with a request for transference to others if the reader is uninterested, or for a communication to the writers if he is. The merit of the leaflet and the merit of the missionary effort rival each other. Happy the Society which evokes such!

HERMES COUNCIL T. S. of Baltimore arranged for a series of 6 free public lectures in March by Mrs. Annie Wolf of Philadelphia, the subjects being Practical Ethics of Theosophy, Karma, Re-incarnation, Buddhism and Theosophy, Practical Soul Culture, and On Wings of Fire.

CHICAGO T. S. has arranged for public lectures and readings on the Saturday evenings in March and April in Liberty Hall, 68 Adams street, the topics being Reincarnation, Cause, Is the Desire to Live Selfish?, Theosophy and Religion, The Real and the Unreal, Christian Theosophy and Buddhist Philosophy, Devachan and Nirvana, and The Tatwas and Vibrations. Discussion has place at the close of each.

THE PRESS-TIMES of Seattle, Washington Terr., gave two columns on Mar. 9th to an interview with Mr. Frank I. Blodgett, President of the Seattle T. S., expounding Theosophical doctrines and aims. It further stated that a meeting of the Branch is held every Sunday afternoon, and that public interest is constantly on the increase.

INDIA.

THE BOMBAY THEOSOPHISTS have reprinted Mrs. Besant's *Lucifer* article on "The Theosophical Society and H. P. B."

JUST AS COL. OLCOTT was about to sail for Australia, a deputation of Burmese Buddhists came to Adyar to entreat his return with them to Burmah. A great revival of Buddhism has occurred in the country, over 23,000 rupees having been given for the purpose of sending a mission to Europe. Col. Olcott absolutely refused to head this mission unless he could first affect the co-operation of all the great Buddhist natives, but he finally, at great self-sacrifice and loss of rest, agreed to go to Burmah, and left Madras on Jan 17th. After two and a half weeks in Burmah he left for Madras and Colombo, and sailed for Brisbane, March 2nd. In Australia he hopes to settle some matters relating to property bequeathed to the T. S. by a Mr. Karl Hartmann, and to give an impetus to Theosophical interest in that country, where there are now about 70 scattered members.

THE COUNCIL OF BUDDHIST HIGH PRIESTS convened to meet Col. Olcott in Burmah numbered 23. He had prepared a draft embodying in 14 propositions the fundamentals of Buddhist doctrine the world over, and every one of these was accepted without amendment, all the priests signing the document. This is the first attempt ever made to unite all Buddhist nations on a common platform of belief and work. Ceylon comes next, and then the others. Surely such efforts after peace and fraternity deserve the sympathy of all good men.

PRASNOTTARA is the Indian T. S. *Forum*. Built on the model of the American pamphlet and conducted by Bro. Bertram Keightley, we hail its appearance in the arena. No doubt it will often contain matter peculiarly Indian and strange to us, but none the less useful. The first number deals with several interesting questions including such Karma as that which falls in blocks, as it were, such as floods or great disasters. But it needs further elucidation, and the suggestion that planetary influences decide these occurrences will not solve the question, first because such "influences" relate to

small, if to great, events, and second, because the planets are not causes but only indicators, in the same way as the hands of the clock are indicators of the flight of time. *Prasnollara* will give our American members a view of the workings of the Hindu theosophist's mind in a way that only the Socratic method can accomplish.

EUROPE.

SPAIN. That ceaseless worker, Bro. F. Montolin, has translated *Eso-teric Buddhism* into Spanish and arranged for its publication by a prominent firm dealing largely also with Spanish America, so that its sale is assured. He has also translated *Isis Unveiled*, but its great expense postpones its appearance. Bro. Montolin purposes translations also of articles in the PATH by Jasper Niemand and others, and of *Echoes from the Orient*, and has generously sent many leaflets to sympathizers in California, Salvador, and elsewhere for distribution, besides founding a semi-monthly Theosophical journal in Barcelona. Bro. Xifre has translated *The Key to Theosophy*, and it will be issued next winter. The astonishing work done by the little group of but *three* Theosophists in Madrid may well shame the inactive elsewhere.

NOTICES.

I.

Branch Paper No. 13, *Theosophy in its Practical Application to Daily Life*, read by A. Fullerton before the Aryan T. S., was mailed on March 2nd to all the Secretaries save one.

Forum for March, No. 21, was mailed on March 10th to members-at-large and Branches in good standing.

II.

A new edition of Mrs. Annie Besant's *Why I became a Theosophist* has just been issued from the PATH office. Price, as heretofore, 10 cts., post-paid.

The second edition of *The Key to Theosophy* has been greatly delayed and has not yet arrived from London. Orders will be filled as soon thereafter as the binding can be completed.

III.

Copies of Mrs. Besant's portrait, the same as in this issue, are for sale by the PATH for 25c.

ANNUAL CONVENTION OF 1891.

The Convention will meet in Boston on Sunday, April 26th, at Steinert Hall, Tremont and Boylston Sts., at 10 A. M. At 12.30 a recess till 2 will have place, and at 5.30 another till 8. The evening will be used for papers, discussions, and an address from Mrs. Besant.

On Monday the 27th, the sessions will be the same, but in Tremont Temple, and the evening will be devoted to a lecture by Mrs. Besant, free to F. T. S., a charge being made for tickets to others.

Plans for the future need not be made, for if every present duty is performed all plans will be made by nature.—*Tibetan Verse.*

OM.

Æ U Ω

Good Karma is that which is pleasing to the Spirit in man; bad Karma is that which displeaseth the Spirit.—*Vishishtadwaita Philosophy.*

Judge not that ye be not judged. With what measure ye mete, it shall be measured to you again.—*Jesus.*

And from the book of Life the dead were judged by their works.—*St. John.*

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No. 2.

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

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

THE BASIS OF THE MANIFESTATION OF LAW.

II.

A few suggestions which were offered in a recent issue of the PATH, referring to the hypothesis of a universally diffused consciousness, may be followed up, possibly with profit, by an inquiry into the considerations which may make such an hypothesis tenable.

To secure the desired profit it would seem desirable that the two extremes in modes of procedure, the naturalistic or literal method on the one hand, and the purely metaphysical on the other, should be avoided. The objections to the former mode need not be stated, while the latter, which must in great measure be followed, is open to the objection that pure metaphysics interest and appeal to but few of the many for whom this subject, if intelligently presented, will have profound significance.

It was previously suggested that inquiries respecting phenomena should be made with reference to causes, and attention was directed to the ancient affirmation that the efficient cause and only possible basis of that obedience to law which is manifested in each and every occurrence which may be observed in the world at large, is a universal consciousness. It was also suggested that applications of this hypothesis might be made in various directions, and a few typical illustrations were briefly sketched; and as these had to do with the inorganic department only of Nature's great workshop, the attempt will now be made to carry the same inquiry, with the same hypothesis in mind, into the organic world, at the head of which man stands; to whom we may as well at once direct our attention as to begin at the foot of the class, however much we may be tempted by the simpler conditions prevailing there. While the superior conditions are undoubtedly more complex, they offer advantages which it is hoped may become apparent in the course of this quite unscientific discussion. The fact that the complexities of the human organism are so many and so little known is a good reason for preferring it, for our purpose, to a simpler type, since science, having little or nothing of positive value to offer respecting the operations of the human machine, may be the better disposed to entertain a suggestion coming from another school.

A few moments will be well spent in considering more fully the assertion that science is ignorant of the causes of the movements which distinguish organic life. Let us notice the history of a human being for a single day; the voluntary and involuntary movements, the operations of growth, repair, and waste; the conflict with disease; the response to obscure and often unsuspected conditions in the physical environment; and, most wonderful of all, the behavior called forth by the ministrations of opposed medical schools, opposed both as to theory and practice, and no one of which attempts to teach *why* certain causes, so called, which are duly catalogued in their materia medica, produce the results assigned to them. In all of this field of view we discern but this one conclusion which has been reached by popular methods, that certain things happen because they do happen. Certain remedies are classed as alteratives, for example, not for any essential reason, but because it has been observed that they act in a certain way. It is apparent, however, that one obvious fact may be seized upon; that the human body does manifest obedience to law. We cannot state that law, in whole or in part, while the conditions are so complex and obscure that we must abandon reliance upon inductive methods only.

Let us then take it for granted that man exhibits in his organism obedience to law, and search for the basis of this manifestation after our own methods. After emptying the mind of all that has been gathered from med-

ical literature, as a necessary preliminary, and fixing the attention upon the problem in its abstract form, it may seem to the reader, as it does to the writer, that a law which is to be obeyed in the operations of man's body must be communicated in some way *from a consciousness to a consciousness* acting upon or in the same or a related plan or mode. Several distinct and independent forms of belief, or conceptions differing in themselves, may be embraced within the terms of this general statement. It may be interpreted as the voice of the Christian God speaking to the spirit of man ; or the great spirit directing his red-skinned children ; or the higher consciousness may be regarded as Iswara, who

"Sits in the hollow heart of all that lives."

The most practical believer in that which he can hold in his hand will probably admit that there is much in the universe which he can not thus grasp, and he may as well at this point pay a debt of recognition to the many earnest and profound thinkers who have gone somewhat further than he in their search for the causes which lie back of the appearances and have reached, practically, a common conviction as to the fundamental basis of existence. Probably the clearest exponent of this conviction in modern times was Spinoza (whom service to the world is being tardily recognized), who demonstrated with the exactness of the finest reasoning that there was and could be but one substance underlying all the myriad forms of existence. This substance the English-speaking peoples call "God", while in other tongues and by other races other names have been used to express the same conception. This line of reasoning has been so fully and satisfactorily set forth in the literature which comes to us from the East that one is strongly tempted to revert at once to the admirable expositions of the relations of Pursuha and prakriti, spirit and matter, which are found in the translations from the Sanscrit constituting an important revival of ancient learning ; but this has been so often and so ably done by many writers in these pages that it may be well in the present instance to endeavor to approach our subject from a standpoint which is more familiar, and perhaps more acceptable to those who have not yet learned to place upon these venerable writings their proper value. Starting, then, with Spinoza's demonstration, it would appear obvious that if each atom is, in fact, but a portion of the divine substance, projected into the state of limitation or objectivity by the act of creation in the sense of manifestation, then one would expect to find in the behavior of that atom evidence of the possession of some portion or form of the essential attribute of divinity, which is consciousness. God is "I am". Man being, as to his physical body, a collocation of atoms, may therefore be expected to manifest in his body a consciousness which is inherent and quite distinct from that other form of consciousness with which, as his own thinking, loving, and hating personality, he is moderately famil-

iar. That the former mode of consciousness co-exists with the latter is abundantly evidenced by the fact that man does continually exhibit in his body obedience to law, while he is habitually unaware of the conditions under which these occurrences take place, and, in fact, knows little or nothing of the operations going on within him, except perhaps when they go amiss in some way he can as little explain. As the personality with which he is familiar knows nothing of the laws which he habitually obeys in every molecule of his body, we reach the singular paradox that, if our hypothesis be true, man, being conscious, is unconscious of the fact!

It is evident that we have reached a point when we must admit conceptions of consciousness other than the one in common use. It seems irrational to meet the difficulty by multiplying consciousness by an undetermined number, giving as a result certain distinct consciousnesses having a common abiding place in the mortal frame; but it seems far from irrational, and in harmony with what we can see of nature, to postulate a variety of planes, or, better, of modes, in which the one consciousness operates. In following out this thought we may look for evidences in man of a complexity of composition, and of the manifestation of higher and lower modes of consciousness corresponding to the degree of limitation attaching to the constituent elements grouped upon each plane of existence comprised within his system; the words higher and lower having reference to differences of state only. We may look first for a purely sensuous mode, and will not be compelled to look far, but when we advance beyond that admitted fact we enter upon the debatable ground where the great majority of men are unwilling to follow. It is in this field, however, that we must search for the consciousness which knows how to breathe, how to convert food into living tissue, and how to maintain the human body at a normal temperature of $98\frac{3}{4}^{\circ}$ F. Beyond that, how many more modes there may be does not come within our present scope, but that such exist is very evident to those who have given much thought to the subject. Evidences of these higher modes of consciousness may be found, without extensive research and without making demands upon an easy-going credulity, in the conditions of the hypnotic state.

The literature of hypnotism is extensive, and many important facts relating to that state have been demonstrated upon authority which is adequate, but these facts are but little understood. It will not be possible to enter upon an exhaustive review of the results which have been reached, and for the present purpose reference will be made to one demonstration only, which has been conducted under circumstances so favorable and conditions so trustworthy as to inspire an unusual degree of confidence in accepting the facts stated. Reference is made to a monograph upon Hypnotism by Fredrik Bjornstrom, M. D., head physician of the Stockholm Hospital, etc.,

which has been done into English and published in New York, and which gives briefly a digest of researches made into this obscure subject by a number of trained and skillful specialists. On pages 68 and 69 of this publication are given accounts of experiments made by two physicians upon a young girl, for the purpose of demonstrating the control by hypnotic suggestion of the action of a Spanish-fly blister, as well as the production by the same means of the results proper to such an application by the use of an agent having no inherent capacity for producing such results. The reader is referred to the source given for the interesting details of these demonstrations, and especially for the record of the great care taken to exclude accidental and other sources of error which might vitiate the results of the experiments. It was shown conclusively that a harmless application, in this case some postage stamps, with suggestion that a blister was being applied, produced a normal blister, while a veritable application of the Spanish-fly ointment, with suggestion that no inflammation would follow, had no effect upon the surface upon which it was placed for the length of time requisite for the production of the usual consequences. It should be said that this brief statement does not do justice to the care and exactness with which this experiment was made, the details of which are narrated in the source stated, and should be read by any one who desires to appreciate the force of the argument which will be drawn from the premises given.

Bearing in mind that evidence is sought, first, of the existence in the body of a mode of consciousness which is inherent and quite distinct from that other mode with which we are familiar; and, second, evidence pointing to the existence of a variety of planes or modes in which the one consciousness operates, it will be found that the case cited presents just the evidences looked for. The application of a Spanish-fly blister is soon followed by an appeal to the consciousness which may be termed number one—the sensory plane in which we mostly live, and pain follows the attack upon the surface of the body. At this point another mode of consciousness which may be termed number two comes into evidence, in the action which gathers a body of serum, apparently to protect the underlying tissues from the attack made upon the surface, as well as to facilitate the processes of repair. While in the present instance there is an obvious relation between the two modes, there are numberless instances in which the action of number two is not so related. The specific response to a great variety of medicines, for example, is unaccompanied by any reference to the external consciousness. The special interest in this case centers in the demonstration of a third mode, which is superior to and dominates the other two, and which may be directly appealed to by the operator. Numbers one and two would recognize the harmlessness of the postage stamps and the active properties the blister, were it not for the fact that what must be recognized as a con-

trolling intelligence receives from an outside source instructions directly opposed to what may be called the natural order. If the behavior of "number three" in accepting the suggestions made in this and many similar cases be regarded as evidencing a lack of discrimination in the consciousness operating in that plane, a basis would be afforded for the theories advanced to explain the phenomena of mental healing, faith cures, and the like, by denying the existence of fixed laws; but it seems more in accordance with what is known of the facts to draw the inference that the consciousness acting upon the third plane obeys laws which differ from and are superior to those which are valid on lower planes of action. Be this as it may, it is evident that no less than three distinct modes of consciousness are apparent in the case under consideration.

That this demonstration has exhausted the complexities of the human consciousness is, *a priori*, most improbable; it merely marks the point which inquirers upon one well-defined and narrow line of investigation have reached. The literature of mysticism, ancient and modern, is replete with suggestions, to say the least, of modes of consciousness far higher than those here pointed out, and the present purpose will be accomplished if the reader is encouraged by an attentive consideration of the results which a scientific inquiry has reached to entertain not merely with tolerance, but with interest and favor, propositions bearing upon this important subject, which embody a well defined theory as to the constitution of man, and which offer to the deductive method a basis upon which to institute the inquiries and comparisons which, it is believed, will eventually confirm its substantial accuracy. This theory, which has in recent times been brought to the attention of many in theosophical literature, is the only one which offers such a basis, and is the key to the mysteries surrounding this subject of consciousness which confuse and perplex the scientific world.

H. L. C.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 160 to p. 184, Vol. I.)

By W. J. Q.

MARS AND MERCURY bear an occult relation to the earth which will not be explained. *V. I. p. 163*. This is not because no explanation exists, but because, as said (*p. 164 footnote*), these explanations belong to high grades of initiation.

FIGURES AND NUMBERS the key to the whole system; *V. I. p. 164, last line*. This has often been stated. Among the Jewish cabalists it is said

that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do ; for this occult meaning cannot be found without assistance.

VENUS IN HER 7TH ROUND. See italicised para. *on p. 165*, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

MARS WITH TWO MOONS NOT HIS OWN. See *p. 164, ital. para.* This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says : "It is because Mars has two to which he has no right and—for other reasons". That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

ESOTERIC METAPHYSICS must be understood. *V. I. p. 169 last para.* This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysic deals with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

EVOLUTION OF THE MONAD A BASIC PRINCIPLE. *P. 171, 1st line, V. I.* This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad ; and when the globe is evolved, at once monads needing that

experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

LIMIT TO NUMBER OF MONADS. Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit—within the illimitable absolute—for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded. *See 1st para. p. 171, V. I.*

THE FATE OF THE ANTHROPOID APES. This interesting question is raised first on p.p. 173 and 175 V. I. and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception*. On p. 184, 2d para. it seems to be answered. "In this Round * * the anthropoids destined to die out in this our race when their monads will be liberated and pass into the astral human forms, or the highest human elementals, of the sixth and the seventh Races, and then into lowest human forms in the fifth Round." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

ONE WOMAN'S VISION.

One who had read a legend somewhere repeated it to me thus from memory :

"There was a Greek woman who, being visited by spirits in the guise of two Chaldeans, was dowered by them with transcendent powers and super-human knowledge, and she was able to behold at once all the deeds that were done in all lands beneath the sun, and was raised high above all

human woes and human frailties, save only Love and Death. The woman dwelt alone with the stars and the palms and the falling waters, and was tranquil and at peace, and she was equal to the gods in knowledge and in vision, and was content. Then one day a tired wanderer came and asked her for a draught of water to slake his thirst and lave his wounds, and she gave it, and, giving, touched his hand, and one by one the magic gifts fell from her, and the Chaldeans came no more! In all the vastness of the universe she only hearkened for one voice; her eyes were blind to earth and heaven, for they only sought one face. She had power no more over the minds of men or the creatures of land and air, for she had cast her crown down in the dust and had become a slave, and her slavery was sweeter than had ever been her strength—sweeter far—*for a space*. Then the wanderer, his wounds being healed and his thirst slaked, wearied. He arose and passed away; she was left alone in the silence of the desert—but never more came the Chaldeans."

Thus ran the tale; it seems unfinished and I am moved to finish it.

When the woman had made fair progress and attained into power, it was her right to be tested by the gods. Now we are most tested by Love and by Death.

So, as the tale runs, she was left mourning in the desert. She called upon the Chaldeans and their power, which she had shared; but power comes not at call; we must seize it and make it our own. She cried then to death; but death comes not quickly to those to whom he comes as a friend. It is only as dread warrior and foeman that his approach is swift and terrible. She could not die. In all the world there was left to her only her love; this she could not slay, though now she strove to cast the burden off, and then she clasped it to her burning heart. She could not lie forever thus in the desert. Her great love impelled her, and she arose, thirsting for one more sight of that distant face, determined to follow through the world that she might once more look upon it. She passed from the palms and limpid waters over the burning sands, and, all unseen, her guardian spirit and the spirit of her Ray went with her.

Thus she came into the world, and seeking saw on every hand sin, misery, disease, death, shame, and bitterness, and all the wrong man heaps on man, and all the joys of sense and soul that are the wombs of future pain. Failing to find him whom she sought, she asked herself, "What if he be wretched as these?" And, as her heart swelled with pity at the thought, she strove more and more to help the suffering, to clasp the imploring hands that clutched at her gown,—all for his sake. Learning to love them so, she hoped to forget that master love for one, and hoped in vain, for human love is strong and tests us as a sword. At last she cried to all the gods, "Let me see him once, and die." So strong the cry, the inner

heavens rang with her demand; on it she staked her all, and drew from Karmic powers, in that one gift, all that they held as treasure for her in many a life to come. Her guardian spirit hid its face and trembled, but the spirit of the Ray, the Watcher, saw unmoved.

So she beheld her lover. The man had changed. The fret of life had worn him. His sphere was dimmed by a dark, inpouring tide that colored all his deeds, impeded his higher aspirations, and mysteriously sapped his life, by him unseen, unknown.

"Call back that evil tide!", she said. And then again, "What is it?"

Her guardian spirit could not answer for tears.

"It is thy love, whose strong barrier resists and impedes the law. Hark to the discord of his sphere," said the Watcher, the spirit of the Ray. The woman uttered a moan of pity and of shame.

"He is changed. Dost thou love him still?" asked her guardian spirit.

"Better than ever I love and long to comfort him," she answered.

"Behold," said her guardian to the Watcher, "how strong is this love, now purified by pain. Shalt thou not deliver the woman?"

The unmoved Watcher spoke. "When the man came to her in the desert, did she speak to him of the starry Truths of the darkness? Aye, I know that she spoke, but her words were forms devoid of life while her voice—their carrier—cooed the notes of love. Aye, I know that she taught and tended him in tenderness and pity, but did she not ask reward, the reward of his love? What free gift asks a great gift in return? She only asked to serve, sayest thou? Know, Spirit, that in heaven's high hosts are thousands who wait through the passing of cycles for permission to serve, and sometimes ask in vain. Accepted service is the gift of gifts in the power of the Divine. Saw she his soul-spark yearning for freedom from personality and separation? Under that crust which is the outer man, saw she his inner self, the radiant, imprisoned, emmeshed in the web of matter, awaiting a deliverer? No. She saw but her own reflection, the mirrored flame of her own desire. Her image she projected towards him. Her glamour she cast about him; her own fond yearning, it was that she loved. The imprint she stamped upon him faded, for his guardian spirit stood near. Then the radiant one within impelled him from her. Life bore him away. He passed on to other scenes, dragging after him, unknown but not unfelt, the dark and ever-lengthening chain of her recalling thought. The woman loved herself, so loving love; she to whom power was entrusted by the gods cast it, for self, aside."

"Ah! say not so!" the guardian spirit cried. "Was no pure flame behind the smoke; no living germ within the husks of love?"

"Look!" answered the Watcher.

As the woman gazed, spellbound, she saw, above her lover, a shape of superhuman beauty, glorious and full, one of a band of mighty ones, filling the world, strong to aid and to save, interlinked, interdependent, all in one and one in all, the immortal hosts, the higher selves, the higher self of man. Seeing the loved one thus transfigured, thus translated, a cry of joy broke from her lips. "He is free!" she cried.

Then the Watcher bent above her, while the guardian spirit held his breath.

"Shall he become as one of these and pass beyond thee?"

"Oh! take him to that blessed place," the woman said.

"That place is one which men themselves attain. By fortitude; by duty; by self sacrifice; by entire acceptance of the law; he may attain. Or wilt thou—O caviller at the law, constructive of thine own desire, destructive of the universal trend of things—wilt thou detain him on the way?"

"Why may he not go there with my love?", she asked.

"With thy *love*, yes; for *love* makes free what it loves. But not with thy *desire*. The law has parted you in the flesh; who shall withstand that law and not be broken? But love coheres, inheres, and knows not space nor time."

The woman bent her head. From her heart a wild complaint arose. But she had seen the glorious vision; she longed to see her beloved on that way, the path of law. "Set him free", she said.

"But if thy desire recall him—?"

"Hast thou forgotten, Stainless One, or hast thou never known, that true love loves the better self, the shining ideal? I was blind, but now mine eyes are opened. I give him to his higher life, that life which is the law. And I—I bless that law, though it deny me, because it sets him free."

As she spoke, something seemed to break in her heart. Before her swept the great, blinding, glorious vision of a freed humanity, lifted upon the sorrows of such as she, lifted by very force of woe endured, into that shining host. The world that suffered and the world that conquered were one, and all, above, below, were types of souls freeing and set free by higher Love.

"I love the world," she cried, "for all is one."

Upon the face of the guardian spirit there shone a great joy. "Thou hast conquered by love," he said. "There remains only death for thee to meet and to subdue."

The Watcher spoke, "Nay; death is overcome. The only true death is the death of self. She lives for all, her powers reclaimed, restored, for the power of powers is universal love."

Thus runs the tale of truth. If woman knew her power to uplift, before

the eyes of man, the splendid ideal, knew her power to nourish and sustain it, she, loving thus, would teach man how to love, and, freeing him, retain him forever in the higher bonds that knit all souls to Soul.

JASPER NIEMAND.

"IS SELF-ANNIHILATION THE END AND AIM OF LIFE?"

No. According to Theosophy our earth-lives are for the purpose of acquiring through experience an education and development which we could not acquire without such experience. Here in the flesh, with the lower self at war with the higher, we must learn to conquer the lower, to sacrifice it to the higher. He who thus loses his life shall find it. This is no small task to accomplish, and one short life is not sufficient for it; hence the necessity for more, if we are to complete our development. We can conquer selfish desires and temptations to do wrong only in the realm where these enemies assail us, in the realm of matter and the body of flesh.

Theosophy does not teach the annihilation of the individuality, either in what is known as Devachan, the rest between earth-lives, or in Nirvana, the rest which comes after a great cycle of development. Those who are not in sympathy with the doctrine of Reincarnation look upon re-entering earth-life as being equivalent to a destruction of the individuality; but such is not the case. The Individuality, or Higher Ego, which consists of the higher mind and the spiritual soul, is that which continues; and it carries with it whatever of each personality is worthy to be preserved; but the present condition of matter in most organisms is too dense for the Higher Ego to impress its knowledge upon the lower mind of each personality, though sometimes in dream and trance states it does this, and there are people who in their normal state believe that they remember past lives. Pythagoras was such an one. When matter becomes more spiritualized in the upward curve of the cycle, and we inhabit more finely organized bodies than our present ones, then will our Higher Ego be able to impress our lower mind with the memory of the past. Nirvana, which is "conscious rest in Omniscience", or union with the Divine, is not loss but gain. It is entrance upon a larger life, a fuller consciousness, a higher bliss, an ineffable peace. The length of this period of rest corresponds to that of the previous period of activity, and when it is over, then from out the bosom of the Infinite emerge again the Universe and all beings to enter upon another cycle of still higher evolution.

BANDUSIA WAKEFIELD.

ATTITUDE TO KARMIC LAW.

The consciousness of being under Law affects different minds in different ways. With some it arouses bitter, indignant revolt, a dim sense of helplessness making that spirit more intense. With others there is a feeling of despair: "What matters it how we struggle, since the Law will have its way, caring nothing for tears or agony or desolation?" Others treat the matter with indifference: "As the machinery of the universe is confessedly not in our hands, and as we are anyhow the product of a system of evolution, we might as well act conformably to that stage we have reached, letting the Law look after us, which, indeed, it is its business to do."

Any one of these attitudes would be justifiable if the Law was arbitrary, or one-sided, or imperfect, or mechanical, or heartless, or merely punitive. As a piece of cold mechanism, or as a purely disciplinary force, it certainly can evoke neither good-will nor glad compliance. Some perception of this has influenced the preaching of the modern pulpit. Jonathan Edwards's famous sermon on "Sinners in the hands of an angry God" would be as impossible to-day as a mediæval harangue upon the Devil. Priest and layman have alike come to see not only that terrorism will not produce piety, but that penalties which are remote, factitious, and evadeable do not permanently influence conduct. Consequently all modern preaching assumes a different hue. Hell and the Devil are not formally abolished, but are locked up in ecclesiastical museums, where they are treated with great respect, indeed, but whence they are not permitted to emerge. The present appeal is to the Goodness of God, the Power of Motive, the Development of Character, the Christ Principle within, the essential Divinity of Man, and the like. There is less pungency, but more reality; the lurid has given place to the sunful.

Still, no change of mental tone will abolish facts. If the theological outlook is more good-natured, as well as more hopeful, it has in no wise more clearly perceived either the omnipresence or the wisdom of the great Law of Karma, the fundamental truth in any system which purposes to take men as they are and make them what they should be. And therefore it is that Theosophy proclaims every other system as mistaken and misleading, offering palliatives or nostrums instead of the only remedy which goes direct to the seat of the evil and effects a genuine cure. Law is emphasized as unflinchingly as by an Edwards or a Calvin, but it is not imaginary or brutal, it is as replete with rewards as with punishments, and it embodies the perfection of Justice and Wisdom.

A perception of this perfectness, this all-roundedness, is the antidote to every feeling towards Law other than that of cordial homage. Nobody will venerate a power which is ever on the alert for peccadilloes and sins, but passes by good deeds as without its scope. To be really fair, it must be as

open-eyed to every worthy act as to the opposite, and recompense right as unflinchingly as wrong. Once perceived as utterly just, it can be respected, trusted, obeyed. Men will esteem a record which is photographically accurate, and confide in an administration which they know is honest. Why should they not, when they realize that a high thought, a gentle word, a kind act is as sure of its result as a meanness, a selfishness, or a brutality?

When Law is felt to be absolutely fair, resentment towards it ceases. This is on the same principle as is exhibited in schools where the teacher is seen to be invariably just. Boys do not ask for *no* rule, for the total abolition of all control or oversight, but only that the rule shall be reasonable and right, the control impartial and judicious. A teacher who is as quick to see merit as shortcoming, who has no favorites and never vacillates, is the one who evokes respect, confidence, and obedience. And in the great Karmic field, the perception that Karma has no distinction of persons or qualities, notes every thought or act of every kind, is beyond all influence and above all cajolery, is spotless in its impartiality and rectitude, brings about confidence, confidence evokes respect, and respect arouses friendship.

It puts an end, too, to despair. The Law cares nothing, indeed, for tears, since dislike to discipline is no reason for withholding it; but as sorrow comes only as effect, never spontaneously, there is no question of a sullen submission to evils arbitrarily inflicted and impossible of escape. When a man knows that there is nothing whatever to prevent his own abolition of suffering, the very consciousness of his resources suffuses him with hope.

Indifference also is cured. True we are evolving. But equally true that we are evolving along the line we prefer. If that line crosses the normal order, and if we are content, for the sake of present satisfaction, to accept all the consequences which *must* follow selfish opposition, the way is certainly open. But, then, neither those consequences nor the contrary ones from enlightened obedience are mere experiences of a stage in development: they are the fitting results of what was a choice. No man is unconcerned over a choice wherein he himself is entirely free, and whereof he himself receives the returns.

Concede the Law of Karma, vindicate its complete pervasiveness and its utter impartiality, show it as full in its notice of good as in its notice of wrong, and you strike the note to which human nature will respond. Men crave Justice from the Higher Powers. They do not ask for unlimited licence, but for fair and equable treatment. Make them see that Karma, and it alone, supplies this, and they are content. The moral sentiment is met, the claim to liberty is allowed, the motive to reverence is stirred. And as the grandly generous nature of that Law is disclosed, its copious rewards blessing the worthy and its very inflictions tender with reform, it assumes the countenance of a friend, a friend who may be implicitly trusted and should be unswervingly served.

ALEXANDER FULLERTON, F. T. S.

IF METHUSELAH EXISTED, WHY SO SHORT OUR LIVES?

At a Theosophical Society meeting the other day, it was stated that in the early races, say the second and third, referred to in the *Secret Doctrine*, man had a much more ethereal body, which lived many more years than Methuselah, the aged. In elaborating this, the objection was advanced that the body of man is now much more compact and stable than it was in those early races, because the atoms of which it is composed know their business better now than then, have greater affinity for certain combinations and for each other, and are not so readily scattered and disintegrated; and, if so, how is it explained that the length of human life now is only three-score and ten years, against several hundred in primitive times?

At first sight this seems to be perhaps a strong objection, but a careful consideration will dissipate it.

In the first place, when the human body was in a nebulous state the friction between the particles was much less than when they had drawn closer together. If the theory of ultimate atoms is admitted, we must also assent to the law that there is friction between them which will develop heat or tend to reduce the cohesive power. The heat evolved will have a tendency to destroy the intervening medium, or at least to so alter its state as to make it useless as a medium for cohesion to act.

Further, if we suppose, as is perfectly justifiable, that there are large and small combinations of atoms in each of which the units are closer to each other, the heat evolved will destroy the constitution of the element, whatever it may be, that is between that combination of atoms and the adjoining one. And, still further, the friction between any two such bodies will also tend to rub off or draw off atoms from either of two to unite with the stronger, or be thrown entirely out of both collections.

Such a process as described will in the end bring about the disintegration of the entire mass of atoms. Thus at first, the atoms being farther removed, the destructive means can only act at intervals or more slowly than when the union is more intimate, and from this we reach the reason why the age of the combination of atoms would be greater in the one case than in the other.

Coming down to the present period we find that, in addition to the closer association of atoms in the physical frame, there is also another disturbing element tending to destruction of the union, that is, the force of the mind and the emotions.

It is well known that as man increases his brain use and power and the play of his emotions, he is able to affect his physical frame thereby. To-

day many hold that the American people are becoming too nervously organized. This reacts upon the atoms in the body, and must make the average age less than those ancient races when the mental and emotional natures did not have such sway over the human being.

This is perfectly in accord with the *Secret Doctrine*, as it is shown that in the early ages everything went slower in all departments and that now in Kali Yuga all things move with great rapidity.

So it may be properly concluded that the great law of conservation of energy, of correlation of forces, makes it now out of the ordinary for men to live to the age of Methuselah.

F. T. S.

TEA TABLE TALK.

A visitor to the Tea Table, in conversation with the Professor, said that he had dreamed of seeing a friend—D. —on fire over his stomach, and had poured water on him and quenched the blaze. This dream had occurred the previous Sunday night. A day or so after this conversation, D. wrote that he had been sick that Sunday night, and was much troubled by waves of heat that rolled up from his hips over his body. He had a severe cold and had been sick for many days, but on Monday morning was much better, just as the dreamer dreamed that the fire was extinguished.

Another sends the following about community of dreams between herself and a friend. "I have been engaged in the prosaic occupation of making a dress, and yesterday discussed with a relative whether to use 'yellow piping' or not, and decided on the 'piping'. I then wrote a widowed friend to come and assist in the making of the dress. She got the letter that night, but I said in it nothing about the material or style of costume. I dreamed that I conversed with her about the dress that night, telling her about the 'yellow piping'. She dreamed the same night that she was with me talking over the dress, and that I told her we would use 'yellow piping.' I consider this a communication through dream state. But are we justified in assuming that we did meet each other, in fact, while our bodies were asleep?"

"No, there is no reason for being sure that there was any conscious communication. There was community of dream relating to facts happening to one, and the current establishing the community was carried by the letter making the dress-making engagement.

It is more than probable that each dreamer did her dream picturing independently of the other. But this was due, of course, to the fact that in the astral light the pictures of actual facts and conversations are preserved, enabling the other dreamer to automatically pick them out and retain a memory of them upon awaking.

The student was prevailed on the other night to say something about dreams and dreaming.

"Yes, although the greater number of dreams are foolish, we must not

despise them utterly, but should discriminate. If we rely on dreams we shall at last become verily superstitious and amenable to punishment by our friends. The fact that nearly all people dream is an enormous fact. For in these dreams, foolish, sad, grave, or prophetic, there is some ego or person or individual who experiences the feelings that we note in dreams and remember afterwards. The same sort of cognitions and sensations is perceived in dreams as when we are awake. *Who* feels, *who* suffers and enjoys? is the question. That is what we should consider. But it is true that one may learn the meaning of his own dreams; rare is the man who can say what, if any, meaning the dreaming of another has.

Another correspondent says: "A few evenings ago, after all of the family had retired, I took up *The Theosophist* and my eye fell on the article, 'The Practice of Pranayama in Yoga.' After reading the article and the note made upon it by a 'practical student', I thought I would try it, as at this time I am in proper condition, having since the beginning of Lent abstained from meat, fish, and nearly every kind of food except bread, rice, milk, and sugar. In the year 1880 I learned from an old lady certain rules by which to regulate the breath. She had been taught by a man in her early youth, sixty-five years ago, and by practising it she saved her life when given up by the doctors. I began now to apply these rules, and after a short time there appeared before my open eyes a curiously linked chain composed of geometrical figures of the most beautiful colors. At first it was nearly the shape of a large U; then it changed to an S; then to a true lover's knot with triangles for loops. Then there were several other figures constantly growing larger and smaller, and with great difficulty could I read the page before me through them. This chain grew brighter and more radiant, and finally changed to a pure white light, in which I could see shadowy forms moving. The light was in constant motion, but when I stopped my breath and made a supreme effort to keep every muscle of my body still, it moved but little. I could not put out the light by any effort of will. At last it occurred to me to try hot water compresses on my head and eyes. This extinguished the light and I saw darkness once more, which was a comfort, so that now I understand how 'men may prefer darkness rather than light.' I would recommend this simple remedy of a hot water compress to 'practical students' as being a more agreeable and convenient remedy than 'pure castor oil with food', as K. N. suggests. Will you tell me if this was the Astral Light I saw, and if there are other than external means to stop one's seeing it?"

This practice disturbed the small nerves of the eye, and the chain was an accentuation of those lights which are remarked by physicians and nearly always take that shape. They are in the fluid in the eye. It was a physiological disturbance caused by abnormal practice. Better than hot compresses or castor oil is to stop all such efforts. Stopping meat and fish, or taking or leaving one or another food, does not put the student in "proper condition" to try psychic practices. The proper condition is described in the *Voice of the Silence*, P. 16.

"Kill thy desires, Lanoo, make thy vices impotent, ere the first step is

taken on the solemn journey. Strangle thy sins and make them dumb forever, before thou dost lift one foot to mount the ladder."

Possibly when this fact has been reiterated a few hundred—or thousand—times more, students will begin to get a glimmer of the fact that psychic practices of all kinds are most injurious for the unready man or woman. The condition of being ready or fit is described above. Who can claim to have attained it? When *spiritual* enlightenment has been attained, then the illuminated disciple, purified, may begin such practice, for he does so *from above*. Without an adept guide, they are otherwise absolutely injurious to body and mind. "Psychic practice" refers to efforts to enter abnormal conditions, astral or other. There is a method of voice culture now in vogue in certain Schools of Oratory and in Health Resorts which is a branch of physical culture. It is intended to teach right breathing and speaking, and to restore circulatory and assimilative processes through right use of breath and vocal cords, establishing deep breathing also. This, of course, is not a psychic practice, nor is its motive such. It has a purely physiological *rationale*, and helps the brain through the oxygenation which it brings about.

JULIUS.

CORRESPONDENCE.

THE GANGES. THE CYCLES. EVIDENCE OF REINCAR- NATION.

DEAR EDITOR :

A friend of mine has lately lent me a very interesting book called *Rambles and Recollections by an Indian Official*, by Col. H. S. Sleeman of the Bengal Army, published by Hatchard & Son in 1844. It contains, among other things, an account of what Col. Sleeman saw and heard during his journey from the banks of the Nerbuda—or Narmada—to the Himalaya in 1835-36. He says: "The people were of the opinion, they told me, that the Ganges, as a sacred stream, could last only 60 years more, when the Nerbuda would take its place."

The prediction repeated by the author is about to be fulfilled, Ganges loses the greater part of its holiness and from the 14th of April next the Nerbuda becomes holier than before. *Kumbha*, the celebrated concourse of ascetics held once every twelve years on the bank of the Ganges, sits by turn this year, *for the last time*, at Hardevar—or Haredvar—during our month of Chaitra—March—April. After twelve years it will sit again on the bank of the Nerbuda, perhaps in another name. The cycle of the first 5000 years of Kali-Yuga is about to be completed, and Ganges as Kruja-Sakti (that is, as having a certain mysterious power) ceases to exist (in its present shape), transferring a part of its energies to the Nerbuda. The name Nerbuda—or Nurmada—is composed of *Nurma*—from *Nri*, man and Humanity, and *da*, to give. The meaning is clear. For a portion of the occul

teachings will now be given out to the world at large to profit by, but henceforth it will be more difficult for us to make progress in the Path which leads to mukti—salvation. The increasing materialistic tendencies of the age, the progress of modern civilization with its manifold physical wants, are living obstacles to a life requiring, besides asceticism, an amount of self-denial, devotion, and energy too great for an ordinary man, civilized or not, to bear. In my opinion it is not so much the teachings—however valuable—that will assist us, as our own power to sacrifice our personal interests and to live in an entirely new condition of things.

We Hindus, for instance, have some advantages that you have not in the west. Here you may find boys of 6 years talk of their previous births, illiterate men of their karma, and even females of low caste of their *parakala*—state after death. Gentleness and respect to women are inborn in us—as testified by Col. Sleeman above mentioned—yet how few among us are able to do what we should and what we are *positively directed in our shastras* to do, to escape the miseries of birth and death. Says the great Sankaracharya: “Days and nights, evening and morning, spring and autumn go and come again. Kala is playing, your term of life is running out, yet the disease of hope—or desire—is not left by you. O Thou Ignorant, devote yourself to Govindram—supreme intelligence; for when death draws near and overtakes you, your examining every word of the shastra according to the rules of grammar will not preserve you.”

Fraternally yours,

KALI PRASANNA MUKHERJI.

Berhampore, India, March, 1891.

LITERARY NOTES.

SARDIA, by Mrs. Cora L. Daniels. A remarkably well-written story, not especially original in characters or plot, but rich and mellow in its diction, with conversations singularly felicitous in their ease and flow, and with several situations of much more than ordinary power. There is a curious combination in the book of fine sense of the loftiest traits in humanity (coupled with the skill to portray them) and of luxuriance in the sensuous. It is a union of the flesh and the spirit. All through smoulders the fire of a warm carnality, once flaming out unreservedly in Chapter IX, but the homage and the love and the enthusiasm are for what is noble and true and of good report. *Sardia* is Theosophically significant, not because teaching Theosophy, for there is never aroused a suspicion that the author has any knowledge of its most superficial tenets, still less its spirit, but because re-

illustrating the increasing use in fiction of reference to Occult pursuits. The most eminent Theosophist of the age is introduced as a character, not needed at all by the story, but genially pictured in her generosity, goodness, robust heartiness, unconventional union of freshness with learning. This is really very well done. Not censoriously, but as mere matter of fact, it may be noted that hasheesh requires 4 hours for its effects, that Occult students do not announce at dinner-parties "I seek to become an Adept", and that those who have become so do not mention their having, during a season of anxiety in a lawyer's office, "gone over the whole method". "Not" in the last line but one of Page 190 should be expunged.

POWER THROUGH REPOSE, by Annie Payson Call, is a singularly common-sense book, mainly based upon the doctrine that we are most effective when most conformed to Nature, and that to study Nature we must inspect the quarters where she most freely discloses herself. In thought, speech, exercise, the emotions, even in sleep, we have been artificialized into awkwardness and waste, and so, to become natural, we have to be *trained* to move, think, and rest. As no small part of human misery arises from petty worries, Mrs. Call gives straight-forward, rational steps to surmount them, making the body act on the mind or the mind on the body, as need be. "A lady who suffered very much from having her feelings hurt came to me for advice. I told her, whenever anything was said to wound her, at once to imagine her legs heavy,—that relaxed her muscles, freed her nerves, and relieved the tension caused by her sensitive feelings. The cure seemed to her wonderful". The book is full of just such homely, but sagacious, recipes.

MARCH LUCIFER in "The Devil's Own" quotes a suggestive allegory of the creation of the peacock, from which many healthful lessons may radiate. "Life in a Severed Head" is one of the most thrilling and remarkable incidents ever published, and is told with literary skill. Mrs. Besant replies to Mr. Patterson's objections to "The Theosophical Society and H. P. B.", not at all controversially, but with a logical cogency, a clearness of demonstration, a precision of thought which may well make other critics pause. Summarized, her contention is this: "Certainly any believer in our 1st object is welcomed to the T. S.; but if a disbeliever in H. P. B., why should he want to come in, and what will he do when he *is* in?" Why and what, indeed? Mr. Kingsland, in a letter on "Roman Catholicism and Theosophy", puts a deeply interesting question concerning the reincarnation of an Adept, a question upon which every student would welcome light. The reviewer in *Lucifer* smiles conscientiously upon all Theosophical articles, and his commendation, like the rain from heaven, falls alike upon the just and upon the unjust.

MIRROR OF THE MOVEMENT.

AMERICA.

VISIT TO AMERICA OF MRS. ANNIE BESANT.

Mrs. Besant reached the States on April 9th, after a stormy voyage in the "City of New York." She was at once subjected to most copious "interviewing", and the metropolitan press described with scrupulous exactness her size, gait, hair, age, and career, also the number and shape of the modest equipment of gowns in her luggage. One whole page of the *Sunday World* was devoted to her. It is not without significance that both her life and her present mission were spoken of with respect, natural as it might have been for some journals to hint of Herr Most and Chicago Anarchists, or to sagely marvel at the spells cast by a cigarette-smoking Russian. But, in truth, her life-long devotion to the poor and the despoiled was treated with reverence, and even her Theosophy mentioned as a fact rather than a phenomenon. No doubt this is chiefly resultant upon the altered altitude of the press towards Social Science and the Wisdom Religion, but it is probably also because no intelligent journalist could enter the presence and study the countenance of that heroic woman without consciousness of the great soul which irradiates both. Passion and littleness and prejudice and flippancy die down before that face which reveals a life saddened by sorrow, yet upborne by a principle which knows no flinching and a love which knows no bounds. Her countenance is a sermon, and her voice a benediction.

Mrs. Besant accepted the hospitality of Mr. E. A. Neresheimer, an honored member of the Aryan T. S., and, besides a reception at the house of Mr. John W. Lovell, the well-known publisher, received other courtesies from New Yorkers. On April 13th she delivered her first public lecture, "London, its Wealth and its Poverty", in Scottish Rite Hall, 29th st. and Madison avenue. Her manner is quiet, she uses no gesture, the utterance is measured and abundantly distinct, and the well chosen words are unhesitatingly fluent. At times, particularly at the description of some scene of cruelty or of flagrant wrong, the rather-repressed force sweeps away its barriers, and sentences of indignant eloquence arouse the deepest sympathies of her auditors. Though the intonations are not greatly varied, probably because strength is most spent in the effort to secure distinctness, there are times where a delicate inflection or a subtle modulation gives exactly the meaning needed. All through the address, whatever its topic, one sees the great soul behind it, solemn, earnest, its gaze fastened on truth and right and duty, its one aim to uplift the humanity it serves. It is this which makes her speech so noble and so thrilling, so evocative of unfaltering attention and of reverential tenderness.

On Tuesday evening, April 14th, she attended the regular meeting of the Aryan T. S. and addressed it. Speaking first of Karma, the subject of discussion, she expounded its nature and range, and the mistake of supposing that poverty or suffering means of necessity demerit. Here she quoted a reply of H. P. B. to students who asked why pain was so universal. "You forget," said H. P. B., "you forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life." Arguing that wealth and ease are no proof of advance in excellence, she quoted from the letter of a Master—"Serve the poor, but pity the rich". Then she told of the T. S. work in London, the growth of the Headquarters and of the circle around H. P. B., and in a strain of lofty eloquence described the life and spirit of the Teacher, her unflinching industry, her exhaustless patience. Probably no one privileged to hear those words will ever forget the testimony of one illustrious martyr to another even more illustrious, and the loving reverence with which, after saying that her own veracity had never been impugned, she pledged it in affirmation of the integrity of the one "whom I am proud to call 'Teacher', and who sometimes calls me 'Friend'."

On the 13th April Mrs. Besant's address on *London, its Wealth and its Poverty* drew a vivid picture of the awful state of things there among the poor, with but little relief offered by the rich.

On the 15th April she lectured on *Dangers Menacing Society*, in which she showed that not only is there danger in the great disproportion of wealth distribution, but that as the poor were educated more and more they grew more discontented, since education enabled them to see more clearly than before. She closed by saying that only brotherhood and theosophy could effect a cure. On the 17th the subject was *Labor Movements in the Old World*.

On the 20th she lectured on *Dangers Menacing Society* to a good audience in Washington, returning to New York for a lecture on the *Message of Theosophy to the Western World* in Historical Hall, Brooklyn, April 22d, to a very appreciative audience. In this a clear view was given of the positions of science and religion, showing that neither gave satisfactory answers to grave problems, but that theosophy offered a complete, logical, and scientific solution.

On the 23d she lectured again in Scottish Rite Hall, New York, on *What is Theosophy*, presenting the subject anew in other ways and clearing away many misconceptions.

At all these lectures the audiences were carried away by the speaker, many persons uttering extravagant commendations.

In Washington there were also receptions to Mrs. Besant and a free public meeting of the *Blavatsky Lodge*, at which Mrs. Besant and the Gen-

eral Secretary spoke upon theosophy and H. B. Blavatsky to a crowded house.

GOLDEN GATE LODGE. T. S.'s fifth course of Theosophical Lectures is on the 7 Sunday evenings from March 29th to May 10th, and consists of *The Pyramid*; *Why built, Where built, and by Whom*, L. P. McCarty; *In what sense is Universal Brotherhood possible?*, Mrs. Mercie M. Thirds; *Theosophy; its Message and its Reason*, Dr. J. A. Anderson; *Is Theosophy Practical*, Miss M. A. Walsh; *Reincarnation*, Dr. Allen Griffiths; *The Mahatmas: are They a myth?*, Mrs. G. S. Bowman; *The Subjective and the Objective Plane*, Mrs. Sarah A. Harris.

IN THE PRESS each month more notice is taken of Theosophy. The *Omaha Bee* has been giving a series of articles taken in large part from the tracts issued from the General Secretary's office, and one entitled *Hypnotism and Theosophy*. The *Twentieth Century*, of N. Y. City, published last month a long article by William Q. Judge entitled "Religion and Reform from a Theosophical View Point". All the great metropolitan dailies have made frequent mention of Mrs. Besant in connection with theosophy, and out of town papers have been copying these articles and notices.

THE ORIENTAL DEPARTMENT promises to grow into great importance. Quick response was made to the suggestion that we should have funds to employ a pandit in India solely for the American Section, so that negotiations were at once opened with various members in the East looking toward the selection of a man. Bro. Bert. Keightley secured the services of a Tamil scholar at Adyar for this Department, and all that remains to secure him for 6 months is his acceptance of Bro. Keightley's definite endorsement as to fitness. The Gen. Secy. is also waiting to hear from a learned pandit in another part of India. It is therefore probable that this Department will soon have all the literary matter needed. Both pandits will be a necessity, as in the Tamil tongue there are many valuable occult and metaphysical works. Several cheering responses have arrived from Indian theosophists of different sects, and the April number contains an extract from the *Maha Nirvanantra* furnished by Bro. Panchanan Ghosh, of Rajmahal, Bengal.

A SPLENDID PHOTOGRAPH of the Ceylonese Theosophists with Col. Olcott and the noted High Priest Sumangala, at Ceylon, has just been received by the PATH for its collection. Unfortunately none are for sale. The High Priest sits next to Col. Olcott, and it is pleasant to see this juxtaposition in face of all that was said after Sir E. Arnold announced that Sumangala could give him no definite assurances about the Mahatmas and Adepts.

AYRAN T. S., N. Y. At a recent meeting a very excellent paper was read upon the subject of *Karma in the Christian Bible*, showing many refer-

ences to the doctrine from that source. This is an excellent line to pursue. As this country is a part of Christendom, it is easier to convince people who care at all about the Bible if you can show theosophical doctrines therein. Members in other branches ought to take up the subject. The Aryan Branch has also been privileged with a thoughtful and eloquent address from Bro. Wm. J. Colville of San Francisco, public notice whereof secured a large audience.

Dr. ARCHIBALD KEIGHTLEY reached the metropolis on April 21st, after a safe journey across the continent. The Dr. has lost something of his *embonpoint*, but nothing of that genial charm of 3 years ago when he first learned to love America and America to love him. His unexpected appearance at the close of the Aryan Branch meeting elicited a burst of applause, since echoed in the General Secretary's office and the Convention at Boston. As of an earlier Apostle it may be said, "There was great joy in that city".

FOREIGN.

LONDON LETTER.

Of the activities here during the past month, the more important are the following :—

The Headquarters have been increased by the addition of two large rooms built out into the garden at the back : the repairing of the house next door is nearing its completion, and it will be ready for habitation in a few weeks' time.

Another Theosophical lending library has been opened at Croydon : these libraries owe their formation mainly to the energies of the Countess Wachtmeister, who, by the donation of a few books from her library and Propaganda Fund to form a nucleus and on the condition that 2d per volume is charged for lending, has started many a centre, the money obtained being used for the purchase of fresh works to increase the Library.

The old Glasgow Lodge, which went into *pralaya* some years ago, seems to have some prospects of revival, Brother F. W. D'Evelyn being just now very busy in its re-formation.

A class for Theosophical Study has been organized at Halifax.

The British Section Council held its half-yearly meeting on Mar. 27th. The meeting lasted some four hours, much work being satisfactorily got through. The Reference Library to be opened at 17 Avenue Road by the B. S. has had its inauguration delayed for some little while, owing to the hindering of building operations by the late severe weather.

Our zealous Spanish brethren have been more than usually active of late. Since Jan., 1890, indeed, a handful of men have amongst them succeeded in distributing nearly 13,000 pamphlets throughout the country, besides translating into Spanish eleven of the more important Theosophical

works, including *Isis Unveiled*, *The Key to Theosophy*, etc. Lectures have been delivered at Madrid, and brochures and leaflets to the number of 1500 sent to Salvador, Cuba, and the Philippine Islands. Many other activities are likewise in rapid operation.

The Dutch-Belgian Branch, so lately formed, is likewise exceedingly alert.

The Blavatsky Lodge completed its course of lectures on "Theosophy from the Root Up" last Thursday. A syllabus for the discussions in April, May, and June has been issued.

A Danish lady, Mdlle Otta Brony, one of the first vocalists in London, is organizing a concert to help to pay off the debt on the Building fund. The concert will take place on the 25th inst. at the Prince's Hall, Piccadilly, and some of the best artistes of the season have consented to appear. Mdlle Brony is not a member of the T. S. but only a sympathiser with the work and cause.

Annie Besant left for Liverpool this morning, to embark for New York. *London, April 1st, 1891.* C. F. W.

THE COUNTESS WACHTMEISTER issued in April a very earnest solicitation to European T. S. to aid in removing the debt of £260 upon the London Headquarters. A Danish vocalist, Miss O. Brony, kindly volunteered a concert on April 25th towards the fund, and tickets were sold at prices from \$2.50 down to 25 cts.

WE ARE INFORMED that Mrs. Besant's article in *Lucifer*, "The Theosophical Society and H. P. B.", together with Mr. H. T. Patterson's criticism thereon and Mrs. Besant's rejoinder, is to be published at London in pamphlet form. Notice of date and price will be given in the PATH.

INDIA.

BERTRAM KRIGHTLEY's work is doing great good. Private letters to the editor from Hindu friends in India state that his starting of *Prasnottara* and Branch papers on the lines of the American system has borne fruit, and that no doubt the result will soon be great activity in places hitherto somewhat apathetic.

COL. OLCOTT has started for Australia after a short visit to Burma. A recent letter from him refers again to the 14 propositions as to Buddhist doctrine accepted from his hand by the Burmese priests as noticed in April PATH, speaking of the event as one of the highest importance, which no doubt it is.

A THEOSOPHIC FUNERAL.

On April 15th, in New York City, Mrs. Annie M. Savery, member of the Theosophical Society and one of its earnest students, suddenly passed away. She was to be buried, with appropriate services, from the family

home at Des Moines, Iowa, but the bereaved husband, mindful of her wishes and of her beliefs, arranged for a preliminary service to be held over the remains at his New York residence, where Mrs. Savery had so suddenly expired. The occasion was a singularly touching and beautiful one. There were present members of the Woman's Club, The Sorosis, of which Mrs. Savery was a member, and a number of her fellow Theosophists.

Mr. W. Q. Judge opened the service by a brief sketch of Mrs. Savery's life, her interest in Theosophy, and the belief which they held in common. The theosophic teachings in regard to the change called death, and to the immortality of the real man, of man the spirit, were most eloquently expounded, the calm of the speaker and the intensity of his convictions serving to heighten the words of lofty cheer which he spoke. He closed by reading the chapter of the *Bhagavad Gita* on the Immortality of the Soul, and the deep silence, the motionlessness, of the meeting showed how closely his words were followed. He then said that Mrs. Annie Besant would say a few words. Mrs. Besant arose, and after speaking of her last interview with Mrs. Savery, who had been most eagerly waiting for her arrival, and who intended to return to London with her, she then passed into a vein of the deepest, tenderest sympathy for the husband so sorely bereaved, expressing, as she alone can, all that is loftiest, all that is most convincing, all that is most loving, hopeful, and inspiring in Theosophy, regarding our life and our death as both changes of condition, while the real man lived forever, and was forever near. Before she closed, there was not a dry eye among the other men and women in the room. It is impossible to give an adequate idea of this bugle call of Hope, above the open grave. All idea of Death was removed; only eternal Beauty, eternal Love remained.

Mrs. Croly (Jennie June) followed for the Sorosis, and gave a sketch of Mrs. Savery's early life. The harp of flowers, sent by the Club, was afterward sent by Mr. Savery to Mrs. Besant's Lecture, and thus from the scene of loss and sorrow to the scene of strength and power came a message of Brotherhood and Union, showing again that mankind is one in heart as in destiny.

J. C. V. P.

THE ANNUAL CONVENTION.

The Convention met on Sunday and Monday, April 26th and 27th, in Boston. There was a very large attendance from all parts of the country, and nearly all the visiting delegates stopped at the Parker House, which for the time became a theosophical hotel. The presence of Mrs. Annie Besant as delegate from London and special messenger from H. P. Blavatsky added much to the interest, not only among members of the Society but also among those not in our ranks. The daily press of Boston had been full of notices and articles about the Society and Mrs. Besant for

some weeks, and one could hear about theosophy on every hand. On Mrs. Besant's arrival on the 24th with the General Secretary a reception was given them at the Parker House by the Woman's Press Association, to whom she spoke about journalism and theosophy. On the evening of Saturday the 25th, the *Boston T. S.* gave a reception at its rooms, 152 Boylston St., to the delegates and visiting members in order that they might meet each other and see Mrs. Besant. This was crowded, but was very much enjoyed. There were delegates from several parts of the Pacific Coast and the States east of the Rocky Mountains.

THE PROCEEDINGS.

The Convention assembled at 10 o'clock Sunday morning at Steinert Hall, Boston, and after the Gen. Sec'y had called it to order, Bro. Griggs of the Boston T. S. was made temporary chairman. He organized the Convention, and then Bro. E. B. Rambo of San Francisco was elected permanent chairman and Robt. Crosbie of Boston Secretary of the Convention. Most Branches except those in the extreme south were represented. Mrs. Besant and Dr. Archibald Keightley were then presented as the foreign delegates. The General Secretary's Report was then read. It showed 19 Branches as organized since last Convention, making 52 Branches in all, as three Branches in Los Angeles had consolidated into one. The number of members admitted for the year was 432; there were 13 deaths, 23 resignations, and one expulsion. The founding of the Oriental Department and engagement of pundits in India were also reported. Under the tract scheme 261,000 tracts were reported as printed to date, and the contribution to the scheme \$1,906.95.

The Treasurer's report was read, showing as follows:—

THE TREASURER'S REPORT.

RECEIPTS.

Surplus from 1890.....		\$973.65
Branch Dues.....	\$1,111.50	
Dues and fees from members-at-large.....	559.50	
Charter-fees.....	90.00	
Donations from Branches.....	228.85	
Donations from Individuals.....	1,320.52	
Donations to India.....	1,535.79	
" " B. Keightley's work.....	25.00	
" " Col. Olcott's Vacation.....	119.50	
" " Ceylon.....	25.00	
" " London Headquarters.....	27.00	
Sale of Reports of 1890.....	6.39	
Sale of Forums and Sundries.....	74.95	5,124.00
		<u>\$6,097.65</u>

Carried Forward.....\$6,097.65

DISBURSEMENTS.

Remitted to India :—

Donations.....	\$1,534.79	
Diploma fees.....	233.00	
Charter fees.....	85.00	
Deficit on 25% appropriation...	184.75	\$2,037.54
Remitted for B. Keightley's work.....	25.00	
“ “ Col. Olcott's vacation.....	119.50	
“ “ London Headquarters.....	27.00	
“ “ Ceylon.....	25.00	
“ “ Pandit in India.....	60.00	
Travel to Convention of 1890.....	54.00	
Rent.....	360.00	
Stationery and stamps.....	297.95	
Printing and Mailing Convention Rep. of '90	303.69	
Forums.....	187.82	
Printing.....	339.20	
Salaries.....	646.00	
Incidentals.....	181.88	\$4,664.58
Surplus.....		\$1,433.07

E. & O. E.

NEW YORK, April 15th, 1891.

WILLIAM Q. JUDGE,
Treasurer.

The report was referred to the committees for auditing and on resolutions. Various committees were then appointed, and Dr. Buck proposed the following resolution, which was unanimously carried.

Whereas : the Convention of the American Section of the Theosophical Society now in session, appreciating the personal sacrifices, the unflinching heroism, and the transcendent importance of the labors of Mme. H. P. Blavatsky, without which the Society would have had no existence, and

Whereas : through the labors of Mme. Blavatsky the tenets of the Wisdom Religion are being brought to the world in a measure unknown and unprecedented for many centuries, therefore

Resolved : that this Convention instruct the Gen. Secretary to cable to Mme. Blavatsky its warmest sympathy, its most cordial appreciation of her work, and its unqualified confidence in her mission and teaching.

Whereas : This Theosophical Convention fully appreciates the long years of faithful service rendered to the T. S. by Col. Olcott, and

Whereas : through these labors performed in a foreign land through great hardships, his health has been greatly impaired, therefore

Resolved : that the Gen. Sec. be instructed to convey to Col. Olcott its high appreciation of his valuable services and his loyal devotion to the work of the Society, and to express its hope that he may be fully restored

to health and vigor, and live long to enjoy the honors that belong to the world's benefactors.

Bro. H. T. Patterson of Brooklyn then presented a list of studies of the Brooklyn Branch, and a standing committee was appointed upon Branch work, consisting of Bros. Patterson, Buchmann, Judge, Anderson, and Crosbie. The chairman then gave the chair to Bro. Judge and presented the request from Los Angeles that next Convention be held at that place, moving its adoption. On objection by Bro. Stearns, under the constitution this was declared out of order, and Bro. Rambo resumed the chair. The morning session then closed.

AFTERNOON SESSION, 26TH APRIL.

The Convention assembled at 3. There was an immense crowd present and some 200 had to be turned away from the doors. The hall was crowded to its utmost capacity, many standing. The chair introduced Mrs. Annie Besant, who presented and read messages from H. P. Blavatsky and then made a stirring speech by which the audience was very much moved. She spoke of the work and character of H. P. Blavatsky. Bro. Rambo returned to Mrs. Besant the thanks of the Convention for the message from Mme. Blavatsky. The General Secretary then read greetings from the foreign lodges in Europe, including Vienna, Dublin, England, Paris, Madrid, Belgium, and Greece. The Report of B. Keightley as delegate to Indian Convention of December, 1890, was then received and read, after which the chair introduced Bro. Arch. Keightley as delegate from British Section, who read his credentials and greeting. Bro. William Q. Judge then addressed the convention on *Theosophy as a Reformer of Religion*. The convention then adjourned to 7 P. M.

EVENING SESSION, APRIL 26.

The Convention assembled at Steinert Hall, the Hall being full. The minutes of last year were approved as read by the Ex. Committee. The Committee on Resolutions then reported and endorsed all the recommendations of the General Secretary, thus approving Oriental Department, Tract Mailing Scheme, Forum, and Branch Work Department, and also the employment of a lecturer, and urged increased contributions by members. These were adopted by the Convention, and also the changes in the Constitution which provide that certain dues may be regulated by the Gen. Secretary, as will be seen in full in the Report of proceedings. A vote of confidence in Bro. Judge was then passed. The following was then unanimously passed.

Resolved : that we, the members of the American Section of the T. S.

in Convention assembled, in addition to the gratitude and devotion expressed in the resolutions of the morning session, tender to Madame H. P. Blavatsky our sincere and heartfelt thanks for sending to us her messenger Mrs. Annie Besant, and for her letter to the Theosophists in America.

Resolved : that her words of encouragement and advice, and the words of her messenger, we will carry in our hearts, and will endeavor to cause them to bear fruit in our lives and future work.

Resolved : that we feel deep sympathy in the great trial of her sufferings, and earnestly hope that she will soon recover her health and be spared many years to work with us in her present body.

Resolved : that we, the members of the American Section of the T. S. in Convention assembled, hereby express our gratitude to our esteemed sister Annie Besant for the great service to Theosophy and to this Convention in bearing to America the messages of our beloved teacher H. P. B. and for her own words of wisdom and inspiration.

The Auditing Committee then reported that they had examined the Gen. Sec'y's and Treasurer's accounts and found them correct, and the report was adopted. A larger Council than that of last year was then elected. On motion of Bro. Griggs the Gen. Sec'y was ordered to print and circulate among the Branches in U. S. the Constitution and laws of the American Section. On motion of Bro. Thomas the thanks of the Convention were tendered to Bro. Griggs and the Boston T. S. for hospitality and work for the Convention. The Executive Committee for 1891-92 was elected with following members : Alex. H. Spencer, Dr. Buchmann, Alex. Fullerton, E. A. Neresheimer, A. B. Griggs, Dr. J. D. Buck, and the General Secretary. A paper by Mrs. S. A. Harris on the *Permanent Principle* was then read by title. At 8 p. m. Miss Katherine Hillard of New York read a paper on *Dante's Beatrice from a Theosophical Point of View*, after which J. Ransom Bridge of Boston read one upon *Reincarnation*. Both were applauded. The hour of 9 was then reached, and the Convention adjourned to meet at Tremont Temple on Monday.

SECOND DAY, TREMONT TEMPLE.

MORNING SESSION.

Bro. Rambo took the chair. About 300 persons were present. Bro. Alex. Fullerton read a paper on *An American Theosophist*, striving in it to prevent members from going to extremes about the East and India. Bro. Swami Bhaskara Nand Saraswati then addressed the meeting in Sanscrit for five minutes, and read a paper on *One God in the Vedas*, closing with some words in Sanscrit, the rendering of which in English was given by Bro. Judge, who had consulted with the Swami beforehand.

Dr. A. Keightley then spoke on *Problems of Life and Death*, which

interested the audience, scientifically treating the question and showing that death so-called is only a manifestation of life. Mrs. Annie Besant then read the letter from the European Section and made an address upon *Practical Work for Theosophists*, drawing illustrations from the work with the poor in London of the members there. Bro. Rambo spoke of the work for children done on the Pacific Coast. Dr. La Pierre then moved that the time of Convention be altered to July instead of April. This was laid on the table on motion of Dr. Buck. The committee on practical work then reported that a League for practical work by theosophists ought to be formed by those members who are in favor of it, but not by the Convention itself, and the following persons were suggested as those who ought to start the movement; Mrs. Ver Planck, Cyrus F. Willard, Mrs. Moffett, Mrs. Buck, Miss Hillard, Miss Barnett, Geo. M. Stearns, H. T. Patterson, Mrs. Bates, William Q. Judge. Resolutions from the Toronto T. S. were received and filed.

AFTERNOON SESSION, 27TH APRIL.

The Temple floor was well filled at 2. The first speaker was H. T. Patterson, whose title was the *Voice of the Silence*. He was attentively listened to and received much applause. Bro. William Q. Judge then announced as a question from a Christian Scientist; Why is H. P. Blavatsky sick? Much laughter and applause greeted his remarks, and he closed them by asserting that to cure by the means of "mind cure" is to draw up into the mind the cause of sickness and make the mind sick. He then spoke for about half an hour on *Religion and Reform from a Theosophical View Point*, closing his remarks by asking the women to stop frivolity and compel the men to help them in charitable work. This provoked discussion, in which a lady on the floor disagreed from the speaker and a lady in the gallery said, "I agree with the speaker; when women agree with each other, men will agree with them." Dr. Buck then read a paper on the "Wisdom Religion", long, excellent, and deeply interesting. Mr. Geo. D. Ayers of Malden spoke on "Brotherhood", after which Mr. Rambo, Chairman of the Convention, made some short valedictory remarks and the Convention adjourned *sine die*.

In the evening Mrs. Besant delivered the first of her 3 lectures in Boston, "The Message of Theosophy to the Western World".

A very accomplished woman, an F. T. S., desires the position of companion and reader, or English teacher to children. Would not object to traveling. Compensation to cover expenses. Any position that would lead to good work.—Address, H. B., care THE PATH.

NOTICES.

I.

Forum for April, No. 22, together with Oriental Department Paper No. 3, was issued on April 15th to Members-at-large and the Secretaries of Branches in good standing.

II.

The portrait of Mrs. Besant in April *PATH* has been printed in brown ink and mounted on card-board, and will be sent post free for 25 cts.

III.

BRANCH PAPER No. 14, *A Practical View of Karma*, read before the Boston T. S. by Miss M. J. Barnett, was sent on April 22d to all the Secretaries save one.

IV.

The Woman's Tribune, Beatrice, Neb., publishes *in full* Mrs. Besant's lecture on "Dangers Menacing Society". Copies 5 cts. each, to be had by addressing the *Tribune* as above.

SPECIAL NOTICE.

The General Secretary, whose health has been of late greatly impaired, purposes an absence from New York during some 6 or 8 weeks, with a view to a visitation of the Branches upon the Pacific Coast and of such others as may be found practicable. Unless hindered by unforeseen obstacles, he hopes to start about May 10th. Communications from the Pacific Coast relating to this trip, *but no others*, should, after that date, be sent him Care Miss Walsh, 103 Park Ave., San Francisco; those from points East, Care Wm. S. Wing, U. P. R. R. Co., Omaha, Neb. All letters upon office business are, as usual, to be sent to Box 2659, New York City.

Never be afraid, never be sorry, and cut all doubts with the sword of Knowledge.—*Sanscrit verse.*

OM.

Æ U M

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnation will it meet the same.—*Bhagavad Gita, Chap. 2.*

THE PATH.

VOL. VI.

JUNE, 1891.

No. 3.

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

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

H. P. B. . . .

A LION-HEARTED COLLEAGUE PASSES.

“ On the shore stood Hiawatha,
Turned and waived his hand at parting ;
On the clear and luminous water
Launched his birch canoe for sailing,
From the pebbles of the margin
Shoved it forth into the margin,
Shoved it forth into the water ;
Whispered to it, ‘ Westward ! Westward ! ’
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water

One long track and trail of splendor,
 Down whose stream; as down a river,
 Westward, Westward Hiawatha
 Sailed into the fiery sunset,
 Sailed into the purple vapors,
 Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
 Hiawatha the beloved, * *
 To the Islands of the Blessed."

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest, before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India".

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doc-*

trine, the *Key to Theosophy*, and the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena", some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of

"miracles" which can not be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step ; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity", could carry on her work with zeal and wisdom ; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

WILLIAM Q. JUDGE.

REINGARNATION.

In Mr. Judge's remarks on Re-incarnation last week, he reminded us of the necessity of distinguishing clearly what it is that re-incarnates. At the risk of repeating much that has been said already, I should like to say once again, for it can hardly be said too often, that a right understanding of the more abstruse teachings of Theosophy depends upon our being able to free ourselves from materialistic conceptions of spiritual things. The tendency of the human mind is always towards the embodiment of abstract ideas in a concrete form, particularly in the Western World, where the intellect has not been trained in the subtleties of Eastern metaphysics for countless generations. The ordinary intellect, plunged into the sea of abstract ideas, is like a man who does not know how to swim, and is distractedly baffling with the waves. It is in vain to tell him that the human body is lighter than water, and *must* float, if he will but put himself in the proper position and keep still ; he clutches wildly at the smallest plank, and feels that only a rope or an oar, or something tangible that he can grasp with his hands, can possibly be of any use to him. Not even when Peter *saw* Jesus walking upon the water, was he able to follow his example.

So the Western mind, launched upon the sea of Oriental metaphysics, grasps eagerly at an image, a metaphor, a diagram, anything that can be seen with the eye and leave a definite trace upon the memory. It is certainly better to have a life-preserver when we are compelled to jump over-

board, than to be drowned, but we must be very careful that the life-preserver keeps its proper place, and does not hold our heels above water instead of our head. There are certain truths that can be impressed upon the mind by means of images and metaphors, but there are others that only the intuition can apprehend, and where that is silent, it is in vain to force the intelligence, which is as incapable of the higher insight as Peter was of treading the waves over which his Master passed so lightly.

We are often warned in the *Secret Doctrine* and other books against the danger of accepting as a fact what is meant to be an allegory, but we need to have that warning repeated at frequent intervals. The moss of concrete conceptions will gather on the walls of the temple of Truth, and needs to be scraped away again and again, if the beautiful marble is to be seen in all its purity.

It is impossible to take a right view of the doctrine of Re-incarnation unless we have, to begin with, a proper conception of man's nature. We may talk glibly of the seven-fold constitution of man, and name the seven so-called "principles" in proper order, but let us beware of thinking of them as seven *things*. We might as well try to construct a rainbow by repeating the names of its seven colors. Every day almost, we hear some one say: "I can't bear the idea of Re-incarnation; I don't want to come back to this weary world; when I leave it, I long to have everlasting rest; better annihilation than a return to such a life."

When you ask such a person *what* they think is to return, you will invariably find that it is the *personality*, the man of to-day, thickly incrustated with a weight of bodily ills, mental fatigues, and physical accumulations of every kind, whims, idiosyncracies, fixed habits. It is the John Smith who stands before you, tired out beneath his earthly load, which he cannot dissociate from his real Ego. He expects to return as John Smith behind the mask of a new body, nothing changed but the flesh; the memory in abeyance, to be sure, but perhaps to revive occasionally in dreams, or in shifting, half-caught glimpses of a former existence;

"Some vague emotion of delight,
In gazing up an Alpine height,
Some yearning towards the lamps of night."

But were the constitution of man as taught in theosophy properly understood, that weary mortal would realize that with death he will lay down *all* the burdens of this life, and that with the body must pass away every thing but the thinking principle, the consciousness, that real entity, whose intelligence, passions, desires, all the lower faculties of mind, in fact, are but aspects of the immortal being within. "There is but one real man", says the *Key to Theosophy*, "enduring through the cycle of life, and immortal

in essence if not in form, and this is *Manas*, the mind-man, or embodied Consciousness."

It is difficult indeed to realise the idea of unembodied Consciousness, of immortal mind; perhaps the best way is to recall our own experiences in our highest moments, to recollect how independent of all *personality* was the soul at such moments; how we might have been a King or a beggar for aught we knew or cared when absorbed in the higher existence, even though it were only on the intellectual plane that our freed soul disported itself, and all the mysteries of the Spirit were still far beyond our ken. But such moments of keen thought, of intense feeling, of deep affection, give us glimpses of a state of pure consciousness apart from personality, and this is the re-incarnating Ego.

So that the tired mortal may lie down to his last sleep, safe in the thought that he has done with *all* his personal incumbrances, and that not a trace of the existence he has left behind will remain in the being who returns. Not a trace of the *personality* that is, but Karma waits for the re-incarnating soul, and as it has sown in this life, the harvest will be reaped in the next.

The farmer may fix his mind upon results, and work purely for the sake of the bushels of grain that he will garner in the fall, but we must learn, while making every effort to sow the seed of better harvests for the future, to keep our eyes fixed upon the duty nearest us, and give ourselves no concern for consequences. To do the right because it is the right, not because it will be better for us in this life or another, is the true principle.

"Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters," says the Bhagavad Gita. Let us then devote ourselves to working, each in our own place, for the benefit of all, secure in the knowledge that so eternal Justice and eternal Law shall work with us, for Duty is their child.

"I slept, and dreamed that life was Beauty :
I woke, and found that life was Duty.
Was then my dream a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee."

KATHERINE HILLARD.

LOSS OF THE SOUL.

(Continued from April No.)

In the study of the occult science and philosophy one is continually coming upon paradoxes, and these at first seem irreconcilable. They seem like flat contradictions, and sometimes so remain for the individual student for two reasons. First: because he is unable through lack of knowledge to apprehend the broad and complex relations involved, and thus to view the subject from opposite grounds or points of observation, and so to reconcile the paradox. A second reason for the obscurity remaining in many minds is the fact that nothing short of a full explanation from the esoteric point of view is capable of reconciling the apparent contradiction; and this the teacher is not at liberty to give; is, in fact, solemnly bound not to give except under strict rules and conditions, and here is the reason why the leader of the present T. S. movement in the visible world, H. P. B., has often been misunderstood and severely criticized. Not even all members of the T. S. seem to have understood the difference between a reconcilable paradox, provided one has the requisite knowledge, and a falsehood. Cases under the first class are too numerous to mention, where lack of knowledge or of ability to apprehend has allowed the paradox to remain a seeming contradiction. As a case under the second class, the discussion in *Theosophist* on the classification of the "principles" in man by a learned high caste Brahmin and H. P. B. may serve as an example.

The idea that all human beings spring from one common root, that all are nourished from one common and eternal fountain of life, and that this common root and this living fountain inhere also in all lower forms of life, seems irreconcilable with that other idea, that human beings exist in every possible degree of power and of unfolding, and that some are even souless, having lost the divine element, while others are far advanced in the line of the higher evolution and the divine consciousness. It is from the first idea, that of a common inheritance, that the Universal Brotherhood of man logically flows; while it is from the second idea, that of degrees of development and inherent power, that the "sin of separateness" seems logically to arise. With no distinct memory on the part of the individual of any previous state of existence, here *seems* to be an irreconcilable paradox. Children of one common "Father" and heirs of one common life-inheritance are unequal.

Let us suppose that the inheritance was originally equal, and that the difference now seen is the result of profit made by *use* of the original capital; and let us suppose that the law is so framed that he who has given away the

most, who has done most to help his weaker brother, has now the most valuable possession. The paradox is thus explained, the law of action thus revealed. The original inheritance was indeed equal, and while the pains and penalties of the poorer brother have been self-inflicted, the more fortunate proves himself a worthy son of his "Father" by dividing his inheritance again and again with his poorer brother. The rich and fortunate, is therefore, not he who selfishly accumulates and tenaciously holds, but he who generously and continually gives. This is, indeed, quite the opposite of the worldly standard, where people honor the rich and despise the poor, and where the intelligent and the powerful despoil the ignorant and the weak. All real, and even all apparent, differences among individuals are the work of their own lives, the issue of their own hands. Man reaps as he has sown, and the problem of individual existence could only be solved through the efforts of the individual himself in working out either his own salvation or his own damnation. The true doctrine of the vicarious atonement has been misinterpreted and misapplied. "*Christos*" (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us*; has reached the state of at-onement through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our "elder brother"? The sympathy and helpfulness of Christos dwell in the "man of sorrows" who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. Christos must have been at one with humanity through suffering, before he could be at-one with divinity through participating in the divine nature.

The elements of weakness, of sin, and of possible failure are then due to man's own efforts; these possibilities are the very terms upon which both personal and individual existence are based. Were it otherwise, were man made perfect and incapable of falling, or diabolical and incapable of rising, he could be nothing in and of himself.

The question was recently asked, "Do you *really* believe in the existence and immortality of the soul?", and the reply was, "Do you *really* question or deny it?" Here both question and answer proceeded from the plane of consciousness. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness. When the monad reached the human plane and became endowed with self-consciousness, that consciousness involved that divine light from which the higher consciousness springs. This is man's human inheritance, involving also his divine birthright. Then begins the struggle for the Kingdom, for dominion and power, the elements of man's lower animal nature drawing him back, and the powers of his diviner nature drawing him upward toward his immortal destiny.

Thus the price of self-consciousness is the necessity of conflict ; and the experience of conflict is suffering ; while its reward is divinity restored to full consciousness in man. The penalty for final failure is not being born in the bodies of animals (metempsychosis), but descent to the animal plane and the final loss of self-consciousness, or the human birthright.

The double inheritance of man from the Lunar Pitris and the Manasa Putras (see *Secret Doctrine*), giving to the original monad Form, Desire, and Mind, constitutes him a complex being. Form and desire ascend from the lower plane ; they are evolved. Mind descends from the higher plane ; it is involved. Man in his present life is therefore anchored to all below him and heir to all above him. He is up-borne and overshadowed. Were it otherwise, the "germ"—that "*dark nucleole*"—could never expand and become incorporated in full consciousness with Eternal Nature. Man, the microcosm, is potentially Adam Cadmon, the heavenly man or microcosm. Man, therefore, as we know him in the present life, is a potency, a possibility, rather than an actuality. The actuality must be a Power, at one with its creative source, Divinity ; otherwise there must eventuate two supreme powers and these antagonistic, which is an absurdity.

Man's present environment and narrow limitations hedge him about like a wall that he cannot overpass ; and the more he dwells in his appetites and passions that spring from matter and belong to his animal ego, the more closely press the walls about him.

Suppose we consider the planes of man's consciousness as the Spiritual (higher manas), Mental (lower manas), Sensuous (Kama rupa), and the Physical (prana or Jiva). Every one is familiar with these planes by experience ; hence they may serve to illustrate our subject.

Consciousness in man is derived from Mahat, the universal principle of cosmic intelligence ; the foundation principle of all law, proportion, relation, number, form, &c. This principle is what Plato calls "the world of divine ideas". This is the *basis* of consciousness in man, and it is *diffused* throughout all the planes of consciousness in man ; the spiritual, the mental, the sensuous, and the physical, as already named. While, therefore, Mahat is the *basis* of consciousness in man, it is not his self-consciousness *per se*. Something more is necessary, viz. a *laya center*. This laya center is the monad, the incarnating ego, that "*dark nucleole*" whose impenetrable essence is a "spark" of the one absolute Life and Light. To and from this nucleole ebb and flow the tides of life, of feeling, of thought, and of desire. The under-lying principle, Mahat, gives to these ebbing and flowing tides rhythm, form, proportion ; in other words, their Law of Action and modes of expression *potentially*. Their *actual* expression comes from man's desire, his *motive* of action. Through his diffused consciousness man senses, "tastes", experience of action on all the planes named, and from this

varied experience he must *choose*. The laya-center holds the *light* to his understanding, so that he is not left without a "witness".

Now while the Mahatic principle is diffused through all planes in man, as it is diffused through all planes of nature, giving shape to his body as it gives form to the crystal and proportion to chemical compounds, this diffusion occurs in regular order and in concrete degree, because it is coupled with that "spark" of the one life which is the dark and impenetrable center of the "monad". It is the relation and interaction of this center and the Mahatic principle that constitutes *self-consciousness* in man. Each of the "planes of consciousness" in man is a field for the display of his *self-consciousness*, his *field of battle*, and on each plane the "light of the Logos", *i. e.* the radiance from the spark of divine life in the heart of the monad, is *focalized*. There would thus arise a series of self-consciousnesses, so to say. Each plane, in other words, becomes a vehicle (Upadhi) for the light of the Logos. The Monad or real ego is alone self-existent. It alone *directly* receives the light of the Logos. The "planes" can receive the light only by reflection from the monad. The "planes" of consciousness, therefore, are not self-existent. They have no life of their own, so they receive no light of their own. It thus follows, logically, that if the monad containing the laya-center be separated, alienated, or destroyed, no further light can reach the planes thus separated from the "Father". Their dissolution would thus be only a question of time.

If now it can be shown by experience that a certain mode of life inspired by certain motives or desires tends to expand the laya-center and diffuse its light through all lower planes, and thus ministers to growth, expansion, and permanency, and that the opposite mode of life tends as inevitably to contraction, decay, and death, the consequent salvation or destruction of man's personal consciousness will have been shown to be a *matter of choice*. At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The physical and sensuous dissolve, leaving only the mental and spiritual, according to our classification of planes. If, therefore, the personal experience has been largely confined to these two lower planes, when the separation occurs at death such experience can have no conscious permanency. If the two higher planes, the spiritual and mental, have been dwarfed during earthly life from lack of use, and been starved by the encroachments of the lower planes, then, although they may accompany the monad into the next stage of existence, they cannot be supposed to convey or to retain the personal self-consciousness, *because they had none or so little to retain*. All of this pertains to the ordinary experience without considering the loss or final alienation of the soul, or divine spark, the "monad". There can be no *memory* of experience on the physical and sensuous planes because they have no permanent vehicle or Upadhi.

“THE ECHOES THAT REMAIN.”

To some the story that I have to tell may sound like a dream, but it is not for them I write,—there are those that know and understand.

The latter part of last summer I happened to be spending at a little out of the way village in the south of England. During the course of a busy and moderately successful life, I have found it necessary now and then to seek a certain amount of retirement, to take myself entirely out of the rut of common life, to absent myself from sight and sound of all familiar things. Fortunately I have always been able to indulge this fancy. The place I found on this occasion suited me exactly. The village was picturesquely situated, and surrounded by a lovely country, of the walks and drives in which I thought I could never tire. But I awoke one morning to find that neither the prospect of a canter on horseback nor a morning with fishing rod and book could satisfy me. I was longing for new worlds to conquer. Mentioning this at breakfast to my landlady, I was asked, had I seen the Manor House. “The Manor House? No, I had not.” “Ah, then sir,” I was answered with pardonable pride, “You have not seen one of the finest houses in England.” About a hour later I found myself in the large oak-wainscoated hall, and the housekeeper, a pleasant elderly woman, was preparing to show me through the house. “Yes, sir,” she answered with the glibness of her class in answer to my inquiry, “the family have been absent many years—none of them have lived here since the old baronet died. That’s him, sir,” pointing to a portrait of a white-haired man, holding a book and with the student’s far-away look in the eyes, “they found it too lonely, sir, they say, and lonely enough it is sometimes.” We passed from room to room, all handsome, all gloomy, the walls hung with the faces of long-passed generations. I shivered, and wondered how the old woman travelling on in front of me could endure the atmosphere of the place. Suddenly we stopped before a low curtained door. The housekeeper selected a small key from her bunch and bent to fit it in the lock. I could not understand what it was, but, as I stood there waiting, the strangest feeling took possession of me—in some way a sense of excitement, mingled with a vague familiarity. I made a desperate effort to remember something, in doing which this all left me. We came to a narrow passage, turned to the right, and, opening another door, entered. “The Lady Alice’s apartments, sir.” I saw a long low room, hung in faded yellow damask, flooded with summer sunshine. In spite of the sadness of its antiquity and desertion, it was a livable room, bright and tasteful, and a delicate aroma of feminine grace and charm was felt in the air like a subtle perfume. A basket holding silk and a fine piece of half-finished needle-

work stood on a small table drawn near the cushioned window seat. It was pleasing to think of the reverence which let this remain just as the poor dead hand had left it. "Things had evidently been left just as they were," I said. This seemed to please my cicerone, who told me her great grandmother had been housekeeper in Lady Alice's time, and had kept the lovely lady's memory green in the hearts of her descendents. "This is where she used to sit," pointing to the window seat, "and watch for the lover who never came." "Ah, then, there is a romance," said I, thinking I had at length found the bright spot in this gloomy old Manor. "Indeed a romance my mother often told me," and then I heard the story; how a young lord of one of the neighboring counties had won her love, and how they were to have had a great wedding, for this was one of the finest country houses in those days, and there were continually ball and feast and crowds of guests, and then one night there was a grand masking to which all England came (so said my narrator). Among the guests was a lady who loved Lady Alice's lover, and she had copied her rival's disguise, and the young Lord taking her for his betrothed spent all the evening with her. When at the last moment there was a sudden call for him—a call of life and death—he drew her aside to a recess and pulled her mask away to kiss her farewell, and saw who it was; not his sweet lady, but her enemy. Then the Lady Alice came and stood before them, with tears in her reproachful eyes, and he had to leave with only a hurried "It is a mistake, God bless thee." Those who stood about said he was a villain, and the rival lady did all she could to encourage this idea, and some said he would come never back again, now that he was found out. But the Lady Alice said it was a lie, he would come back,—and she waited for him day by day, but he never came. Afterwards when she had been dead several years, they found out that, riding back to her, his horse had lost his footing and plunged him down a ravine, where he was instantly killed.

This pathetic story told in so homely a way touched me profoundly. I could think only of the girlish figure sitting in the window on the yellow damask cushions, waiting, waiting, with such a tumult of despair and longing in her heart. A generous fee won me the housekeeper, and, indeed, I think she was glad besides to have an interested listener, especially to all concerning the "poor dead lady" of whose sad history I could never hear enough. Day after day found me in the yellow boudoir, sitting in deep reverie or wandering about it, noting each detail, though hardly daring to touch what I saw. Once I made a great discovery. Beside one of the cushions, which an awkward movement of mine displaced, I found a little book of devotions. In it was written in a cramped old hand, "To my beloved Alice", following which were Lovelace's lines beginning, "Tell me not, sweet, I am unkind." Beneath was a date long, long passed! One

night I gained permission to sleep there—in a bed chamber just above the yellow boudoir. Strange dreams I had that night, but mostly I saw stately masked figures moving to and fro in some forgotten dance, and in a dim recess two figures, man and woman, bending toward each other like lovers, and whenever I looked at them any time, a strange mad anger blazed in my heart. As the days drew near autumn I found it pleasanter to walk in the garden leading from the boudoir, since the need of a fire made the room chill. And there I would pace to and fro in the sunshine, thinking, thinking, and with all my might striving, for it had come to that now, striving to remember! The day before I intended leaving, for business and pleasure were calling me home, I made my farewell visit. The morning was spent in the garden, then tired of walking I returned to the yellow room to sit and dream for may be the last time. I do not remember exactly what I was doing, until suddenly I looked up. In the open doorway, with blown hair and her hands full of great purple asters, no deeper than her eyes, stood a woman smiling. "Alice", I cried. "Dearest," she answered me in the sweet, spirit voice of that other world, "rest thy heart. We know all here, and are happy, because, for the mistakes and sorrows of earth, in God's Great Hereafter is ample compensation." I fell upon my knees and stretched out my arms in an ecstasy of love and thankfulness for the blessed instant of memory and knowledge vouchsafed me.

When I came to myself, I was sitting in the yellow boudoir, with the late afternoon sunshine lying on the floor and touching with a delicate glory an old withered leaf the wind had blown through the open door.

Jan. 17th, 1891.

G. L. G.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 184 to p. 192, Vol. I.)

By W. Q. J.

THE IMPULSE OF EVOLUTION is found in the force of the spiritual breath. It is not to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

MAN FIRST IN THE 4th ROUND p. 187. The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached

in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

OUR NATURES FROM WHAT. *p. 189.* In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

CORRESPONDENCE OF HUMAN EVOLUTION with the nebular evolution and condensation is to be found on these last lines of *p. 191*: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

ORIGIN OF WHITE AND BLACK MAGIC. See note on *p. 192*, where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

THE THEOSOPHICAL SOCIETY.

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not effected as such by her death

for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy* :

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now!"

"Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor and to wait".

TEA TABLE TALK.

It was a large, sunny parlor, and Psyche flitted about it, touching here a rose and there a drapery; now re-adjusting, now contemplating. In her yellow gown, pendent fringes waving and shoulder-puffs raised, she looked like some light butterfly, skimming all the attractiveness of the room. As she hovered above the tea cups, I told her as much.

"Antonina calls them 'flutter-byes'; perhaps that is a still better—because a still more trifling name"—she said, with a provoking little *moue*.

There are women whom you never can please, do what you will. Praise is gross. Silence wounds. Everything seems to brush the bloom from their wings. I told her this. She laughed in my face. Surely the women of our mothers' era had more tact and suavity. I made bold to suggest as much, and she only remarked:

"For the matter of that, so had the women of your grandmother's time. Should you wish me to be your grandmother? I am glad I am not. I should not like to be in the least responsible for you."

This personality seemed to call for a severe reply, but her fluttering about in that manner unsettled me. You cannot crush a small person who is darting hither and thither among the mazes of the modern *salon*, more absorbed in bric-a-brac than in yourself. Hence I concluded to waive the subject, and to make a cool, dignified inquiry about a work on architecture which lay before me, in the hope of bringing her to a standstill. I succeeded only too well. Poised in front of me, audaciously ignoring my question, she said:

"Butterflies! Light, trifling, flippant things. I suppose you think they have no souls. Pray do remember that Psyche—whose emblem is the butterfly—is the soul."

"I'm not up in symbology," I answered, "but aren't you rather breaking a butterfly?"

"You think they are mere evanescent creatures of the hour", she continued, oh so scornfully.

"My dear young lady, when the theosophical butterfly typifies *Buddhi-Manas*——" but I might as well have attempted to arrest the flight of a butterfly.

"That's all very pretty; but you, I know you do not believe it one bit. Pray, did you ever see the birth of a butterfly? Did you ever see the throbs, the quivers of anguish, the shuddering agony, the blood drops of the chrysalis before the winged life comes forth? In that mimic sphere there is a purpose. an heroic struggle necessary to existence. If you entered the butterfly world you might find yourself a coward there, where every purposeless life is still-born."

I hastily answered that I thought this very probable, and indeed her dark eyes were glancing and all her silken fringes quivering and shining in a way that caused me to remember a pressing engagement with a man from No-where: But I never voiced it, for, hovering near a huge satin chair fluted

and perfumed like a flower, she suddenly sank into its depths, saying softly: "Shall I tell you a story?"

My engagement dissolved back into No-Man's-Land. Psyche is an unrivalled story-teller, and I have often envied the small hearers above whose downy heads she murmured gently.

Reflecting, she folded her feathery plumage about her.

"My tale is called 'The birth of a soul'," she said.

"There was once a butterfly, a Psyche, a creature of sunshine and color, of light aims, contented with evanescent and trifling joys, consorting mainly with creatures like herself. Yet, such as she was, she attracted a being of a higher order, a poet-artist, who thought he saw within her nature the gleam of wider possibilities. She believed him, because it was so delicious to believe. That is the butterfly's best reason for doing a thing,—that summer airs blow softly and the nectar is so sweet. The homage he offered her, was a flower rare indeed; she tasted its brimming cup, then drank again, and again. This gave him hope. He went away to work for her, to dream of her, to become worthy of her. Fancy! 'Worthy'—of a butterfly! And while he aspired, labored, and achieved, she found, another summer day, flowers of praise full as sweet and fresher, newer than his own, and classified him with forgotten joys, remembering only those of the bright moment, those of the rainbow-hued gardens of life where she found herself now.

In distant lands he, dreaming, worked as well, and worked for pure love of Art and of Love itself. Who works thus works well. His hour of achievement came. He too was wooed by softer airs, by a more radiant day. In his self-imposed exile he had painted her portrait. It was his dream life and brought him the first award of a lasting fame. He returned, elate, yet sobered by the nearness of a great hope, a happiness once as far removed from his grasp as Heaven itself is—still as far, perhaps, for think of grasping happiness in butterfly form! This he knew not. By a light memory, a graceful touch, a swift reply now and then, she had given him cause to think that she still loved him, she, who threw encouragement to all because the day was fair and her own wings light; she, who sunned herself in every pleasing nature, and sipped the sweets, and fled! She who, butterfly-like, gave no thought to the morrow, counted no cost. He saw her, girt with the chaste aureole of his own ideal. Landing one evening in their native city, unable to wait until the next day to see her, though the conventions of frivolity compelled him to wait until then for a call, he concluded to go to the opera, where he was sure she was to be found. He was right, she was there. He raised his glass, he drank in her image. He stared, removed his *lorgnon*, wiped its clear surface as if it were beclouded, then looked again; a long look, an ardent look that hardened and cooled into despair. What did he see? Only a butterfly. To alight everywhere, to rest nowhere, that is the life of these souls of air. This fact in Nature, and in butterflies, was none the less hard to him because it *was* a fact, and he resisted it. Though he saw her flirting, fluttering, evading, pert and airy, nonchalant and unconstrained, though he read the shallowness of her nature in her roving glance and futile actions, still

he sought her out. Still he hoped to snatch the fragile creature to his heart. Had he succeeded, he might have clasped only a handful of dust, who knows? But he failed. Not knowing what manner of thing a heart was, how could she take his, or give him her own?"

"What a fool he must have been," I ejaculated.

"He was a *man*," she replied.

I did not quite like to ask her what she meant by this, so I remained silent. She sat upon her daffodil-colored chair, quivering a little, as if about to take flight, subdued somewhat and less blithe of manner, a butterfly drenched with dew. In her eyes the dawn of emotion, in her voice the ghost of sorrow.

"He went to the opera-box," she continued, "to be received with a touch of coolness, a hint of disdain. His homage was that of an intellect, a soul; it was less sugared and spiced than before. She gave him clearly to see that he wearied her; she had become used to less healthy food. He saw a shallow nature, revealed in a shallow face, a careless bearing, an idle voluptuousness, a love of the trifles of life. So when she turned impatiently from him, weary and scornful, he took his leave as an honest man would, who saw his ideal overthrown. He made no reproach, no outcry. As he passed out of the opera he heard her name spoken amid light laughter, and understood more than ever that he had placed his whole stake upon a butterfly's nature, and had lost it. If he suffered I do not know. But one may guess it. He was silent. Then presently, when his name was upon every lip, her caprice returned and she sent for him. He did not come. She wrote, and asked the reason why. It was then that he sent her portrait to her: upon a card in its corner were written these words, "*In Memoriam*". So she unveiled the portrait and looked upon the face of his dead love. It was herself, and yet not herself. A mirror stood opposite. Upon the canvass, dignity, a gracious equipoise, power tempered by mercy, love subordinate to reason, all the graces of a gentle womanhood, all the earnestness of high ideals. Herself as she should have been; as she might have been. In the mirror, a shallow puerile face, a fanciful wandering disposition, the absence of all aspiration, the ignorance of all true love. She grew pitifully small in her own eyes as she gazed, disrowned, at the image of herself crowned by Love. She comprehended what she had destroyed and what she had missed. She saw before her an unending panorama of idle days, wasted hours, brief pleasures snatched upon the wing, as it were. Slowly all this filtered into her consciousness; gradually she realized the pity of it, until at last her noble image looked down upon a woman sobbing, prone before it, and under the eyes of the portrait a soul was born.

It was born too late for greater use. It was only the soul of a butterfly. Yet the tiny thing lived. It essayed a higher flight. There are laws, even of butterfly life, and it endeavored to know them. Perhaps it learned to carry from place to place the golden germs of a sweetness not its own, to sow the seed of a life it could only serve and could not share. Perhaps to know its puny nature for what it was, and still to strive, still to aspire; to be alone, unaccompanied in the airy flight; to lift the body of the worm upon the psyche

wing ; is courage, of a minor kind indeed, but courage still. For if, perchance, the butterfly knows all its weakness, and still endeavors to be all it can be, may not the tiny shallow thing, in time, win higher grace ? ”

Was it moisture she brushed from her eyes ? I could not say. On the wall hung a most loveable portrait, like her, yet curiously unlike. Her glance followed mine. “It is an ancestress of mine”, she laughed, and evading the question of my look, she darted away to the window. Presently I saw her flitting about among the lilacs on the lawn. As I watched her, a mystery rose before me, the mystery of woman’s nature ! Can she feel, or does she only simulate emotion ? Was it of herself she spoke, or did she weave an artful tale ? Has Psyche a soul, or has she only a psychic something, animated by a love of sensation, of pleasure ? Is the butterfly a freak of nature, or has it indeed a soul ?

JULIUS.

TESTS OF CHARACTER.

Madame Blavatsky’s retirement from this incarnation has incited journalists to columns of description, in which those hostile to her have repeated anew the various charges of humbuggery, deception, imposture, mercenariness, rapacity, lasciviousness, immorality, and falsehood. All may be grouped under 3 heads, Fraud, Extortion, and Lust.

Now to determine the actual character of any person widely known as an author, there are 3 tests,—the flavor of the writings, the quality of the readers drawn to them, the personal experience of those most closely associated with him in domestic life. Let us apply these tests to Madame Blavatsky.

1st. *The flavor of the writings.* Throughout all, but especially in the one avowedly written as a hand-book for pupils who would practice Theosophic teachings, *The Voice of the Silence*, the duties most explicitly, repeatedly, and unqualifiedly enjoined are Truth, Unselfishness, and Purity. It is declared that no one should attempt the Higher Path till deliberately purged of every falsehood, unbrotherliness, and uncleanness, such being an absolute bar to the spiritual progression which alone can conduct to Beatitude. This is beyond question the reiterated injunction of each book. Now if it mirrored the soul of the writer, Madame Blavatsky was honest, unselfish, and chaste ; if the reverse, she was publishing sentiments opposite to her own, opposite to those fitted to secure her the followers she would desire, opposite to the tendency of the age and to the demands of literature, opposite to a motive for fame, ease, emolument, or praise. She was universally admitted to be clever ; does a clever writer hypocritically avow doctrines certain to ensure failure in popularity and gain ?

2d. *The quality of the readers drawn to them.* Are her works the chosen favorites of the frivolous, the tricky, the dishonest, the sensual? The question is as though one should ask if the *Meditations* of Marcus Aurelius were the delight of thieves. Apart from the matter of philosophical discussion or esoteric exposition, facts show that the purchasers and students of her writings are men and women of sober mind, intent on spiritual things, dwelling on soul-advance and fraternal help as the aims of life. Does an unscrupulous sensualist devote years of laborious work to provide guidance for that class; does that class feel magnetic sympathy with the self-seeking and the corrupt?

3d. *The personal experience of those most closely associated in domestic life.* Every man is best known by such as dwell in his household, note his private habits, tastes, affiliations, are familiar with his ways and speech and revelations. Now it is remarkable of Madame Blavatsky that the most unreserved testimony to her sincerity comes from those most competent to test it, members long of her own family, intimately connected with her in daily life. Mrs. Besant, the Countess Wachtmeister, Dr. and Mr. Keightley, speak in no measured tones of her generosity, kindness, forgiveness of injuries, freedom from resentment, her patience with learners, her condemnation of wrong, selfishness, and incontinence, her amazing and ceaseless energy, her self-sacrifice, her indifference to money, her refusal to accept gifts, her cheerful poverty that her work might be sustained, her unreserved renunciation of ease, income, rest, and health for the cause of Theosophy. They, and such of us as have had like, though less, experience, are uniform in testimony as to these points. Strange that all such should be deceived, and that the true interpreters of her character should be journalists who never read a page of her writings, never attended a meeting of the Society she founded, never passed a day in her household, never even looked upon her face!

The friends of Madame Blavatsky, those who knew and loved her, do not ask that the world shall take her at their valuation. They ask merely that the rules of palpable common-sense shall be admitted in any judgment of her, that testimony from those who know much shall be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture. They do not even ask that the impartial shall read her books, but they *suggest*, not from hearsay but from experience, that if any man wishes his aspirations heightened, his motive invigorated, his endeavor spurred, he should turn to the writings which express the thought and reflect the soul of HELENA P. BLAVATSKY.

ALEXANDER FULLERTON, F. T. S.

LITERARY NOTES.

APRIL LUCIFER has for editorial "The Negators of Science", which deals sharply with the many prominent scientists who in the same breath avow that the intangible is beyond their reach or sphere and yet insist that it can be nothing else than a phase of matter. The first part of Prof. M. N. Dvivedi's paper on "The Puranas" is prefaced by a neat sarcasm on the Secretary of the Oriental Congress at Stockholm, to whom it was originally sent. The paper itself is learned and forcible, as well as clear, but is even more extraordinary for the perfection of its English. Such rich, mellow, varied, delicately-tinted diction might well be the envy of a cultivated native. "Scripture Blinds" is rambling, fanciful, and not overly marked by point; "The True Church of Christ" continues on its line of close analysis and thought. The new syllabus of Blavatsky Lodge Lectures afresh illustrates what power and erudition are more and more being brought to the service of Theosophy;—The Puranas; Theosophy and Science (old); *ditto* (new); Theosophy and the Christian Doctrine; The Kabalah; Theosophy and Theosophical Christianity; Eastern Psychology, the Missing Link between Religion and Science; Theosophical Ethics; Divine Incarnation; Theosophy in its relation to Act; Solar Myths; Notes on the Esotericism of the Gospels; The Sacrificial Victim. [A. F.]

APRIL THEOSOPHIST. Col. Olcott's ever-fascinating pen would make his article on "The Vampire" readable in any century, certain as dwellers in the 19th are to shake their heads at an invitation to revert to the 15th. The serious difficulty of explaining how physical blood can be transmitted from a living person by an astral form to a buried corpse in no way daunts the Colonel, for he promptly asserts the process to be by "sympathetic psychical infusion". As a collocation of words this is certainly very neat, but——. P. R. Mehta, in "Our Duty", excellently well gives his countrymen and all Theosophists reasons for furthering the Oriental Department Papers. Further curious facts in "Obeah" are presented, and Mr. E. D. Fawcett makes hearty and generous tribute to Herbert Spencer in a lecture upon that great man delivered at Headquarters. Mr. B. Keightley, the General Secretary for India, has made a short tour of visitation and addresses to some of the Branches, and in that, as in his other duties, manifests the capacity for intellectual and physical work which was the astonishment of the American Section and may prove the salvation of the Indian. American Theosophists must be gratified at the large use in India of the publications in our own land, and the PATH has special reason to purr most amiably. [A. F.]

THE "PATH" OFFICE has received from Gen. F. J. Lippitt a copy of the *American Law Review* in which that gentleman comments upon certain decisions in the Courts of Law regarding the admissibility of evidence relating to psychic facts. Reference is specially made to the case of Wells V. Bundy. According to this report the jury stated in substance that they would decline to believe in such "psychic facts" even though testified to by unimpeachable witnesses. The Judge, following previous decisions, ruled such evidence to be irrelevant to the issue, declined to admit it, and overruled the somewhat natural objection to a jury confessedly biassed. Stated in the words of Gen. Lippitt, the ruling was, "If defendant should succeed in proving plaintiff's fraud on one or more occasions, his justification would be substantially made out, whether or not on other occasions the manifestations had been genuine; and that therefore what may have taken place on those other occasions was irrelevant to the issue". Gen. Lippitt argues that in such a case, where a decision might have carried with it a criminal prosecution for obtaining money under false pretences, circumstantial evidence was as clearly admissible as in any criminal case. Further than this, the case of anyone charged with fraudulently producing manifestations which are in the public mind judged to be impossible is so heavily weighted at the outset that it seems only just that such person should have the right to show by all the evidence available that such manifestations do sometimes occur under circumstances where fraud is impossible. They would thus be brought within the domain of ordinary facts to some extent, and the defendant would have the advantage of showing that he acted in a *bonâ fide* manner.

In this case the jury on their own confession would have felt bound to convict, without the shadow of any evidence of actual fraud, and the case was clearly prejudged from the outset. The plaintiff's counsel then withdrew the case.

We presume that the facts are as stated in the *American Law Review* by Gen. Lippitt. They must speak to our readers for themselves.

MIRROR OF THE MOVEMENT.

AMERICA.

THREE OF THE BRANCHES in Los Angeles, Calif,—the Sakti T. S., the Satwa T. S., and the East Los Angeles T. S.—having united in a request that the surrender of the three Charters be authorized and a new charter be issued to the united membership, the Executive Committee unanimously gave consent, and a charter to the "Dhyana T. S. of Los Angeles" was issued just before Convention.

THE GRAY'S HARBOR T. S., of Hoquiam, Washington Terr, was chartered on May 4th. It starts with 5 members and 2 others have since applied. It is the 53d Branch on the present American list.

A THEOSOPHICAL SUNDAY SCHOOL, with good attendance, has been opened in Oakland, Calif. This has not yet been done in the East, and it looks much as if a skilled worker in that department may have to be imported from California.

THE OAKLAND ENQUIRER of April 25th devotes over a column to reporting Mrs. Georgiana S. Bowman's lecture on "The Mahatmas", wherein she gave the proofs of Their existence formerly and now, some account of Their schools and powers, and extracts from the experience of Col. Olcott and others. The lecture was an hour in length, was very instructive to the general public, and was delivered in the Jewish Synagogue.

THE MILWAUKEE JOURNAL of April 28th gives two columns to a well-written *resumé* of Theosophy and an account of the Brahmana T. S. Slightly open to correction in a few minor points, this excellent article well sets forth the leading tenets of the system and shows anew the sensitiveness of the press to popular wants.

BRO. HARRIE S. BUDD, a vigorous and devoted Theosophist of El Paso, Texas, adds another to his good works by establishing a monthly Theosophical magazine *in Spanish*. It is to be issued on the 15th of each month, May being the first, will have 16 pages, and be of the size of the PATH. It will have no advertisements, merely book notices of Theosophical publications and general standing information. Its title will be *El Silencio* (The Silence), and it will bear the design of the World Egg guarded by the Serpent-Power. Price \$1.50 per year. The general lines of the PATH will be followed, but adapted to Latin America, and for some months the text will of course be mainly translations from English articles, after which there will naturally be communications from Mexican and other Spanish quarters. Bro. Budd has made the PATH an accredited agency, and any orders will be pleasurably forwarded. How Theosophical literature is spreading! The great Spanish pioneer, Bro. Montolin, has performed marvels in Spain, and now a fellow-worker appears in Texas! May *The Silence* be full of thought and inspiration, and may its Voice pierce through all walls of indifference or hostility, transmuting evil to good and sordid aims to the most earnest search for spiritual light!

NEWS HAS COME of the safe arrival in Australia of Col. Olcott, after a singularly smooth and agreeable passage. There is probably no spot on earth short of an uninhabited island where the President would repose entirely

rom Theosophical work, but he is at least out of reach of daily mails and hourly worries, and will have some chance to rest mind and body.

THE NEW YORK PRESS AND H. P. BLAVATSKY.

Immediately upon the fact's being known in New York that H. P. Blavatsky had left her mortal frame, two methods of dealing with the matter were developed by the New York press. The first is that which has made the newspapers an eyesore to all self-respecting persons—sensationalism and lies. It was declared that she had been dead three weeks; that she was not dead but was making up a trick;—both lies. All the other abusive lies of the last decade were rehashed, and the *N. Y. Sun* in its usual way repeated its libel of last summer, feeling secure from any reply by a dead woman.

The second method is illustrated by an editorial which was printed in the *N. Y. Tribune* of Sunday, May 10, which we give in full :

MADAME BLAVATSKY.

Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present generation, it may be said, has done more toward reopening the long sealed treasures of Eastern thought, wisdom, and philosophy. No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her

writings were healthful, bracing, and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honor to which it is justly entitled.

This editorial is true, fair, prophetic. It gives H. P. B.'s sentiments and main doctrine, and it outlines the effect bound to be produced upon the world by her work.

RETURN TO ENGLAND OF MRS. ANNIE BESANT.

Mrs. Besant lectured in Boston on the 27th, 28th, and 30th of April, and in Springfield on May 1st, returning to New York on the 2d. On the 5th she spoke for the last time at the regular meeting of the Aryan Branch. A great crowd filled the Hall, and a deputation from a Woman's Society waited upon her to present an address after adjournment. Too much time had unfortunately been consumed by prior speakers, so that her remarks were necessarily curtailed,—a fact the more regrettable because she had never been more vigorous, elevated, or thrilling. Taking the passage previously read from the *Bhagavad Gita*, Chap. 4, where Krishna says "Wherefore, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!", she touched on the paralyzing influence of doubt and its only cure by knowledge. Then with singular lucidity and power she sketched the shaping of the astral mould by the previously-formed character of the newly-incarnating individuality. Specific memories had faded, leaving only their essence as "tendency"; distinct ideas had resolved themselves into "thought"; and this "thought", guided by that "tendency", moulded from the thought-plane the semi-ethereal particles on the astral plane into form fitting for the Ego about to reincarnate. Karma exhibited and vindicated itself in thus preparing a just shrine for the returning spirit. Then passing

to her farewell, she feelingly spoke her great thanks for the warm heartiness which had greeted and encircled and cheered her in her mission, and blessed the Theosophy which made foreigners friends and co-believers co-workers. How little with any of us did zeal equal privilege, accomplishment keep pace with opportunity! And yet the grand duty was not so much the actual exertion of intellect as the clearing away every obstacle and opening the gates to the in-sweep of the mighty agencies which use us as their channel. And then, unconsciously, perhaps, illustrating her own counsel, she flooded the hall with one last outpouring of earnest and eloquent appeal for increased devotion and work.

Mr. Alexander H. Spencer, a leading member of the Aryan Branch and member of the Executive Committee of the American Section, moved the following Resolutions, which were unanimously adopted:

Resolved, That Madame Blavatsky, in sending to us as her representative Annie Besant, added but another to the many obligations borne her by the members of the Theosophical Society in America.

Resolved, That to Mrs. Besant the members of the Aryan T. S. in meeting assembled extend their most brotherly affection and highest regard.

Resolved, That while expressing their entire approval and high appreciation of the work to which she has devoted her labor and her talents, they would tender also to her their hearty thanks for the assistance rendered the Theosophical movement in this country by her visit, and, trusting that her ocean journey home may be free from peril or annoyance, sincerely hope that circumstances may so shape themselves that she may come back to us again and yet again.

On the 6th Mrs. Besant sailed for England in the *City of Chicago*, Dr. and Mrs. J. D. Buck of Cincinnati accompanying her.

OF THE MANY replies made by Theosophists to journalistic attacks upon our honored Leader, one of the neatest and best was by Mrs. Anna L. Blodgett in the *Post-Intelligencer* of Seattle, W. T., of May 12th.

THE "LEAGUE OF THEOSOPHICAL WORKERS" has been formed in accordance with the report of the committee appointed at the last annual convention of the American Section of the Theosophical Society for founding such league. Its central office is in New York City. Its officers are:—

Mrs. J. Campbell Ver Planck, President.

Miss Katherine Hillard, Vice President.

Mr. H. T. Patterson, Secretary.

Mr. E. A. Neresheimer, Treasurer.

Under it local leagues may be formed, which leagues by the provisions of the Constitution of the society will be nearly autonomous.

Membership is only open to members of the Theosophical Society, though others may take part in its work as associate members.

Notice will shortly be sent out with full particulars as to the provisions of the Constitution, and suggestions as to the best methods to be followed by the local leagues.

THE STANDING COMMITTEE appointed at the last annual Convention of the American Section of the Theosophical Society for the making of branch work more effective have their first suggestions nearly ready. It makes a somewhat voluminous paper, and will either be published in a subsequent number of the "Path", or sent out by the committee itself direct to the Branches. It embodies plans for the running of large and small, and formal and informal meetings. Also a draft of fifty-two subjects for discussion, the subjects being arranged in groups under different headings—this scheme being adopted *in toto* from the Brooklyn branch. There are in addition recommendations for study at subsidiary meetings, and outlines as to co-operative home work, with a valuable paper summarizing the entire Secret Doctrine on the topic of "hierarchies"—this summarization being the result of such work already done.

THE ORIENTAL DEPARTMENT has concluded an engagement with Prof. Manilal N. Dvivedi, of Nadiad, India, as its Pandit, and he will immediately begin the preparation of articles as such. Mr. Dvivedi is a well-known Professor of Sanscrit, is a Brahmin, fully conversant with the ancient and modern literature of his country, and abundantly qualified to select valuable items for the benefit of the American Section.

OBITUARY. Mr. Paul Webersinn, formerly of Golden Gate Lodge, San Francisco, died on May first and was cremated at Los Angeles on May 9th, many Theosophists being present and assisting. The ashes were subsequently sent to the family in Germany. Before the body was sent to Los Angeles, simple but impressive memorial services were held by the Golden Gate Lodge, consisting of music by a quartette, a reading from the "Bhagavad Gita", an address by Dr. J. A. Anderson upon the significance and import of death from a Theosophical stand-point, with a review of the life and work of the deceased brother, the reading of Edwin Arnold's "Death in Arabia", and further music by the quartette. Resolutions of respect and regret were adopted by the Branch.

LETTER.

S. S. CITY OF CHICAGO, May 15th, 1891.

DEAR PATH :

Mrs. Besant's homeward journey has been altogether a pleasant one. Our little party have been "on deck" every day, Mrs. Besant having lost her reckoning but one day, thus proving herself a "good sailor" after all.

It is not the wind or weather, nor yet the tides of the sea, that I desire to call to the attention of the readers of the PATH. It is rather of that rising tide in the affairs of man that is everywhere setting in toward Theosophy.

Everywhere is heard the muttering of discontent at the old *régime*, of rebellion against the old creeds; and impatience is frequently expressed whenever it is proposed to rehash the old theologies.

On Sunday the Captain read the service of the English Church as a mere matter of official duty, and when a clergyman proposed a "sermon," he was informed that he could preach if generally invited to do so by the passengers. Need I add that we had no sermon last Sunday! Now add to this the fact that Mrs. Besant lectures by very general request to-morrow night on Theosophy, and the trend of the tide of public interest may be plainly seen. It would be hardly fair to name the prominent people on board who have sought interviews with Mrs. Besant; have expressed great interest in the subject of Theosophy, and who have felt honored at receiving a card of invitation to the meetings at 19 Avenue Road. The interest seems both wide-spread and deep. Of course Mrs. Besant's well known name, and her former work as a reformer and Socialist, have added greatly to her present prominence, while her intimate relations to Madám Blavatsky enable her to speak with the authority of personal knowledge.

Most of these people who express this interest in Mrs. Besant and her work are Americans, and the recent Convention at Boston and Mrs. Besant's lectures there and elsewhere have aided greatly in bringing about this new impulse. The result is specially interesting to readers of the PATH and members of the T. S. in America, because it further shows that the work done by the PATH and by the Tract-mailing Scheme is already bearing fruit. It is well to bear in mind that the strength of the T. S. movement is by no means represented by or confined to its organized branches. The branches are often small, and the work may seem discouraging because apparent and immediate results are not always forth-coming. The organized societies ought to learn, no less than individuals, how to work and wait; content to do their duty, well assured that no earnest and intelligent work is ever lost or done in vain.

J. D. BUCK,

FOREIGN.

GIRLS' HIGH SCHOOL (CEYLON) PRINCIPAL.

From the respondents to M. d'Abreu's letter in Feb. PATH the Trustees have unanimously selected as Principal an American lady, Mrs. Marie M. Higgins of Washington, D. C., an accomplished linguist and pianist, experienced in teaching. Mrs. Higgins purposes to sail as soon as some needful preparations are made. It is her very earnest wish to take with her, as an important part of her equipment for a life work, some Theosophical

books and a piano, the latter having especial value in such a field and under such hands. A first class instrument of metal, one she has used, has been offered her for less than one-half its original cost, and she needs but \$240 to secure it. To raise this sum is impossible to herself, and the Trustees can barely pay her passage to Ceylon, But if American Theosophists will accept the privilege of thus furnishing the school with so potent a means to instruction and refined pleasure, Mrs. Higgins may carry with her an additional assurance of success in her mission and an additional proof of the interest felt by her countrymen in the cause of female education in the far East. The PATH has one offer of \$25 conditional on the whole sum's being raised by 9 others of like amount, or by smaller sums, and will gladly be custodian of the fund, as well of any books contributed for Mrs. Higgins's use. The temporary absence of the Editor will not interfere with the execution of this proffer, he having arranged therefor.

LONDON LETTER.

The new British Section Library is now open and ready for use. It is a large, well lighted, airy room, furnished with lounges, armchairs, and writing tables. Its length—it runs from front to back of the house—makes it excellent for the purpose of quiet reading, as it is quite possible for several people to secure a nook where they can feel undisturbed. At one end is a French window which opens into a good sized conservatory, at present absolutely devoid of flowers or furniture other than hot water pipes. This is, I believe, to form a smoking-room for members of the staff, and possibly for their friends.

We are extremely glad to say that the concert which was mentioned in the letter of last month proved to be a great success, financially and otherwise. The accounts are not all made up, but the proceeds, reckoned approximately, together with donations, make £70, a very valuable windfall into our needy hands for the Building Fund.

The staff in Avenue Road is very glad to welcome Mr. Willis E. Brown of California, who has kindly come over to help Mr. Pryse with the Printing Press. The work of this department was becoming so heavy that it was impossible to put the Press to its full use, and their grateful thanks are due to Mr. Brown for coming forward to help in this emergency.

With the transference of the British Section Rooms from Duke st. to Headquarters the Monday evenings had to be discontinued. There is, however, no intention to abandon them. It is now proposed to form a class for study of the *Key to Theosophy*, to be held in the Lecture Hall, No. 19 Avenue Rd, at 8:30 p. m. If twenty names are given, the first meeting will be on Monday, May 11th. Members and friends will have the privilege of bringing their friends to this class, subject to a reasonable limit of time, and

on condition of their signing their names on the first occasion, and entering their names and that of their introducer in a book which will be kept for the purpose.

The Swedish Branch is more active than ever, and twenty-one new diplomas have been issued during the last month.

Influenza has laid its hand heavily upon the Theosophical Society, for it has invaded the stronghold of the Headquarters. In fact, a hospital *régime* is established, and the work has been very heavy for the still able-bodied members, who have had to combine the duties of nurse and Secretary with a considerable amount of anxiety.

In consequence of this outburst of influenza the *Conversazione* has had to be abandoned for this month. C. M.

COLONEL OLCOTT writes from Brisbane, Australia, that the Australian trip is doing him great good and is turning out a most excellent thing for the T. S. He found that the legacy of Mr. G. H. Hartmann to the Society amounted to £5,000 and that the Colonel's title was unquestioned, but that the testator did a great wrong to his family by leaving so much away from it, and that this fact had aroused much prejudice against the T. S. in Australia. He promptly decided to refuse so unjust a bequest, and only took one thousand pounds for the Adyar Library, returning to the family the remaining four thousand pounds. The heirs were of course delighted, and popular sentiment towards the Society was reversed, turning into respect and good will. The expenses of his voyage to and fro were also paid, so that he will now be able to go to Paris from Colombo. He has been making close inquiry into the religion of the Aborigines, and will prepare some good articles for the *Theosophist*. Theosophy is but little known as yet in Australia, but popular interest is evident, his own lectures were well attended, and he foresees a good future for the Cause in that vast country.

AN IMPORTANT CONVENTION is to be held in England, and Col. Olcott is hastening from Australia to it. Details will be given when received.

LAST HOURS OF MADAME BLAVATSKY.

Only meagre details of the departure of H. P. B. have reached the PATH. She had felt better the evening before, had dressed and come into her sitting-room, and had asked for her large chair and her cards, but the latter she soon laid down. The Dr. brought a consulting physician, and both ordered brandy to pull up her strength. She passed a restless night, but in the morning was better, and the Dr. pronounced that she was going on well. Mr. Mead went to Holland to recuperate from his illness, the Countess Wachtmeister and Mrs. Oakley went into town, and Miss Cooper and the two nurses remained with H. P. B. A few hours later the change

came, and Miss Cooper called Mr. Wright and Mr. Old. H. P. B. was unable to speak, but was conscious to the end. Death was caused by a clot of albumen touching the heart. Mr. Wright, Mr. Old, Mr. Pryse, and Mr. Brown lifted the body from the chair to the bed, where the nurses took charge of it. Telegrams were sent off in every direction, and work went on all night in printing and sending out notices, etc. Every one kept cool and worked effectively, so that there was no confusion or flurry, despite the deep sorrow. The death was registered, all legal steps taken, and arrangements made for the cremation, the invitation to Theosophists especially noting that H. P. B.'s request was that no mourning should be worn.

The cremation had place at Woking, 25 miles from London, on Monday, May 11. The day was beautiful, and the drive of 2½ miles from the station was past fruit trees in full bloom. In the small, plain chapel of the Crematorium were gathered about 100 friends. The coffin, covered with blue cloth and decked with flowers, was carried by four T. F. S. After a eulogy and exhortation by Mr. Mead, it was borne to the Crematorium. The funeral ceremony was very simple, solemn, and impressive, and it seemed as if each person present was communing with the great soul just gone away.

THE TRACT MAILING SCHEME.

The General Secretary was able to announce to Convention that the total contributions had reached \$1906.95, and that over 260,000 tracts had been printed. The summer season, during which the ordinary business of the office much abates, is approaching, and in those months it is the practise of the General Secretary to use his staff, when not otherwise occupied, in the dissemination of tracts. Hence he is now arranging to secure a stock of Directories and tracts for that purpose. It requires however, no little outlay, especially as gifts during the summer are so small, and he therefore asks members of the Society to provide him with the funds which shall make possible an active season, a season the more active and the more fruitful because of the vast attention attracted to Theosophy by recent events so strangely and unexpectedly combined. Each Theosophist is asked to aid in the Tract Mailing Scheme.

NOTICES.

I.

Branch Paper No. 15, *Jesus the Initiate*, read in San Francisco by Mrs. Veronica M. Beane, was mailed to all the Secretaries on May 4th.

II.

Branch paper No. 16, *The Extension of the Theosophical Movement and Instinct, Intellect, and Intuition*, by James M. Pryse, read before the Satwa T. S. of Los Angeles, was mailed to all the Secretaries on May 26th.

III.

Subscriptions to the *Prasnottara* (the *Forum* of the Indian Section), it to be mailed direct from Adyar to the subscriber, will be received by the PATH at the rate of 75 cts. per annum for one copy, \$1.25 for 3 copies, to one address.

IV.

Mrs. Annie Besant's articles in *Lucifer* on "The Evidences of Theosophy" have been published in London as a pamphlet, and will be on sale in the PATH office for 10 cts.

V.

The Report of the Convention of 1891 was mailed to each member of the American Section in good standing the last week in May. With it went *Forum No. 23* and the Address of the Executive Committee. Copies of the report will be mailed for 20 cts.

VI.

A little 4-paged monthly for children, *The Rose Garden*, has been started by a Theosophist in Texas. The PATH has copies of the first issue, and will mail one for a 2 ct. stamp.

HELENA PETROVNA BLAVATSKY

AT 2.25 P. M., MAY 8, 1891,

IN THE CITY OF LONDON, ENGLAND, AT NO.

19 AVENUE ROAD,

ABANDONED THE BODY SHE HAD USED NEARLY 60 YEARS.

She was born in Russia in August, 1831, travelled over nearly the whole globe, became an American citizen, started the theosophical movement in 1875, worked in and for it through good and evil report, and endeared herself to many disciples in every part of the world, who looked up to her as their teacher and friend. To her disciples she wrote :

"Behold the truth before you : a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

The influence of her work will vibrate through the centuries.

The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance.—*H. P. B., in Secret Doctrine.*

OM.

Æ U Ω

In our Solar World the One Existence is Heaven and the earth, the root and the flower, the action and the thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore the ancient Sages have wisely called it the manifested God in Nature.—*H. P. B. in the Secret Doctrine, V, 1.*

THE PATH.

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

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

KARMA AND FREE-WILL.

Never yet has there been a student of any philosophy who has not sooner or later found his feet entangled in the web of Determinism and Free-will. The law of causation, the endless chain of causes and effects stretching backwards into the "infinite azure of the past" and, by analogy, into the darkness of the future, seems to rend from man every shred of free-will, and to leave him a mere link in the chain, effect of past causes, cause of new effects. The "instinctual feeling" that "I am free to choose" goes for nothing, for the question is not "Am I free to choose?", but "*Why* do I choose?"; not "Can I do as I like?", but "Why do I like?" When two ways lie before me, I can choose—barring external compulsion—along which of the twain I will walk, and in so far I am free: this fact of freedom impresses itself on the surface of consciousness, and, being constantly repeated, gives rise to the habitual or "instinctive" feeling of freedom. This feeling does not go beyond the first layer, so to speak, of consciousness,

but since very few people do more than float about on the surface of this first layer, the problems concerned with the deeper strata trouble them not at all. The student, however, digging deeper into himself, into the mysteries of his own being, soon discovers the very superficial nature of the vaunted freedom, and realizing that his choice is determined by motives, that he "chooses" to walk along this road or the other because determined by a preference, *i. e.* by the strongest of the motives-drawing him in different directions, the victorious desire becoming the volition, he gives up the "fiction of free-will" and embraces determinism. His further study leads him into a settled belief in the invariable sequence of cause and effect in the mental as in the physical world; he observes how racial and family characteristics color the currents of men's thoughts and limit the range of their thinking, until he gradually crystallizes into a fixed belief that each volition is the inevitable outcome of previous conditions, these conditions, in their turn, being the results of still earlier ones, and so on, backwards and backwards ever, link after link in an infrangible chain. Arrived at this point, there is but a step to fatalism, to a feeling that all is pre-determined and cannot be otherwise, that every apparent effort is illusive as effort and is merely inevitable impulse, as supineness is inevitable stagnation. Let the philosophic theory be translated into popular belief, and paralysis sets in, to be followed by death and putrefaction.

Now Karma is the enunciation of the law of causation in its fullest meaning, including in its sweep alike the Kosmos and the atom. Every cause must flower into effect after its kind, and every effect must ripen into new cause. As in the physical, so on every other plane, the seen being but the mere reflection of the unseen, the one law ruling everywhere and everywhen, in all worlds, through all times. Yet by what sounds like a paradox, the very philosophy that enunciates Karmic law restores to man his free-will, reconciling the superficial contradiction by leading man through the depths of his own being, by teaching him to know himself.

Let us, in order to clarify our thinking, start from above and work downwards, and then return upwards yet again, thus tracing an outline to which further meditation may add strength and detail.

Unconditioned will alone can be absolutely free: the unconditioned and the absolute are one: all that is conditioned must, by virtue of that conditioning, be relative and therefore partially bound. As that Will evolves the universe, it becomes conditioned by the laws of its own manifestation. The Manasic entities are differentiations of that Will, each conditioned by the nature of its manifesting potency; but, while conditioned without, it is free within its own sphere of activity, so being the image in its own world of the Universal Will in the universe. Now as this Will, acting on each successive plane, crystallizes itself more and more densely as matter,

the manifestation is conditioned by the material in which it works, while, relatively to the material, it is itself free. So, at each stage, the inner freedom appears in consciousness, while yet investigation shows that that freedom works within the limits of the plane of manifestation on which it is acting, free to work upon the lower, yet hindered as to manifestation by the responsiveness of the lower to its impulse. Thus the Higher Manas, in whom resides Free-will, so far as the Lower Quaternary is concerned—being the offspring of Mahat, the third Logos, the Word, *i. e.* the Will in manifestation—is limited in its manifestation in our lower nature by the sluggishness of the response of the personality to its impulses; in the Lower Manas—itself, as immersed in that personality—resides the will with which we are familiar, swayed by passions, by appetites, by desires, by impressions coming from without, yet able to assert itself against them all, by virtue of its essential nature, one with that Higher Ego of which it is the Ray. It is free, as regards all below it, able to act on Kama and on the physical body, however much its full expression may be thwarted and hindered by the crudeness of the material in which it is working. Were the will the mere outcome of the physical body, of the desires and passions, whence could arise the sense of the “I” that can judge, can decide, can overcome? It acts from a higher plane, is royal as touching the lower whenever it claims the royalty of birthright, and the very struggle of its self-assertion is the best testimony to the fact that in its nature it is free. And so, passing to lower planes, we find in each grade this freedom of the higher as ruling the lower, yet, *on the plane of the lower*, hindered in manifestation. Reversing the process and starting from the lower, the same truth becomes manifest. Let a man’s limbs be loaded with fetters, and the crude material iron will prevent the manifestation of the muscular and nervous force with which they are instinct: none the less is that force present, though hindered for the moment in its activity. Its strength may be shown in its very efforts to break the chains that bind it: there is no power in the iron to prevent the free giving out of the muscular energy, though the phenomena of motion may be hindered. But while this energy cannot be ruled by the physical nature below it, its expenditure is determined by the Kamic principle; passions and desires can set it going, can direct and control it. The muscular and nervous energy cannot rule the passions and desires, they are free as regards it, it is determined by their interposition. Yet again, Kama may be ruled, controlled, determined, by the will; as touching the Manasic principle it is bound, not free, and hence the sense of freedom in choosing which desire shall be gratified, which act performed. As the Lower Manas rules Kama, the Lower Quaternary takes its rightful position of subserviency to the Higher Triad, and is determined by a will it recognizes as above itself, and, as regards itself, a will that is free. Here

in many a mind will spring the question, "And what of the will of the Higher Manas; is that in turn determined by what is above it, while it is free to all below?" But we have reached a point where the intellect fails us, and where language may not easily utter that which the spirit senses in those higher realms. Dimly only can we feel that there, as everywhere else, the truest freedom must lie in harmony with law, and that voluntary acceptance of the function of acting as channel of the Universal Will must unite into one perfect Liberty and perfect Obedience.

Let us now see how this view of Free-will adapts itself to the conception of Karmic law. Our bodies, our minds, our circumstances, all are, we are told, Karmic effects, and it is within these conditions that we have to act. It becomes, then, important to understand how these came to be what they are, and how far they can be modified, if at all, by our will. Now the position presents itself to my mind in the following fashion (it being understood, of course, that I am not speaking with any kind of authority, but only as student to fellow-students, if haply I may throw out any suggestion useful to others and gain any correction useful to myself). At the end of any incarnation the harvest of life is reaped and garnered; gradually, during the Devachanic interval, all the personal details fall out, and by a purifying alchemy all is evaporated save the essence of the experiences, remaining as Thought-matrices on the Manasic plane. When the period for rebirth is approaching, the Ego passes to the plane of Reincarnation, bringing with it these thought-matrices, or "mental deposits" as Patanjali has it, and these, projected to the astral plane, become there the astral brain and mould the astral body, into which during prenatal earth-life the physical body is builded, molecule by molecule. Thus does the essence of past experiences appear on this plane in brain-formations ready to respond to the impulses of the Manasic principle, formations which as *effects*, under Karmic law, cannot be altered, and limit the manifestation of the Ego on the physical plane, but effects which spring from causes set going by the very will which, as effects, they limit, and for which the individual is, in a very real sense, responsible.

So again are the circumstances amid which we live and which condition our freedom, circumstances largely of our own creation. They are the results, in manifestation, of the causes set going by us in the world of thought: we create there, and here our creations assume objective shapes. It may be said that social conditions are not the result of any one person's thoughts, and that is so: but, first, we cannot separate our lives from those of our race or refuse to bear our share of the common burden; and secondly, if we had had nothing in us answering to the conditions, we should not have been attracted towards them to be born among them. These effects, as effects, are fixed and must condition our activity; but we can

mould them as causes while they limit us as effects, and so create a better future. For see how our Free-will can alter the effect *as cause*; a terrible grief comes on us, and cannot be avoided; it is an effect, and must be endured. But we can bear it bravely, patiently, learning from it every lesson it can teach, or we can rebel furiously against it, setting up a vortex of disharmony, strengthening the evil within us and weakening the good. In the first case the effect becomes, as cause, parent of good Karma and hereafter will bear fruit of good to ourselves and the world; in the second it will breed new misery and evil in the days to come. If our will can thus mould the future, are we puppets, slaves of Destiny? Nay, but we create our Destiny, and if the Destiny seem evil, blame him who wrought so badly that he is appalled by the work of his own hands.

It is in our present acting that lies our freedom; to each, at each moment, comes this god-like liberty of choice. "Choose well, for thy choice is brief and yet endless", said Goethe; the brief choice is ours, the endless outcome is under Karmic law. The choice once made is made for ever, and we have of our free will set a-going a cause the effects of which are our Karma, and will limit us in days to come. "God himself cannot undo the past", and our past contains our present, which cannot therefore be changed.

Truly I have written but a sentence of a vast theme; but Karma is an exhaustless subject, and patience in readers but a finite quantity.

ANNIE BESANT.

IS POVERTY BAD KARMA?

The question of what is good Karma and what bad has been usually considered by theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way,

often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

. If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma". Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

WILLIAM BREHON, F. T. S.

GALLING HERAMINTA BAGK.

"The Lord gave, and the Lord taketh away; Blessed be the name of the Lord." The parson's unctuous glibness, in utterance of the pious platitude, seemed to Mr. Blodgett—chief mourner—animated by personal approval of the Lord's final action in the premises. Would there have been

such a tinge of satisfaction in his resignation if the dead woman had been his own wife? Was it quite certain that the Lord had concerned Himself at all about either the giving or the taking of Mrs. Araminta Blodgett?

"Forasmuch as it hath pleased Almighty God," etc., etc., went on the flow of formal blandiloquence. Why had it pleased Him? wondered John Blodgett. What interest could He have had in the matter? It certainly had not pleased Araminta, who was seriously misunderstood if her oft-expressed desire to "enter into the heavenly rest" had been taken in earnest. And so far from pleasing her husband, it had much annoyed him—to state the case mildly. Araminta had some "trying ways," doubtless, but probably not more than other women have, and John, in thirty years of married life, had got used to them.

The poor old widower, riding by himself in the slow-moving carriage behind the hearse, felt very sad and lonely. Though by no means an imaginative man, the fancy grew upon him that his life was a cable, a great strand of which had parted when Araminta died, weakening what was left. At the receiving vault he looked on silently, while the attendants filed Araminta away in a stone pigeon-hole and slid its heavy iron door into place with a bang. He made no spectacular display of grief, for his nature was not demonstrative, and at fifty-five one does not care enough about what people think to prompt the simulation of emotion.

But when he got back into his carriage again, all alone, as he preferred to be, his eyes were moist and he thought very gravely upon what had happened to Araminta; what was going to happen to him in the few years he had yet to go, companionless, down the hill of life; and how much better it would have been if they could have finished the course together. Decidedly, he reflected, the Lord's way of pleasing Himself occasioned great inconvenience to others. Mr. Blodgett meant no irreverence in so thinking, he had merely—through much hearing of prayers and sermons—got into a habit of almost social familiarity with God's personality.

The way was long, and, though the horses trotted briskly on the return from the cemetery, the short winter day had ended by the time the widower reached his home. He sighed, as he let himself in with his latch-key, at the ominously suggestive darkness of the hall-way yawning before him. It looked like an enlargement of the pigeon-hole in which they had deposited Araminta. Never before had he found it unlighted. She always saw to that. He turned into the dark parlor and barked one of his shins upon something that stood directly in his way, which upon examination proved to be one of the trestles used to support Araminta's coffin. It belonged in the house, so had not been carried off by the undertaker, and nobody had thought of removing it when its temporary service here was ended. The sudden realization of what it was gave Mr. Blodgett quite a shock, for it

brought vividly back to his mental vision her face, cold and white and still, in the silken interior of the costly casket, as he had last seen it, just at that spot.

He shuddered and imagined that he heard a faint sigh somewhere near him. Holding his breath and listening so intently that he thought he could hear his heart beat, he stood perfectly still and vainly strove to pierce the intense darkness with his sight. A little thrill of chilliness seemed to run over his skin, and for a moment he had an impression that there was near him some one he was much more likely to see than he would be if he had a light. The person—or whatever it was—seemed to be at his elbow, just behind his shoulder, and he felt an almost irresistible impulse to, instead of looking around, jump to the door and make his escape. Then he pulled his scattered faculties together with the reflection :

“Nonsense ! I didn’t imagine there was enough superstition in me to make me even think of such a thing ! And, even if it should be Araminta, why should I be afraid of her now—when she is past talking ?”

Quite himself again, he turned on his heel, walked deliberately out to the hall and went on to the dining room, where he found warmth, light, comfort, and company. Miss Artemisia Hodson, an elderly spinster, and Mrs. Ellice Merwin, widow—“friends of the corpse” as they had styled themselves when assuming authority—had temporarily grasped the reins of control, fortunately for the easy going of the household chariot. When all other friends went away, to the cemetery, or shopping, or the *matinée*, after the services in the church, these two good ladies marched straight to Mr. Blodgett’s house, announced themselves and took possession, to the serious disappointment of Lucy—the maid—who had just become interested in rummaging her late mistress’s bureau drawers, and the infinite disgust of the cook, who had just commenced to get drunk. Miss Hodson rescued Araminta’s keys, locked up her room, and found work for Lucy in setting the dining table. Mrs. Merwin directed affairs in the kitchen. Rebellion against two such energetic, experienced women was clearly impossible, and when John came home the dinner awaiting him was one that Araminta herself had never excelled.

“Though it does seem like a waste of good victuals, to set such a meal before a man stricken with grief and naturally without any appetite when in sorrow, most likely,” commented the spinster, who had strange ways of giving undue prominence to her ignorance of men.

“Humph !” sniffed the wiser Mrs. Merwin, “Men are critters you must feed under all circumstances. I’ve read in novels a heap about love and grief spoiling their appetites, but never saw anything of the sort and don’t believe it. Why, a man will eat a hearty breakfast while the sheriff is waiting to hang him when he gets through. I’ve read of them doing it. From

the cradle to the grave the one thing they live for is—to eat. All the events of their lives are simply incidents that happen between meals. They tell us that in the New Jerusalem ‘there shall be neither marrying nor giving in marriage’ [Miss Hodson sighed], but I take notice they speculate on ‘rivers of milk and honey,’ which is figurative of course, like most of Scripture, for naturally where you get milk you have beef critters—but milk is more poetic—and what would be the use of so much honey if you weren’t to have any bread to spread it on?”

“Don’t you think, Sister Merwin,” suggested the spinster timidly, “that you take the words of the promises a little too literally?”

“No. You can’t be too literal for a man when you come to talk about feed, either here or in the hereafter.”

Mr. Blodgett’s appetite hardly did justice to the widow’s expectations. He missed the face he had so long been accustomed to see opposite him at every meal; the setting of the table was novel to him; Miss Hodson innocently put milk in his tea; Mrs. Merwin had not known that he loathed mutton; altogether, it seemed to him as if he were dining out and that Araminta might, at any minute, come in to say, “John, it is time for us to be going”. It was a great relief to him when the announcement of a visitor, Mr. Elnathan Flitters—who came to offer his condolences—afforded excuse for escape from the table.

Mr. Flitters was a nice, well-meaning man, good rather than bright, of whose society it was not difficult to get an elegant sufficiency in a short time when he mounted his one hobby—spiritualism. The “summer-land” was known to him as Paris or Oshkosh may be to other persons. All departed greatness was, so to speak, “kept on tap” for him, and its communications literally “drawn from the wood” by his mediums for his benefit. One had only to know the gems of thought freely bestowed upon him by the intellectual giants “on the other shore”, to recognize how different they were from the crude mental products of earth life. There, for instance, was that sweet assurance by Carlyle—“My friend, it is good to be good, not for the good there is in goodness, but for the goodness of being good.” Of course, Carlyle never could have said anything like that when he was alive. Probably he would rather have been kicked than have done so. But, being dead, that was his style. And Mr. Flitters could quote such things to you all night, a fact which minimized eagerness for his companionship among those who knew him. To have the genuineness of those communications questioned by sceptics and scoffers saddened, but did not anger, him. He honestly pitied the doubters.

“That which I know—I know,” he would reply calmly. “I have called for thousands of those who have gone before, all the great names in history, sacred and profane, from Adam down, and none have failed to re-

spend. Would you reject their multitudinous testimony? I hope not. Why, it was but the other night that Marc Anthony came to us; did not wait to be called for, but just dropped in; and at my request repeated his great speech over Caesar's body, commencing:

'Friends, Romans, countrymen, lend me your ears;

I come to bury Caesar, not to praise him.'

The medium wrote it all down, just as he delivered it, and it is, word for word, as reported by Shakespeare. Could you doubt such evidence as that? I hope not."

Mr. Flitters' present mission was not the mere offering of empty condolences. It was his habit to call wherever he was acquainted, as soon as possible after an invasion by Death in a domestic circle, and urge upon the survivors the practicability and advisability of opening up communications at once with the dear departed. The sooner this was done, he averred, before the spirit strayed away on excursions into infinite space, to which it would find itself impelled by natural curiosity, the easier it would be of accomplishment. Mr. Blodgett, he said, had only to say the word in order to have his wishes gratified, if he desired to speak with his wife again, or even to see her.

The widower's mental vision beheld again that white, still face in the casket, so real yet so horribly unlike the woman who had walked by his side through more than a quarter of a century of life, and he shuddered.

"I don't know," he replied hesitatingly, "about bothering Araminta—before she gets sort of settled down in her new surroundings anyway. Everything over there must be strange to her yet—if it is at all like what you say. She never could bear to be pestered when she had anything on her mind; just wanted to be let alone until she had had her think out. I guess we'd better let her be for the present."

"But," argued Mr. Flitters, "this is the very time when she will be most grateful for recall. Lovely as the summer-land is, she is a stranger and may not yet have run across any friends. In her lonesomeness she will be glad to know she is cherished in remembrance by friends here. And she cannot return uninvited. Just think that in silence she stretches out her appealing hands to you from the golden shore. She only awaits your call to return and be your guardian angel. Ah! do not repulse the angel visitors, Mr. Blodgett. Call her back."

The ladies joined their solicitations to those of Mr. Flitters, not that positive Mrs. Merwin "really believed anything would come of it, but at least there would be no harm in trying". Eventually Mr. Blodgett succumbed to the pressure of the trio.

"Well," he assented, "I agree. Araminta is welcome to come back if it seems fittin' to her to do so. But how do you propose to fetch her?"

"Ah!" ejaculated Mr. Flitters triumphantly, "leave that to me—to me and Mrs. Husslewell, I should say. A wonderful woman Mrs. Husslewell is, sir; gifted with miraculous power. I will bring her here to-morrow night and you shall see for yourself. Yes, sir. You shall see—what you shall see."

When Mr. Blodgett went up to his room that night, his surroundings there painfully accentuated his sense of bereavement. He and Araminta were old-fashioned folks who had occupied the same apartment, in common, all their married lives, and naturally the traces of her presence were, to those of his, in the proportion of ten to one. Everything of which his senses took cognizance reminded him of "the touch of a vanished hand and the sound of a voice that was still". The air was still heavy with the perfume she used; her toilet appliances were scattered over the top of the bureau; an open door showed a closet hung full of her dresses; one of her wrappers was draped over a rocking-chair, as if she had just thrown it off; a withered bunch of flowers, the last she saw with mortal sight, stood upon a stand by the bed; on the mantel was a book she had been reading, with her scissors stuck between the leaves to mark where she left off; as he groped under the bed for his slippers, his fingers first came in contact with hers; and as he sat down to take off his shoes, the "tidy" on the back of the chair, pulled loose by his shoulders, slipped down and one of its pins jabbed him cruelly in the small of the back. It was perhaps the thousandth time that had happened to him, and as he tore the thing loose from its moorings near his spine and hurled it, with a half-smothered execration, across the room, he vowed that would never occur again. He always had hated "tidies", but Araminta possessed a mania for them, and consequently they were on every chair in the house. But—let him who could, find one of them after to-morrow.

Stirring the fire and putting his slippered feet on the fender before it, he sank into reverie. Naturally that which was uppermost in his thoughts was the calling back of Araminta. How might it affect her chances of participation in the general resurrection? if she broke the programme, which—according to the preacher—was that she should sleep until then. But then the preacher had said some queer and probably untrue things, and his information about the resurrection scheme might be unreliable. He said that damnation had been the common lot of all who lived prior to the coming of Christ, and that proposition did not commend itself to any fair-minded man. How about Moses, and David, and Elias, and Jonah, and Lot, and lots more of the Biblical worthies? Were they all damned? And the repeated assurance that "the blood of Christ washeth away all sin" surely had not a leg to stand on, logically, nor was admissible upon any hypothesis that would be creditable to God.

Mr. Blodgett, it will be perceived, was little, if any, better than a

heathen, for he had the audacity to reason about these things—to which his attention was now, for the first time, seriously drawn—instead of accepting every thing by faith, as the preacher said he should. His cogitations, or Miss Hodson's strong tea, made him nervous, so he knew there was no use in going to bed, and thought he would like to smoke a cigar. He had already started for his "study", the little den which was the only place in all that big house where Araminta had allowed him to burn tobacco, when he suddenly remembered that there was nobody now to object to his smoking wherever he pleased, nobody to care whether "the smell got into the curtains" or not. So he lighted the fragrant little roll and sat down again, with a sigh that was not wholly regretful pain. It did seem to him that there was a tremulous movement in the air, as if of a groan that was almost audible, but of course that was only his nerves, he said to himself, and he went on with his musings and smoking.

When he had finished his cigar, he tossed its butt into the grate and went to bed. Never before had he realized how big that bed was. Its wideness made him feel lonesome. After a time, he dropped into a doze, from which he waked suddenly with a violent start and a thrill of horror. His arm was thrown over something that lay beside him, a tangible, bodily form, round and cold. The fire had died down and the room was dark. He leaped out of bed, lighted the gas and looked. The form was still there. It was the spare pillow. With a snort of disgust he said to himself:

"I wouldn't have been such a fool if that old maid had not given me such confoundedly strong tea and insisted upon my taking two cups of it."

He felt that it would be useless to try again to sleep without taking something to quiet his nerves, and remembered that a little closet in his den contained a soother which would be likely to meet the emergency. Lighting a candle, he went to get it, walking cautiously on tip-toe, though if he had stopped to think, he would have remembered there was now nobody sleeping in that part of the house. When he entered the den he pulled down the window-blind, bolted the door, and then opened a little closet neatly concealed in the wall. The medicine was before him, in a decanter bearing the mysterious initials "S. O. P." He was just about pouring some of it into a glass and taking it "straight," when the happy thought occurred to him that it would be much more palatable, perhaps even almost enjoyable, with the addition of hot water and sugar; also that it might be more efficacious if sipped leisurely, while he smoked a cigar before his bed room fire. Well, why should he not take it as he pleased? Araminta could not put her veto on the proceedings now. With a newly-born sense of independence thrilling him, he marched back to his room, carrying the decanter along, and walking upon his heels even louder than was necessary.

Araminta was always lenient to her own little weaknesses, first of which was tea-drinking in her room at all odd hours, and kept handy a very complete apparatus for brewing her frequent cups of cheer. In her silver kettle, over the alcohol lamp, John boiled some water; in her cut-glass bowl he found lumps of loaf-sugar; and when he had compounded the medicine he sniffed its fragrant steam with hearty satisfaction. Then he lighted another cigar, took a sip of the toddy and smiled. Again he fancied near him a faint atmospheric disturbance, suggestive of a groan audible only to the mind, rather more distinct than before. But the grateful warmth of the beverage spread a glow of comfort through his frame; he sipped again, smacking his lips; a feeling of emancipation animated him and he said:

"Let her groan. This suits me. But if Flitters brings her back, as he has promised, the way she will declare herself will be a lesson to the meek in spirit. And how much more of that can I stand? Maybe it might prove a good deal easier to start than to stop. Is it prudent to turn Araminta loose on a congenial theme when she is quiet? Is it kind to her to disturb her? Doubtless she is, as Flitters says, a stranger in the summerland, but she is old enough to take care of herself, wherever she is, and will find some way of getting into good society before long. Ten chances to one she has run across Mrs. Danforth already, and has advance points on all the coming Easter styles in robes and halos. What's the use of bringing her back to be unhappy with the knowledge that I'm making myself comfortable?"

When at length Mr. Blodgett returned to his bed, his nerves had been effectively soothed and he slept sweetly, but his last waking thought was a doubt of the advisability of calling Araminta back.

JAMES H. CONNELLY.

(To be continued.)

ABOUT "SPIRIT" MATERIALIZATIONS.

SOME EVIDENCE FROM SPIRITUALISM.

An examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead"; and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes—corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that to-day these so-called “spirits” are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own “spirits”. For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the “spirit land” is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the theosophists, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This “con-

trol" was called Jim Nolan, and the medium was Mrs. M. J. Hollis Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practise. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world", said he did, and proceeded in substance thus :

"The electrical particles in a dark room are in a quiet condition ; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the "spirit", who steps into it and uses it as a form."

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds :

"Another way is this : We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person."

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits", yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *séances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was :

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what

would be the use in building house after house for every one who wishes to go into it for some special purpose?" What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

Nolan. "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said :

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral light retains all those peculiar things which occur to you from day to day." And again, on the 12th of January, in reply to the sixth question, the same "spirit" said : "We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit."

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *séances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter. And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits", accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once in a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *séances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that

the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

WILLIAM Q. JUDGE.

THE SOLIDARITY OF THE THEOSOPHICAL SOCIETY.

The one-ness in any association must result from a common conviction enlivened by motive. Unless men have something in common they will not associate, and that something is what prompts the association. But mere abstract beliefs are inadequate to cause cohesion : only when they are vitalized by a purpose does magnetism set in.

Such is the genesis of all unions. A stock company expresses visibly the facts that certain individuals are convinced that a certain business department may be profitably exploited, and that they desire to secure the gain. A Public Library means that various citizens believe in literature as ennobling and wish to bring it within their own reach. A Charity Hospital presupposes that its founders felt unrelieved suffering to be an evil, and were anxious to aid in its cure. So in every other organization of units. There is first a belief, then a motive, then a combination to effectuate it.

It is obvious also that when either the belief clouds or the motive weakens, the association is abandoned. The stockholder sells out if he scents failure in his Company, the reader resigns from the Library when he has lost interest in books, the subscriber to the Hospital withholds his subscription as his philanthropy abates. Persuasion is hopeless unless the belief is restored or the motive revived.

The Theosophical Society exemplifies the facts exemplified in every other Society. Men do not enter it, any more than other bodies, without a reason, nor amalgamate with it without an impulse, nor remain in it when these expire. There must have been some inducement to its formation, and the same inducement must recruit its membership.

As to mere condition to entrance, nothing could be simpler,—belief in the doctrine of Universal Brotherhood, beyond which there is no exaction. But this is an abstraction, not of itself prompting to membership. Even the wish to express it would alone hardly influence a man to join, he being

already a member of the Universal Brotherhood, Humanity, and not particularly needing to say so. If he joins, it can only be because he has further convictions and desires to give them practical force. If we scrutinize the motion resulting in our own entrance into the Society—a surer disclosure than dry speculation, we shall find it, I think, in the assurance that some finer truth is contained in the term “Theosophy” than is discerned elsewhere and without, and in the wish to ascertain it for our own benefit and to promulgate it for that of others. Just what that truth may be, how many or how defined its departments, what its range or certainty or value ; how strong the purpose to acquire it ; how vigorous the desire to extend it ; may as yet be indeterminate. But that Theosophy holds truth, that some portion of it commends itself to our intelligence and moral sense, that we crave further light and fuller action,—these seem the combined facts which moved us to seek admission.

Very varied are the degrees and nature of this primary experience. Sometimes it is little more than curiosity, weariness of unsatisfying systems suggesting that this novel field may promise better. Sometimes there is an instinctual grasp of the fact that a whole region of thought and motive, so decidedly a revelation to Western eyes and so evidenced from history and literature and physical marvels, *must* contain pearls of great price. Sometimes a particular doctrine instantly evokes assent as eminently rational in itself and as solving difficulties hitherto hopeless, and the inference arises that a philosophy so satisfying on one point may be equally so on others. But whatever the amount of life in the germinal thought, the very slightest life produces interest, and the thought and the interest point to union with the Theosophical Society.

As a member identifies himself with the studies and the work of the Society, and in exact proportion as he does so, there come a light into his mind, an assurance into his heart, a transformation into his life. The spark spoken of in *Light on the Path* enlarges, swells into a gleam, a flame, warming and shining through every part of his being. His perplexities abate, his doubts dwindle, his perception becomes more acute, and his knowledge expands. Conscience softens, sympathy grows, intelligence strengthens. Life has a new meaning, a rich purpose, as the decaying notions of earlier days are supplanted by the now developing vitalities of a real Nature. If with steady hand he represses the habits which tie him down to animal routine, and if he encourages the higher nature to every flight, and if he consecrates his means to that great aim of spreading broadcast the truths which are saving him and may save the world,—thus living the life and dispensing it, he daily frees himself more and more from the limitations which distress and thwart, and revels in that sunny liberty which only they enjoy who are in harmony with the Universe and its Law. The-

osophy has not only convinced him, it has emancipated him : the Society is more than an association, it is the almoner of blessings to a world.

There is, of course, a converse process. It is where the original interest has died down, the more tangible affairs around it displacing it, and so Theosophical thought fades away, Society meetings lose charm and are deserted, membership becomes distasteful and is silently dropped or formally repudiated. As the doctrine has no longer vitality, neither has the impulse to promulgate it, and the lack of sympathy with the Society very properly leads to retirement from it.

The real cohesiveness of members, the magnetic force which draws them together and overcomes all tendencies to disunion, is the conviction of certain truths, coupled with the desire to extend them through the world. This is the case also with a Church. But a great distinction separates the two. The Theosophical Society does not hold to a collection of doctrines as revealed by God, but as ascertained by man with the powers God has given him ; nor as transcending reason and to be received with unreasoning faith, but as demonstrated by reason and verified better as it enlarges ; nor as remote from practical human life, but as exemplified throughout it and in every item of it. The Society does not missionize because ignorance of doctrine loses the favor of the Almighty, but because it imperils the well-being of men ; nor does it attempt to proselyte or to threaten or to persuade, but only to make known that all may examine ; nor even to make known as a perfunctory duty, but because it perceives that only through knowledge of the Laws of Life can life ever be corrected and made happy and progressive. It points out evil and the cure for evil precisely as a sanitary engineer expounds the conditions to healthy homes and bodies ; not at all as a policeman who enforces an arbitrary proclamation from his Chief. Hence its spirit and its motive and its method have no ecclesiastical analogy, and it is as far from a Creed as it is from a Ritual.

This distinction made, the solidarity of the Theosophical Society is evidently in the tenacity with which its members hold to Theosophy, and the self-forgetful zeal with which they disseminate Theosophy abroad. Solidarity is not in numbers. Mere formal membership creates no strength, excites no effort, produces no result. Belief in Universal Brotherhood is a dead belief until it prompts exertion for the benefit of that Brotherhood, and the exertion is aimless if it has no definite purpose, and fruitless if the purpose be unintelligent or ill-considered. Study of Aryan religions or psychic powers gives cohesion only so long as a student for selfish objects thinks he gains by union, and will never lead to large or generous altruism. If the members of the Society are to be welded into compact strength, a strength to withstand attack from without and dissension from within, it can only be as they are pervaded with the great warmth of a common conviction

and a common mission. The conviction is that Theosophy is a truth, that it expresses the actual facts in the universe and the actual mode of man's spiritual advance, that as a philosophy and a religion it is not speculative but demonstrated. The mission is that this truth shall be so proclaimed that every ear may hear and every willing heart respond, that ignorance shall be everywhere dispelled and the way thrown open to intelligent choice, that no one shall continue in darkness and mistake and progressive misery through any causes but his own will. Such union is the counsel of our Elder Brethren. In the MSS. of an Adept it is written : " Have solidarity among yourselves like the fingers on one hand. Each member should strive to feel so towards the other ". Filled with Theosophic doctrine and burning with Theosophic purpose, the members of the Society will have a solidarity no antagonisms can overcome ; and as their own assurance deepens with larger knowledge and more copious experience, and as their consecration becomes more heartfelt, more intense, more unreserved, they will see in limitless measure the triumph which is as yet but partial, and rejoice that the treasure they have best valued by straining to dispense has become the delight of all humanity, the common patrimony of the Universal Brotherhood.

ALEXANDER FULLERTON, F. T. S.

The motto of the faithful student should be : " *SOLIDARITY at any cost.*"

For when in the impersonal he sinks the personal :

When to the union of the many he subordinates the limitations of the few :

When for the centralizing instinct of the personality, he substitutes the centrifugal intuition of the individuality :

When, with Thought fixed upon the homogeneity of all, he has forgotten the attractions of his separated mind :

When, regarding his lodge as one body and his fellow students as each necessary to the functions of that body, he cares for the right thought and right action of each unit as if it were himself :

Then he has mounted the first step of that ladder which leads to the Eternal, and has entered upon the fulfilment of the saying :

" 'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation."

Learning thenceforward to look upon his lodge, not as a thing physical and separate, but as an entity existing in the spiritual world only by virtue of its perfect unity, he regards thought as the essential condition from which all right action and true Being proceed, and purifying his mind he realizes that as the real battle-ground whereupon he and his comrades must succeed or fail.

JASPER NIEMAND.



TEA TABLE TALK.

So much interest has been aroused by the anecdotes and charming personality of little Antonina that the Editor, yielding to requests from all parts, publishes her portrait in this number of the PATH. Some of the anecdotes given below have never been published before, while others have been gathered from earlier numbers of the PATH, the whole making an Antonina number, where the pretty sayings of her third to her fifth year combine, as a whole, to show her natural leaning towards the occult. Only one of her relatives is an F. T. S. To her kindness we owe these suggestive records, and she assures us that she never talks of Theosophy to the child, feeling in honor bound not to do so.

On one occasion this auntie had been reading to Antonina an account of a boy who had been much injured. It impressed Antonina so much that, climbing into the aunt's lap, she said :

"Where did they carry that little boy?"

"I don't know. I suppose they carried him to the hospital."

"Well; why didn't they carry him to God's house?"

"Why," was the somewhat startled response; "I think they just took him to the hospital, where they could make him well again."

"Oh!" said Antonina, "they ought to have taken him to God's house. I've been there; I've been all through the skies; it's very nice there; he needn't have been afraid. It isn't dark there; that is, it isn't *very* dark; it's very nice."

"What do you mean?" said Auntie.

"I was there once, and nothing happened to me at all, and I saw a beautiful great Light coming towards me, and it was God himself, and he asked me what I was doing there. And I told him that I was getting made into a girl. It had to be made into something, you know, and it was a girl."

"When was that?"

"That was before I came here. I used to be old, and then I was made young again." After a short pause, she added, "Why doesn't Grandpa get made young again, like Uncle S.?"

Antonina often makes up little songs, both words and air, of her own, and sings them. These, she says, are taught to her by her *Pillakatuka*. Asked what this *Pillikatuka* is, she replies, laying her small hand upon her breast: "The *Pillakatuka* is in here. When you see, Auntie, it is not you that sees, it is the *Pillikatuka*. You don't hear anything; you think you do, but it is the *Pillakatuka* that hears. When you go to sleep, the *Pillikatuka* gets out and goes to heaven for a little while. If the *Pillakatuka* didn't come back, you would never wake up; you would be dead. My *Pillakatuka* knows everything."

This small philosopher had been shut up in the city all winter, and her first spring day in the country gave unbounded joy. She ran about with all the alertness of her four years. Coming into the house at dusk, she sat down in a corner, apparently meditating on the day's pleasures. At last she spoke.

"Auntie, I shall sing you a song. It's a pretty song, about the spring birds in the air." She gave one of her little improvisations, rhymed, the song and air her own. A brief thoughtful pause followed. "Now, Auntie, I shall sing another song, it is much prettier. It is the song of the winds in the pines." A more finished air and song followed. "And now," she cried, "I shall sing the most beautiful one; the prettiest of all. This is *the joy of ripe fruit*." And it was beautiful. When asked where she gets these songs, she says the *Pillakatuka* gave them to her. This word, too, is her own. "The *Pillakatuka* is my *Pillakatuka* in *here*; you have one, Auntie, don't you feel it? Everybody has a *Pillakatuka*." Some time later she spoke of her "spirit" and was asked; "Is that your *Pillikatuka*?" "Oh no!" she replies with quick scorn, "the *spirit* is in my heart." One morning she lay in bed with her mother, talking about the *Pillakatuka*, its uses, and so on, and finally worked up to this: "And when you are asleep, you know, it goes up to Heaven, and then you seem as if you were dead, but you aren't, you know."

"What does it go there for?" asks Mamma.

"To get something to eat; of course it can't eat what we do. And when we *really* die, the *Pillakatuka* goes to Heaven and stays there."

"And what does it do there?"

"Well, you know, it doesn't stay there very long, because your *Pillaka*-

tuka has to keep working all the time ; so in a little while it comes down to earth again, and goes into another human being, and then it just goes on working here again. And Jack " (the dog) " has a *kind* of a Pillakatuka too. And when Jack dies his Pillakatuka goes to heaven too, and perhaps, *perhaps*, next time he'll be a *man* ! "

Another time Antonina remarks : " I like to go to bed, because of my *superstitious monkey*." It was thought that she meant a supposititious monkey, but, when this was suggested to her and the word explained to mean " make believe," she insisted that her monkey was not that, he was a real monkey, and came when she went to bed. " He comes when I'm in bed and sits on the footboard ; then he drums, drums his heels on it ; he drums them at me. (She rather likes the drumming.) Then he talks to me about the flowers, and the butterflies, and—and all out of doors, and a great many things you wouldn't understand, Auntie. I understand, only I couldn't explain them to you." Later on she says, " Do you know what my superstitious monkey is ? It is the Darkness. It's not *really* a monkey. It's the Darkness that speaks. It isn't everybody that can hear the Darkness speaking. You have to listen very, very carefully. And everybody doesn't understand what the Darkness says. You have to listen so. It's not dark like that," pointing to the next room where a half light just makes darkness visible, " but it's the black, black Darkness, when you can't see, you only hear it."

Another day she had been naughty. But anger with her is only a flash in the pan. Presently she came along all smiles. " Mamma," says she, by way of excuse, " you know there isn't ever *anybody* that's *always* good, except God. *Even those theosophicals*, they *can't always* be good. For they're only men, after all, you know." Where she had heard of the theosophists is not known, but the idea of screening her imperfections behind the Deity could only come from her ingenious self.

One day as Auntie was dressing, Antonina floated into her room with the little fixed expression in her face which always shows she has something particular to say. Standing by her Auntie's dressing-table, she said, after waiting a few minutes :

" You don't seem to be very much 'innerested' in my superstitious monkey".

" Oh, but I am," was the reply, " only you told me I couldn't understand what it said, and I didn't want to trouble you with questions, but if you will tell me about it I shall be very glad to listen".

So Auntie and Baby sat down on the bed together, and Antonina began, with complete gravity.

" I'll 'esplain' it to you, and then I think you'll understand. You know it tells me about things—about the flowers."

" Oh I thought it was the Pillikatuka that did that," said Auntie, who had determined to take advantage of this occasion to try and straighten out the ideas of the little one for her own satisfaction.

" Oh no," was the ready response, " the Pillikatuka tells me about God and the Angels ;"—then suddenly—" Shall I tell you what my Pillikatuka told me yesterday ? "

"Yes, dear."

"Well it said, and told me I must not tell anybody outside the family, that when I died I would *seem* to stay away a long time, but it would be really only a little while ; for you know to die is only to sleep for a long time."

This with—oh such a rapt expression in the dear little face that Auntie finds it almost impossible to go on, but she finally says (as a test, for Antonina has lately explained that she has a Spirit which lives in her heart), "So your Spirit told you that?"

"No ; that was my Pillikatuka."

"Well—but Baby, aren't your Pillikatuka and your Spirit the same thing?"

"Oh no—there's a great deal of difference between them."

"What difference?"

"Why, a great deal ; they don't do the same kind of work ; they do very different work."

"How different?", breathlessly.

"Why the Pillikatuka tells you about God and the Angels and all about how things are made, and lots of things, while the Spirit tells you what to do, tells you when you are naughty ; only when I get into a temper" (musingly) "I *don't* listen to it" ; (you see baby is *very* human). After a moment's quiet she added—"You know I don't really know what my Spirit is, but my Pillikatuka told me that when I got to Heaven God would tell me."

"Which of the two knows the most, dear?"

"Oh the Spirit," half disdainfully at my ignorance—then slowly and almost solemnly—"God put a great deal of Wisdom into the Pillikatuka, but the Spirit knows more than that. You know," she adds, hastily, "Pillikatuka isn't the right name, but I can't learn the right name till I go to Heaven." Auntie gathers herself up and asks (rather timidly), "How did the Pillakatuka learn so much, that's what I want to know, Antonina."

"Well, you see it's very old, and before I was made it was up in Heaven learning these things to teach to me—oh, and it knows a great many things, more things than it can teach me in a long time."

"Oh ! then it's older than the Spirit?" (with seeming confidence).

"Oh no ; it's very old, but the Spirit's very much older than that."

After a moment's pause to watch the rapt little face, Auntie says :

"Well, Baby, where does the superstitious monkey come in ? is *he* the same as the Pillikatuka?"

"Oh no,"—with a little giggle of amusement.

"Why, but you said it told you about flowers and about"—

Almost severely Antonina interrupts.

"The monkey doesn't know anything about any *godly* things ; it just knows—well just about things we know ourselves, but the Pillakatuka tells us things we *ought* to know." Then—suddenly—"You know we have bells."

"Bells !" (with amazement) "what for?"

"Why to talk to the Angels with, of course. When we want to talk to them we just strike it"—with a little gesture—"and they come right to us."

"And what are the bells like?"

"Just golden and silvery. I'll show you," slipping down and running to pick up a child's painting book on the outside of which is depicted a palette spread with colors; "there," settling down again, "these are all the colors; there are red and blue and 'inigo', and there's violet—you see we have just these colors, and when the Angels are so far off they can't hear our bells they just see our colors and then they can come right to us."

"Why don't I ever *hear* the bells, dear?"

"Well, you see our bells are up in Heaven and we have a sort of a magic bell here," pressing her hand against her little breast, "and when we strike this, it strikes our bell in Heaven and the Angels hear that."

Cautiously Auntie tries to draw her back to Earth—"Does the monkey disturb you when he drums on the foot board?"

"No indeed. He just does that to amuse me, and I make him stop when he goes too loud, for he disturbs Mamma and makes her jump when she's asleep because she doesn't know he is there, but '*genally*'" (we are always pleased when she does use a baby word) "he just dances about to amuse me. Come," (sliding down to the floor) "that's the dinner-bell," and the Sage disappears and the hungry earthly child sits down to meat and potatoes with as much zest as if Spiritual and Astral Planes (for surely the monkey must belong in the latter) were simply dreams in the heads of musty Pundits.¹

Antonina sitting on the floor playing with her dolls tells them a long story of which Mamma only hears the ending, which runs this way:—

"And it rained and rained" (it was on a rainy day, by the way) "till everything was just spoiled; all the flowers and everything, and the people got so tired of it they just all went to bed, and when they got up the next morning they found it was still raining, and when he saw how badly the people felt and how everything was spoiled, *God himself was mortified* to think how much rain he had let fall; so he stopped it."

Mamma picked up a paper from the floor which was so evidently a picture of some importance that she called upon Baby to explain it. As soon as Antonina saw it she began to giggle as if thoroughly amused at the remembrance. "Well; what is it about?" said Mamma. "Why, don't you see?" said Baby, "that's my superstitious monkey; he's up in Heaven chasing the Angels all about with a stick, and God himself is laughing to see him do it!"

Antonina had received a doll's carriage as a parting present from W. who was soon to go away, but Baby did not seem to know just why it had been given to her, so Auntie said, while she was washing baby's hands, "Don't you know W. gave you that because she is going away?"

"Oh! is that the reason?" said Antonina.

"Yes," was the reply followed by the idle question, "Do you know when W. is going?"

"Yes; the last of next week," said Antonina.

¹ This is, as nearly as I can remember it, an actual conversation, word for word at one time, except the very last sentence which was said a few days later.—March 5th, 1891.

"No," replied Auntie; "she's going the last of *this* week."

"I didn't know it was this week;"—then like a flash after a second's pause, "Why there isn't any next week, is there?"

Auntie divined the thought, but wishing to hear it explained said inquiringly; "What do you mean by that?"

"Why, because when it gets here"—a moment's pause here, evidently to think up some explanation that Auntie could understand—"well you see it's like this—If I should say I was going to a party to-morrow, people might think I meant some other day, but it wouldn't be, because when I went to it it would be *to-day*—There isn't ever anything but just to-day, is there?" Pythagoras and Plato rolled into one couldn't have explained it better. In fact, one of the most remarkable things about Antonina is her power of expressing her thoughts always in the most beautiful language, and she is always able to express one thought in several ways, use several images, if she wishes to do so, to make her meaning clearer.

Withal she is so absolutely a happy child, gay and bright, flitting about like a butterfly, dancing like a fairy, and is in no way morbid or unnatural. When saying some of her occult ideas, however, her gaze is fixed far away, momentarily.

The other day a lady who lives next door to Antonina's Grandmother in the country said to the little girl, "Do you live in the city, Antonina?" "Well, yes;" she said, "I am supposed to live in the city, but I am out here visiting so much of the time that I couldn't say I lived continuously anywhere."

JULIUS.

LITERARY NOTES.

MAY LUCIFER saddens a reader with the reflection that it was the last number edited by its great founder, but for teaching importance rises conspicuously among the whole series. "Theosophy and the Social Evil" has never been surpassed in its grand vindication of justice, of purity, of the duty to and from women; and he who reads its stinging strictures on moral humbug and hypocrisy, its exposure of legalized selfishness and outrage, its trumpet-call to fair dealing and utter equity, and remembers that "D. Harij" is a reverent pupil of her whom reckless journalists call "foul-mouthed" and "licentious", may well ask if pure waters have their source in a tainted spring, and if the brimstone lake is not nearly ready for liars and slanderers. Bertram Keightley narrates two personal experiences with Yogis, the second peculiarly interesting and conclusive of Occult powers. "The True Church of Christ" pursues its course of relentless demonstration, closing every loophole and anticipating every objection; "The Esoteric Christ" takes a topic rich in spiritual interest to the mystic and in ecclesiastical interest to the student, and then expounds it with rare lucidity and power. Madame Blavatsky has an article, "My Books". To this, whether

considered in its solemnity as a last utterance, its frankness as an unreserved explication, its fulness, precision, patent honesty, triumphant vindication, any tribute must seem poor. The May *Lucifer* should be bought by every Theosophist in every land. Twelve inmates of her household and coadjutors in her literary work sign a "Declaration" as to their direct personal knowledge of her and it, and their unqualified faith in her *bona fides* as a teacher and her personal character. "Pistis—Sophia" makes an *au revoir*; why not an *adieu*? The reviewer in *Lucifer* holds that disbelief in obsession is one of the strongest proofs of being obsessed,—a painful picture of almost exceptionless demoniacal "possession" in the intelligent world, and one which must be most disheartening to a writer on high moral themes. Our own cheerful performance of duty, we being of the great host of sceptics, and therefore obsessed, is far less creditable. Indeed, it seems almost like additional proof of the demon's hold. [A. F.]

THEOSOPICAL SIFTINGS, Vol. IV, No. 5, contains two papers by Dr. J. D. Buck, "The Ministry of Pain, the Meaning of Sorrow, and the Hope of the World", and "A Blighting Curse." They are not only full of fact and meaning and wisdom, but are, particularly the first, charming in diction. Then, too, they are so cheery and healthy, so clearly the outcome of a soul free from morbid notions and in the most genial sympathy with Nature, that the reader's mind and heart swell out in such pure, exhilarating air. There is a slight logical fallacy in the 3d and 4th lines from the foot of page 4, but the delightful sentences following quite obscure it. [A. F.]

MAY THEOSOPHIST opens with Mr. C. Kotayya's lecture in the Adyar Course. The 2d and 3d pages give indications that an Oriental audience is less exacting than a Western in its demand for stern accuracy in reasoning, though the argument on lines 25–28 of 3d page might dismay logicians of any race. The May installment of "Obeah" is the most interesting yet, peculiarly so in its illustrations of "projecting the double." "A Chat on the Pail" has such direct common-sense and wholesome truth that it might well be read aloud to every Branch in the T. S. Not so with "Sandhyavandanam". The Supplement shows how Mr. Keightley's energetic spirit is vibrating through India, wakening the sleepers and nudging the half-awake, and telling all that a living present is better than a dead past. Instead of commending old-time ceremonies and crooning over the glories of a defunct Aryavarta, they should bestir themselves and get to work and be of some use in the Theosophical Society. He does not, perhaps, put the case so explicitly, but that is what it all comes to. Contributions, it is pleasant to see, are arriving at Headquarters. [A. F.]

THE PRESIDENT OF THE TORONTO T. S., Bro. Albert E. S. Smythe, has just printed a little volume of original poems, 10 Elegiacs, 20 Sonnets,

15 Humorous, 56 Miscellaneous, and 5 "Peanut Ballads". The number, as well as the title, *Poems Grave and Gay*, shows into what varied regions of sentiment Bro. Smythe has strolled, and certainly many-sidedness is as enviable in poetry as in other departments of literature. If keen perception of rhythm in prose was more common with prose-writers, the musical flow illustrated by Geo. Wm. Curtis would be enormously increased; and, conversely, if the clearness of prose could be transferred over to poetry, Swinburne and Browning would become readable. It may seem odd to say that Theosophy might aid to this, but why not if it be really the genius of symmetrical development? Indeed, one of the stanzas of Bro. Smythe hints as much, for it says, with abounding truth in both the literary and the domestic field:—

"For none can properly sympathize
With thoughts or children not their own."

(*Imrie & Graham, Toronto : \$1.00*)

VAHAN No. 13 publishes extracts from a letter by the Mahatma K. H., contributed by Mr. Judge.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 6, has a very ingenious paper on "Marriage in the Mineral World", some most practical truths on "Theosophy in Home Life", and a brief essay on "Happiness" containing some good thought, some inaccurate thought, and some confused thought, but giving promise of a time when all the thought shall be as wholesome as is the present motive. [A. F.]

THE JUNE NUMBER OF LUCIFER is one that should find welcome with all Theosophists. It is, in truth, a memorial number of its founder and chief editor. A brief editorial note stands on the first page, from the pen of Annie Besant, H. P. B.'s editorial colleague, and from this we learn what was to be expected, that no change will be made in policy or energy. We are delighted to know that there are MSS. of H. P. B. still on hand, to be published in the magazine. The bulk of the number consists of an account of H. P. B.'s departure and cremation, followed by short articles by William Q. Judge, Annie Besant, G. R. S. Mead, the Countess Wachtmeister, Isabel Cooper-Oakley, A. P. Sinnett, Dr. J. D. Buck, and others, all telling of the aspect of H. P. B. which impressed itself on each. We have thus a most interesting series of testimonies to the great teacher from the pens of those who, for various reasons, are best fitted to write about her. The remainder of the number is up to standard, but we naturally have our attention fixed wholly on the part which relates to H. P. B. herself. An admirable likeness of her adds to the value of the issue; the picture will be a photogravure of excellent quality and likeness. This number of the magazine will be a memorable one.

THE JUNE REVIEW OF REVIEWS devotes 11 pages to Madame Blavatsky, giving a *fac-simile* letter from her to Mr. W. T. Stead, the editor, and 4 portraits of her, including the last ever made. Mr. Stead's "Character Sketch" emphasizes mainly her greatness, especially the greatness which, in spite of ridicule, hatred, and contumely, impressed upon the Western world proof of spiritual truth, the existence of high and unseen Intelligences, and the fact that They may and do commune with mortals. Mr. A. P. Sinnett, whose portrait is given, takes up many points in her career, and in particular points out how her own conception of her mission changed, its early stage being of the use of phenomena to demonstrate the fact of occult forces and laws in Nature, and then steadily turning more and more to the exposition of Spiritual Philosophy and the stimulus to Higher Life, till at the last phenomena had dropped from sight. He indicates too a change in her character and tone, the brilliant conversationalist and *raconteuse* becoming the sobered teacher and guide. Very interesting are his remarks on her objection to Spiritualism and on the tremendous force of her personality. Once more the Psychical Research Report receives a blow, and poor Mr. Hodgson held up before a world which has not ceased grinning at him. He probably cares little for proofs of trickery and deceit—youths of his class rather like to be thought "cute"—but to be shown as planning his attack while a guest at Headquarters is rather galling to an Englishman who must know by hearsay what other Englishmen think of abuse of hospitality, and to be described as "hoodwinked" by Hindoos, whom an Englishman scorns, O what humiliation! One can hardly pity poor Mr. Hodgson, for that would be unfair to Karma, and yet one does shrink a little as one sees a sensitive young man pilloried in literature, the great achievement of his life become a source for taunts and jeers, and the "exposure" of a fraud which was to have made him famous turned into the exposure of a blunder which makes him ludicrous. But as at least two very eminent Theosophists were first instigated to start by the "Report," poor Mr. Hodgson's work has been by no means in vain.

JUNE LUCIFER is almost wholly a Memorial to H. P. B. After a brief "Editorial Word" from Mrs. Besant announcing an unchanged policy, there follow 15 short articles from as many friends. "How she left us", by Miss Cooper, gives minute particulars of her last days; "The Cremation" comes next; Miss Kislingbury describes her "At New York and Wurtzburg"; Mrs. Oakley "At Cairo and Madras", stating anew as an eye-witness the transparent fraud of Mr. Coulomb's "sliding panels" which need hardly have beguiled the simple mind of poor Mr. Hodgson; the Countess Wachtmeister "At Wurzburg and Ostende"; Mr. Chas. Johnston with great power gives "A Memory" of her; Mrs. Besant tells of her "As I knew her"; Mr. Mead narrates "The last two years"; Mr. Burrows avows

"What she is to me"; Mr. Old depicts the "Teacher and Friend"; Dr. Buck "As seen through her work"; Mr. Laheri gives "The Opinion of a Hindu"; and "Saladin" states "How an Agnostic saw her".

As a magnificent Funeral March rolls its waves of glorifying harmony around a departed hero, each instrument sounding its special notes, yet in each the plaintive tone perceptible amid the thrill, so this great tribute to the Greatest Personage of the age, the only known Initiate in the West, stirring as it is in its many-voiced exposition of her many-sided nature, saddens with the strain of a temporary loss. Yet only temporary, for Mr. Sinnett in "A Word" reveals what she has often told him of the hopes she cherished as to her next incarnation and the nature of some of those past, and not obscurely intimates that she died because a new body was at the moment ready, one some of us now living may be privileged to meet. Who would recognize it more quickly than he who contributes "Yours till Death and after, H. P. B.," the one who had known her in prior lives, who was her trusted counsellor and flinchless supporter, who understood her, appreciated her, *knew* her, the favored recipient of more occult marvels than any or all the rest, her "*only* friend", as she touchingly described him, the faithful and the loyal, the tried and the true, William Q. Judge, General Secretary of the American Section? [A. F.]

(*The Path will have on sale copies of June Lucifer at 40 cts.*)

BRO. WM. J. COLVILLE, besides printing in *The Problem of Life* an enthusiastic tribute to Madame Blavatsky, has delivered in Cleveland and Boston a lecture upon her Life and Writings to great audiences. This is to be put in pamphlet form, and may be had for 5 cts. (50 copies for \$1.00) from Mr. Colville, Room 1, 4 Berkeley st., Boston, Mass.

MR. WM. KINGSLAND, who gave to Theosophy and to Literature *The Higher Science*, has done Religion and true Christianity the service of publishing *The Esoteric Basis of Christianity*. At this epoch there can hardly be performed a greater good than the showing in gracious and fair-minded speech what is the real strength and merit of the religion of the West, removing gently and courteously the fictions with which ecclesiastics have covered it, pointing out the identity of its internal frame-work with that of the earliest beliefs known to man. Indiscriminate violence and passionate hatred are not the habits of either the tactful apologist or the Comparative Theologian, and Mr. Kingsland's impartiality comes like a cool, cheering breeze into the heated regions of prejudice and clamor. Calm, lucid, logical, percipient, knowing not only the verbage of the Bible but the esoteric truth behind it, he outlines the Theosophic nature of primitive Christianity and then shows how much richer are the utterances of Paul the Initiate than those of Paul the Canonical Writer. No man can expound

the Bible who does not understand it, and no man can understand it who does not sympathize with its esotericism. In the genial spirit of one who is a Christian as Jesus and Paul would have regarded the term, Bro. Kingsland has severity only for those who mislead and denounce, only help for those who display the spirit of truth. Pages 7, 11, 12, 13, 16, 25, 35 are particularly felicitous, but the whole pamphlet is excellent. (*For sale by the Path; 10 cts*)

MIRROR OF THE MOVEMENT.

AMERICA.

A MEMORIAL MEETING was held on May 14th by Golden Gate, Aurora, and Triangle Branches at the San Francisco Headquarters, and, after addresses evidently most heartfelt and tender, Resolutions respecting the departure of Madame Blavatsky were passed. Many other Branches in the American Section have taken like befitting action. It is not possible for the PATH, with its limited space, to print these, but they are all most gratifying and significant. Three ideas unite to produce a triple statement: 1st, of reverent gratitude for the invaluable teachings and indefatigable work of our departed Leader; 2d, of assurance that no ground for discouragement exists as to the future of either Theosophy or the Society, inasmuch as her own interest and that of the Masters behind her are unaffected by her physical departure; 3d, of determination to a new and fuller consecration to the Cause and its support. This was the purport of the Address to every F. T. S. sent out by the General Secretary with the Convention Report, and this is the purport of the Resolutions coming in to Headquarters from the various Branches. If that spirit suffuses every Member of the Society, and if it endures *as a permanent motor* in his life, the triumph of Theosophy is as certain as is its truth.

SEATTLE T. S., Seattle, Washington Terr., has secured peculiarly desirable quarters in the Chamber of Commerce Building, 3d and Marion sts. There is but one other tenant, the State Board of Trade, and all the circumstances produce conviction in the Branch that Theosophy is to have brighter days in Seattle than ever before. The first meeting was held in the new rooms on May 24th, when Bro. J. H. Scotford of Tacoma favored the members with an address.

DANA T. S., Sioux City, Iowa, has begun systematic study of the 1st volume of the *Secret Doctrine*. The greater part of each meeting is devoted to careful examination of one or two slokas with the commentaries thereon, the preceding lesson being reviewed by questions. The last half hour is

used for the reading and discussion of a part of the *Bhagavad Gita*. An extra meeting with special program is to be held each week for the benefit of inquirers.

THE GENERAL SECRETARY sailed on May 13th in the *City of New York*. He found the steamer impregnated with Theosophy, *Echoes from the Orient* circulating, and the topic continually in vogue. The editor of a prominent journal sought repeated interviews with him, expressed regret that the usual expositions of Theosophy were so little popularized, and avowed his purpose to himself write an explanatory work after his return. At the first meeting of the Blavatsky Lodge after H. P. B's departure, the General Secretary and Dr. Buck both spoke. The former recalled her prophecy of the great interest in Theosophy which would break forth in 1891, and illustrated its fulfilment. Dr. Buck spoke of his long wish to see her, his journey this year to do so, and his hearing at Queenstown that she had already left us, yet felt no regret that he had gone and no misgiving as to the Society's future.

THE SIXTH SERIES of public lectures given by the Golden Gate Lodge, San Francisco, is as follows:—May 17, *Rose Garden Festival*, by Sunday-School assisted by class of Ethical Culture; May 24, *Report of the late Theosophical Convention in Boston*, by the President, Mr. E. B. Rambo; May 31, *Theosophy the Comforter*, Mrs. Mercie M. Thirds; June 7, *Hypnotism*, Dr. J. A. Anderson; June 14, *Query Meeting*, Mrs. S. A. Harris answering questions from the audience; June 21, *Reincarnation*, Charles Sykes; June 28, *Battlefield of the Soul*, Miss M. A. Walsh; July 25, *The Great Mystery,—Creation, Preservation, Transformation*, Dr. A. Griffiths. The free public meetings will be continued through the summer. They continue well attended, and frequently the hall is crowded to its fullest capacity. The audiences are very miscellaneous and always changing. The departure of H. P. B. seems to have stimulated public interest in Theosophy, as well as the zeal of all F. T. S. At the closed sessions of the Branch each member is called upon alphabetically to contribute an original paper, this greatly stimulating to study and effort.

THE ARYAN T. S. was favored on June 16th with a most interesting paper by Bro. John M. Pryse upon "Mystical California". It treated of the singular development of psychic tendencies in that Garden of Earth, and explained it on various grounds, the geological and other features being treated with no small research and acumen. There is hope that it may be printed. This office does *love* to print things about California.

OBITUARY. The American Section has lost one of its early members in the death on June 11th of Mr. George W. Wheat. Mr. Wheat participated in the reorganization of the Aryan Branch in '83, and that reorganization

had place in the parlor of his residence. The PATH has been printed on his steam presses, as also all of the Tracts and no small number of other documents, and it is probable that more Theosophical literature has flowed from his establishment than from any and all others in the States. His death, though not wholly unexpected, was sudden, even instantaneous. The interment was at Woodlawn Cemetery on the morning of the 13th.

LONDON LETTER.

The most eventful month the T. S. has ever seen has just closed. Rarely, if ever, has it passed through so important an epoch. Our Leader, with the wondrous wisdom which she had manifested in her actions during the whole of her tempestuous career, in her last move acted with no little foresight. The day must at some time have come when she would leave us, and why not now? What time could have been better chosen! A year ago, perhaps six months ago, the Society would have suffered a more incalculable loss than now, profound as it nevertheless has been. In her last years she has done perhaps more for the Society than in all the rest together; organizing, altering, completing, propping up, she has left it on foundations which nothing can disturb.

The month opened with a houseful of invalids, eight being laid up with influenza, three of them apparently at death's door. A week later one or two being better left home for a few days to recover their lost health. Then, in a house thus crippled, teeming with work, and more or less disorganized, H. P. B. breathed her last. With no time for every-day work and scarce time for sorrow, the few that remained had to labor night and day to complete arrangements for the funeral. Telegrams were sent out broadcast to the various centers, and towards the evening friends began to arrive. The greater part of that night, and all the next day, and the next and the next, they kept coming, telegrams meantime literally pouring in. Then the cremation at Woking, and last the gradual return to work in a house from which the light seemed to have departed forever.

But all the while the public interest in Theosophy seemed to have been increasing in a marvelous way, every day the daily press cuttings were mounting higher and higher, and the papers teemed with notices concerning Theosophy. Then came the return of Mrs. Besant and the arrival of Mr. Judge and of Dr. and Mrs. Buck. The meetings of the Blavatsky Lodge have for two or three weeks been so crowded that there was not even standing room, and fifty or more persons had to be turned away from the door.

Every one is working more determinedly than ever. The responsibility of the work rests heavily on our shoulders, and so it must with all serious members of the Society, but more than ever do we feel it our duty to fulfil

every little particle of the work which we have undertaken, while our Leader retires to rest and to gather fresh energy to expend on a new and a brighter cycle.

C. F. W.

FOREIGN.

On Monday the 1st of June the General Secretary went to visit the Lodge at Chiswick by invitation of the Lodge. Invitations had been sent out to very many inquirers and the rooms were packed. The subject of the address was "What is Theosophy and what it is not." Mr. Judge spoke for forty minutes, and afterwards there were many questions asked. The Lodge is growing in numbers, and at each meeting there are applications for membership or association. They meet at present in the houses of the members, but feel that they will ere long have to take a hall or regular room on a larger scale.

Before the meeting Brother Kingsland entertained Bro. Judge at his house. The Gen. Sec. writes that the great distances of the city of London make it a little hard to get about without wasting time.

Harrow, the famous seat of learning just outside of London, was visited on the 7th of June by the Gen. Sec. and Mrs. Besant at the invitation of some of the F. T. S. there. There is no Branch in the town as yet, as it is very much under the influence of the Established Church, but it is hoped that in the course of no long time there will be one, as there are some earnest members there who are doing their best to get up a larger interest and a better knowledge of the real objects of the Society. Mrs. A. L. Cleather and Mrs. Marshall do all that they can to the desired end, and no doubt the seed sown will sprout in time.

THE ENGLISH PRESS has been of late very full of notices of the Society and of its work. Indeed much more has been said of it than in the U. S., for these notices and letters appear from day to day. A very good plan is in operation here by which one of the members receives all the clippings possible from the papers and then gives them out to various other members who make it their business to reply to them in some way or other. This results in a stream of letters, so that the work is constantly before the public, and every one stands a chance of at least knowing of the existence of the Society and about the doctrines that are being promulgated.

It is somewhat amusing to the good theosophist who keeps up with the progress of affairs to see all this interest just after so many editors had been loudly saying that theosophy died with the death of the body of H. P. B.

BLAVATSKY LODGE T. S. is beginning to feel that the hall it was at so much trouble to build may soon not be large enough to hold the people who crowd to its meetings. In addition to its regular Thursday meetings

a conversazione is held once a month, and the rooms are then arranged and decorated. These will end for the summer with the month of June, and will be resumed in the fall.

AN AMALGAMATION OF THE EUROPEAN AND BRITISH SECTIONS is proposed, and, if carried out, will be of the greatest benefit, as thereby the work will be centralized, and instead of effort being scattered it will be brought to bear with greater energy. Up to the present time the two Sections have been governed practically by the same people, so that there seems to be no reason why they should exist as separate entities. At the present time the British Section occupies the house No. 17 Avenue Road, next door to the house in which H. P. B. lived, and there are a library and a dining-room with upstairs rooms for visitors and residents. Instead of taking meals in the lecture hall at 19 as formerly, the meals are now taken in No. 17, access to the premises being had by a gate cut in the dividing wall.

In the reading room of No. 17 it is proposed to hang theosophical pictures, and also to place the books used by H. P. B. in a nice case, as she expressed a wish that they might be so disposed of.

A house was taken also at the back in the next street, and there Mr. Pryse and Mr. Brown run the Blavatsky Press. There is a common garden between No. 19 Avenue Road and the house in which the press is, and the end of the lecture hall projects into this garden, so that there is practically a large square of theosophical premises in one spot, as the house No. 17 is on the corner of the road and the cross street. All of the houses in Avenue Road are surrounded with trees, and the whole vicinity is just now a mass of foliage giving to the place a sweet and country air.

Regent's park is only one block off, and is a most beautiful and spacious park where one can in two or three minutes get among the trees and the grass. Not very far off in the opposite direction is the famous Hampstead Heath where Jack Sheppard used to roam and to rob, and it is another point where one can in a very short time escape into the country air and yet be at the same time in this great city.

THE HOUSE WHERE H. P. B. WORKED AND DIED OUT OF THIS LIFE is at 19 Avenue road, and a short description of it may interest our readers. It is a large square house about 50 feet front and situated two blocks from Regent's park. Like many houses in London it is covered with stucco and painted coffee-color. Standing in a large garden, it looks free and open to the American eye so accustomed to houses in rows. There is an extension along the front for a large room 20 feet wide, and at the back projects another one story addition intended for the private use of H. P. B. This is built of the yellowish brick so much used in London. The entrance door is in the middle of the front, and is a pylon with two large pillars.

Running up to it from the front gate in the front brick wall is a walk of cement covered completely with glass, so that as one enters through the gate he finds himself in a glass passage with the front door at the other end slightly higher than the level of the gate. Enter the hall and we see that it runs back to the winding stair to the upper floors enclosed at the foot by glass doors. At the left of the stairs is the door leading into H. P. B.'s rooms, and opposite on the other side of the hall is the wide arch for the parlor entrance now hidden by a screen on one side and a curtain on the other. At the foot of the stairs on the right is a room marked "general work room" in which I slept during my visit there. Just there is the entrance to the garden. On the story above are five rooms, and on this floor the house staff in part have their rooms, and on the story above the others. There is a small lawn in front of the house and the two front rooms look out upon it. Pass through the parlor and at the other side is a descending passage of four steps by which we go into the lecture hall that has been built up against that in the house side of the house, part of iron and part of brick.

Going into the room where H. P. B. worked, we find that it is square and papered in dark color. Her desk was near the window, and on one side another desk or secretary. There is the large armchair in which she sat the livelong day, and all about are the ornaments she procured herself, with the photographs and pictures of her theosophical friends on every hand. In the opposite corner as we enter is the book case, and on the other side stood another case for books. On the wall over the fireplace is a curious Indian figure of Chrishna, and up in the corner near the ceiling a little gold Buddha, while in other places are other Indian objects. The panels of the inner side of the entrance door are full of photographs, among them those of Allen Griffiths, Dr. Buck, A. B. Griggs, Dr. Anderson, W. C. Temple, A. Fullerton, T. R. Prater, Dr. Salisbury, Dr. Westcott, and some others unfamiliar. Over the door is a small wooden image of Buddha. Across the room is a door leading to the room where her secretary sat and also Mrs. Besant, and this door is covered with velvet, having on it the photographs of some more of her fellow theosophists. This brings us to the mantel on which rests a high darkly-framed mirror with a picture of Mrs. Besant on one side. There are two standing brackets, and on one of them at the end is a picture of the famous woman yogi of India—Majii. Beside the door last spoken of is the other case, and on the top of it a bust of Plato and another of Socrates, while just over the door and inclined at an acute angle is a circular concave mirror. Some dark shelves are on the other side of the mantel covered with pictures and objects, among them being a large and very finely carved paper cutter which was presented to her by some Indian students. Opposite on the inner wall hangs a long and very ancient Japanese screen said to be 800 years old; it was given to her

by Col. Olcott after his last visit to Japan, and near it is his picture. Turning again to the case beside the door into the extension, we can see on the top the little Japanese cabinet used by her in 1875 in the city of New York, and in which I have often seen things put to disappear at once, and from which she often in my sight drew out objects that had not been there just before and the quantity of which could not be contained in it in any ordinary manner. The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken. The back room is separated by an arch on which curtains hang, and with a screen to hide the bed just beside the arch. It is a bedstead of brass and iron, and there are still the large pillows used by her. In one corner is a dressing-table at which in the morning she often sat and opened her letters. Beside the head of the bed and just where it could be seen as one lay down hung a photograph of her friend William C. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in two or three old familiar things that felt like old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed so much time in working steadily from day to day for the cause she loved, for the Society she started, and for true theosophists as well as for those ungrateful men and women who have abused her in her life and have tried to drag her name from the grave, but who will one day come to acknowledge the great services she has done for the whole human race.

She had the door cut into the extension room so that near to her call might be those who had chosen to take up the work of helping her on the spot without any hope of reward except the privilege of being near to her and to hear her speak of the mystery of life and the hope of the future. The world is in the habit of supposing that the life of such people as H. P. B. is full of excitement, and theosophists have often thought that to be near to her was to be in the constant presence of the marvellous. But such was not the case. It was a daily hard round of work and nothing but work for the sake of others. And as for the marvellous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.

But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the centre she established in England would last for many years. That it will last as such

a centre is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.

In accordance with H. P. B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to.

W. Q. J.

THE CALCUTTA "INDIAN MIRROR" of May 13th is edged with black out of respect to Madame Blavatsky, and contains an article most unqualifiedly eulogistic, as also full of gratitude for her great services to India.

THE GENERAL SECRETARY IN IRELAND.

IN IRELAND the Dublin Lodge, June 10th, held an open meeting at their rooms, 3 Ely Place, to meet Mr. William Q. Judge who ran over from London for the purpose of attending the Lodge. The rooms, two in number, were full of members and visitors, and some were obliged to stay in the hallway. Bro. Judge spoke on the subject of "What theosophy is and What it is not". Everyone was deeply interested. A rather peculiar thing in the Dublin Lodge is that a very positive Christian attends all the meetings for the purpose of saving the young men from hell, and at each meeting he raves more or less about dogmatic christianity. Many questions were asked by the audience, and some showed a deep interest in the matter, and especially about ethics. From Dublin the Gen. Sec. returned to England to be present at the meeting there.

BLAVATSKY LODGE held its usual meeting on Thursday, June 11, at its hall in 19 Avenue road. The hall was full and the subject of the evening was Solar Myths, opened by Bro. W. R. Old in a very full paper presenting all the facts about those myths. Bro. Judge followed by endeavoring to point out the spiritual side of this great myth, and was listened to with attention. Bro. Kingsland then spoke on the same line, and Bro. Mead asked what we might do with these myths in order to give them a practical bearing on the life of man. The discussion then was closed by Annie Besant, who summed up the various views advanced. After these meetings end, the audience often remains until 11 o'clock, when the place is closed.

BRIXTON LODGE of London held a meeting for the purpose of listening to Annie Besant and Wm. Q. Judge on Friday, June 12, on Theosophy.

It was held at the house of one of the members, and about forty persons were present. Bro. Judge opened the meeting by outlining Unity, and Karma as giving force and sanction to ethics, showing that when karma was fully understood and grasped, then there arose in the man a powerful force to make him follow the laws that he professed as guides for conduct, and asserted that the absence of this force was really what was the matter with the present century. Annie Besant then continued on the same line, closing with a powerful appeal to the members to live fully up to their responsibilities.

MORNING CONVERSATIONS AT HEADQUARTERS. Every morning after breakfast the staff and what visitors may be in the house assemble in the library at 17 Avenue road for the purpose of having an informal conversation on theosophical and devotional topics for the space of fifteen minutes. Each day a different person opens the conversation and the others present their views. These meetings are of importance, as they give an impulse for the day and commence the vibrations in a healthy manner, as there is no debating and no set presentation of opinion.

MRS. BESANT ON THEOSOPHY IN LIVERPOOL. Last evening Mrs. Annie Besant and Mr. William Q. Judge (of New York) delivered jointly a lecture in the Rotunda Lecture-hall, William Brown street, to an audience of 1800. The lecture was entitled "Theosophy—what it is, and what it is not." Admission to the hall was free. Major Hand, of the King's (Liverpool Regiment), occupied the chair. In opening the proceedings he said that meeting had been arranged by the Liverpool Lodge of the Theosophical Society, which had opened new rooms at 62 Dale street. Mr. Judge having been introduced, said this was the first opportunity he had of speaking in Liverpool, and coming as he did a citizen of a free country, he expected to receive here a free and fair hearing. He proposed to speak to them of what Theosophy was not. In the first place Theosophy was not Spiritualism, nor Buddhism, nor Brahminism, nor Mohammedanism, nor Christianity, nor atheism, nor materialism. Theosophy was the reformer of the religion of the East, and the opponent of materialism in the West. In all systems of religion taught there was one blessed truth from which they all proceeded, and it was the office of Theosophy to find that out and declare what it was. All the systems of religion hitherto known had in them some defect which prevented them from acting towards each other so that misery and unhappiness may cease, and that defect, the Theosophists thought, was the want of brotherhood. The law of life was right thought, right speech, and right action, which was the best definition he could give of Theosophy. Mrs. Besant continued the subject, dealing with the metaphysical aspect of Theosophy. The very fact that there were controversies as to religious truth showed

that fundamental truth was still lacking, and it was that truth which Theosophy claimed to have found, and which Theosophy declared it possible to demonstrate to the intellect and conscience of man. She did not propose to demonstrate it that evening, but they could study it for themselves and prove it to themselves, otherwise, their faith was but a parrot cry.—*Liverpool Courier*.

NOTICES.

I.

Branch Paper No. 17, "In what sense is Universal Brotherhood possible?", read by Mrs. Mercie M. Thirds in San Francisco, was sent to the Secretaries the last week in June.

II.

Forum for June, No. 24, O. D. Paper No. 4, Mr. Wm. Main's Paper on H. P. B. printed and contributed by a Brooklyn F. T. S., and such copies of the *Vahan* as were given for distribution by the London Headquarters, were sent to Members-at-large and to the Secretaries during the 3d week in June.

III.

Persons using the Circulating Theosophical Library are invited to enter in their Catalogues the following additional books: No. 156, *Studies in Theosophy*, Wm. J. Colville; No. 157, *Bhagavad Gita*, Judge's American Edition; No. 158, *Jacob Boehme*, Dr. F. Hartmann; No. 159, *People from the Other World*, H. S. Clcott; No. 160, *Nature's Finer Forces*, Rama Prasad; No. 161, *Working Glossary*; No. 162, *Lucifer*, Vol. VII; No. 163, *Theosophical Forum*, Vol. II; No. 164, *The Idea of Rebirth*, Miss F. Arundale; No. 165, *Theosophical Siftings*, Vol. III; No. 166, *Discourses on the Bhagavad Gita*, Subba Row; No. 167, *Paracelsus*, Dr. F. Hartmann.

IV.

The latest photographs of Mrs. Annie Besant, taken when in New York, two styles, imperial, are on sale by the PATH; 50 cts. each.

V.

The John W. Lovell Co. has re-published Dr. F. Hartmann's *Paracelsus* in its "Occult Series." Price 50 cts., paper; \$1.00 cloth; for sale by PATH.

Periodically the sun is eclipsed for us, but not for himself; and so our companions leave their bodies but never cease to be.—*Tibetan Verse*.

OM.

Æ U Ω

As the spokes of a wheel hold to the nave, so does all this hold to spirit. When the intellectual aliment has been purified the whole nature becomes purified, and then the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened.—*Chandogya Upanishad.*

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

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



“INGRATITUDE IS NOT ONE OF OUR FAULTS.” WE ALWAYS HELP THOSE WHO
HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER
NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED.

To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can ; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was

permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the "gratitude" of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can "help" Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviors.

How, then, can we best help? Another and much beloved Master—He who first communicated with the western world through Mr. Sinnett—once wrote that there was "hardly a member unable to help" by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks to-day is

A THEOSOPHICAL EDUCATION.

At the present juncture the theosophical movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favorable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady—and to them irritating—advance. Each day a swifter momentum is discernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society to-day is a theosophical education, a

sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague,—and Theosophy is considered vague. They are tongue-tied,—and theosophical thought is believed to halt. Their shortenings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork, a man whose life of fevered haste and effort at money getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the importance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy—here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know*.

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break

away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labor, inducement for further endeavor, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea. Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With Patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

"Life is a sheet of paper white
Whereon each one of us may write
This word or two—and then comes night.
Greatly begin! Though thou have time
But for a line, be that sublime:
Not failure, but low aim, is crime"

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it :—that way is in steady self-education.

JASPER NIEMAND.

ARE WE DESERTED?

Following on the departure of H. P. B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas", "Brothers", "Masters".

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts—once admitted as existing—have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have,—in fact, wavering.

Those who think that the T. S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts—whom she was pleased to call her Masters—directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution

seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T. S. Among these persons we may mention Mr. A. P. Sinnett, who has never abandoned that position, and who to-day possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T. S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral—and hence external—progress of humanity, and Their methods to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H. P. B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H. P. B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for any one save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since the per-

sonal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay.

W. Q. J.

CALLING ARAMINTA BACK.

(Continued)

Among the letters laid by the widower's plate at breakfast, the next morning, was one from an old and valued friend in the West, who addressed him at home instead of the store, because kinder considerations than those impelled by a counting-house atmosphere were wanted for the sad news he had to convey. Joe Brunton, the writer of the letter, had failed in business through a succession of misfortunes which he detailed at length, and the very considerable sum he owed to Mr. Blodgett would probably be an entire loss, at least until some time in the indefinite future, when his run of ill-luck should have changed. John Blodgett's fortune was so ample that the loss of the money was nothing of serious moment to him; he knew that Joe was a thoroughly honest man, and his only feeling in the matter was one of sincere sympathy, but—what would Araminta say? So deeply had he been engrossed in the letter that for the moment he forgot recent events of moment in his own affairs. During thirty years Araminta had never ceased viewing his letters with suspicion, and claimed the right to read all of them that came to the house. Of course she could not extend her scrutiny to those he received at his store—among which she figured to herself infinite possibilities of evil—but the hope had, seemingly, never left her that some day she would surprise a mis-directed missive, one diverted by Fate to her hands, to reveal the double life she was convinced all men led. And if she had seen the unhappy bankrupt's letter she would have said something like this:

"So! You've been a fool again and have to suffer for it of course. If you'd had common business sense you would have known Joe Brunton was a swindler, using your friendship to cheat you. Soft as you are, it's a wonder you are not in the poor-house already. It is only a question of time when you will be. But I give you fair warning, when you have to make an assignment your creditors shall touch nothing of what I have compelled you to put in my name. Ruin yourself if you please, but you shall not ruin me. What's that you say? 'Joe Brunton an unfortunate but

honest man.' Oh! Yes: bankrupts always claim to be that. I've no patience with them. 'His family.' What have I got to do with his family? Let him pay his debts."

Mr. Blodgett knew just as well what she would have said as if he were actually hearing her; so, why bring her back to say it? Bankruptcies doubtless would not worry her "in the summer-land," and if she were not called back she would be spared the exasperation of knowing that he had resolved to do what lay in his power to set Joe Brunton on his feet again.

When he started out to business, at the very foot of his front steps he encountered Mrs. Poppetts, a charming little widow, who greeted him with unwonted cordiality, proportionate to her desire to sell him a couple of high-priced tickets for a charity ball, of which she was one of the lady managers. She had burst upon him so suddenly, while his mind was still full of Joe Brunton's trouble, that his first instinctive thought was one of alarm, for their meeting was in full view from the parlor windows, and Araminta—but, pshaw! what was he bothering himself about? Araminta had definitely ceased interesting herself in his bearing toward widows. By the way, would it be prudent to call her back that she might resume her guardianship?

Would he buy a couple? Yes; of course; half a dozen; not for his own use, since a very recent sad bereavement would preclude the possibility of his appearing at a ball for some time to come, but so worthy an object should not suffer on that account. Then he had to explain his bereavement to Mrs. Poppetts, who had not before heard of it—or at least said she had not—and was quite sympathetic and perhaps just a little more gracious in her manner.

That afternoon the collector of the "Christian Zoological Mission and Cats' Home" called at Mr. Blodgett's store to get the check for which Araminta, as one of her latest acts in life, had made her husband responsible. He got it, of course, but when he expressed the hope that he might be permitted to substitute the honored name of Mr. John Blodgett instead of that of his sainted wife in the list of patrons of that noble institution, the old merchant said emphatically:

"No, sir. Inscribe upon your ledger, under the entry of the check I have just given you, 'vein worked out.' The money I can spare for charity hereafter will go to relieve human misery, not to breed cats."

He would never have dared to talk so while Araminta was alive, even though he had always been of that way of thinking, and he knew it. Would it be well to call Araminta back and revive her excessive interest in cats?

His lawyer, whom he had sent for on some business, came in soon after the "Cats' Home" collector departed, and when the subject matter of his call had been disposed of, Mr. Blodgett said:

"I have something else to consult you about, Mr. Drummond ; something on which I want your advice. It is not a legal matter, but it is your business to supply advice, and I may say, without meaning to flatter you, that yours is the only advice I solicit. It is as a man rather than as a lawyer that I want you to consider what I am about to lay before you."

"I do not think my advice is worth much outside my profession," replied Mr. Drummond smilingly: "At all events it has no market value beyond that limit ; but the best I have to offer is certainly at the service of my old friend, and so, go ahead and state your case."

Thereupon, Mr. Blodgett told all about Mr. Flitters' idea of calling Araminta back from the summer-land, his consent—already half-regretted—thereto, and in conclusion said :

"And now I want you to tell me, first, whether you think it practicable to recall Araminta ; second, if from your point of view you would deem it right to try to do so ; third, if on general principles you imagine it would be a judicious thing."

"Replying categorically, I should say, first, it is not practicable ; second, the attempt would be wrong and harmful in proportion to its semblance of success ; third, since it is impracticable, its judiciousness is not a question for consideration. I do not doubt the sincerity of many who profess belief in return of the disembodied soul to earth-life at the summons of a 'medium.' They are kind-hearted, emotional persons whose affection is stronger than their reason. Suffering under the cruel severance death makes in earthly ties, their wishes lead them to hope, and hope to belief, that they may re-establish communication with their loved and lost. That the purposeful direction of their desire and will does enable a certain breaking-down of the barrier between the seen and the unseen worlds is undeniable. They unquestionably succeed in putting themselves in communication with conscious and intelligent entities upon another plane of existence. But those entities are not, as they believe, the spirits of the dead, but elemental beings who fill the astral world about us. They are incognizable to us under ordinary conditions, just as the electric fluid in the charged Leyden jar is imperceptible to our senses until we establish the proper conditions for receiving its shock. The medium's sensitive nervous organization and passive will are the wire that brings about connection between humanity and the elemental forces in the Leyden jar of the astral plane. Of course I am speaking now of genuine 'mediums,' not of the charlatans and clever tricksters who masquerade as such, and are vastly in the majority, or of those who are simply hypnotees unconsciously influenced by stronger wills and honestly self-deluded as to their connection with the unseen world.

The character of the elementals is colored by the human influences

with which they are brought in contact. The astral element they inhabit is the treasury in which is stored the infallible record of every thought, word, and deed of humanity since mundane time began, and the character impressed by such influences can scarcely be expected to be angelic. In point of fact, the elementals are—as a rule—cunning, treacherous, and malicious, truly ‘evil spirits.’ From the ample knowledge at their command they readily personate any one called for from the imaginary ‘summer-land,’ and delight in such masquerading. They may confine themselves to demonstrating knowledge of the habits, antecedents, interests, friends, etc. of the dead, all, in short, that to the non-analytic mind would be ample proof of identity short of visible manifestation; or, where the medium’s astral personality is susceptible of being drawn upon for the purpose, may even materialize to sight and touch. In no case, however, is the ‘angelic visitor from the summer-land’ anything but a masquerading elemental, except in rare instances where there has been sudden and violent privation of mundane existence, or, perhaps, purposeful antagonism—at a certain moment—of an abnormally strong will against the change of condition we call death. Those exceptional cases need not, however, be discussed now, as they are apart from the present case.”

“It does not seem to me, Drummond, that I have ever heard those views put forth in Christian teachings.”

“No, they are Theosophic.”

“Oh! Ah! Theosophy, Eh? I read an editorial about that in the *Daily Record* the other day, declaring there was nothing in it. Did you see the article?”

“Yes. It was simply the hydrocephalic child of an incestuous connection between Bigotry and Ignorance. I have seen many such. They are always written by men who do not know the first principles of the philosophy they presume to condemn, and who deem it their interest to pander to the hate Christianity cultivates in its devotees toward all religion based upon reason rather than faith.”

“Well; what would you advise me to do? Flitters is to bring around to-night his medium, a Mrs. Husslewell.”

“I have heard of her. My impression is that she is an honest woman, completely under the control of the elementals, and also very easily hypnotised. She is said to be an epileptic, and probably is, as epileptics make the best mediums. I think I can help you.”

Before the lawyer took his departure, Mr. Blodgett’s line of action had been clearly laid out for him, and, his combativeness having been awakened, he was even eager to have “a round with the summerlanders.” On the way home he bought a couple of canary birds, warranted loud singers. His wife had never allowed any birds in the house, as their singing

made her nervous, and he, though he liked to hear them, did not feel that it was worth while opposing her. "But now," he said to himself, "I can do as I please, and when I hear their voices it will remind me she is not around, for—Araminta's not going to be called back."

At so late an hour that Mr. Blodgett, Miss Hodson, and Mrs. Merwin had almost abandoned hope of their coming, Mr. Flitters arrived with Mrs. Husslewell and a couple of faithful followers—a man and a woman—whose duty was, as it subsequently appeared, to dolorously sing lugubrious songs and hymns for the invoking of the spirits. The medium was a short, fat woman, who walked waddlingly, and over whose flabby tissues a pale, watery-looking skin seemed to be stretched tightly. Her manners were shy, and an expression of weariness, mingled with a little anxiety, appeared in her soft brown eyes. A circle was formed under Mr. Flitters' direction about a large table in the parlor, and Mr. Drummond, who arrived at this juncture, was given a place among the others. Lights were turned out, and the two singers struck up a spiritualistic hymn tune so depressing that it needed nothing but an accordeon accompaniment to have been too much for human endurance. Miss Hodson and Mr. Flitters made little ineffective vocal clutches now and then after the thread of saddening sound. But the spirits came around with an alacrity betokening a liking for that sort of thing. "Spirit hands" administered gentle taps and pinches; books flew to the table from distant parts of the room; and minute sparks of light appeared. A gruff-voiced spirit, saluting the company with a "How!" and announcing himself as De-ja-non-da-wa-ha, or some such name, said he was once a big warrior, took scalps and loved fire-water, but had learned to like the pale-faces, of whom he had met many in the summer land. Then a spirit, speaking in a female voice, talked sentimentally of the sweetness and beauty of life in the summer-land, and, being asked who she was, replied that she was known on earth as Elizabeth, daughter of King Henry VIII of England. Mr. Blodgett, who was much astonished, wanted to converse with her a little, but she was shoved aside by a spirit who called himself "Sambo," chattered nonsense in a negro dialect, and laughed loudly "Yah! Yah! Yah!" After that, the spirits seemed to be fairly tumbling over each other in their eagerness to be heard, but none had anything particular to say when they successively got the floor, and Mr. Blodgett observed that, whether by reason of the etiquette among them or for some other cause, only one at a time spoke.

When the lights were turned on again for a brief intermission, the medium appeared to be much exhausted and very thirsty. Mr. Flitters was jubilant. Never, he said, had he participated in a more satisfactory *séance*, one in which the conditions were more perfect or the results more overwhelmingly convincing. Mr. Blodgett seemed stunned. He had

never witnessed such things before, and they astounded him. While the medium rested, Mr. Flitters and the male vocalist extemporized a sort of cabinet in one corner of the parlor, by draping a curtain across it between two picture frames. On a chair in that seclusion, Mrs. Husslewell seated herself. One gas-jet was turned down to a point, and all other lights were extinguished. The preparations were complete for the main event of the evening, to which all that had gone before was mere preliminary,—the calling back of Araminta from the summer-land.

Again the singers grieved the sense of hearing. Upon the cessation of their lamentable wails ensued a long period of profound and impressive silence.

"Oh! Dear! I do feel so nervous!" exclaimed Miss Hodson, with a feeble giggle.

"Ssh!" said Mr. Flitters, in a low tone of reproof, adding to the singers, "Another song, please."

Once more they smote with pain the auditory nerves of the company, but ere they had massacred more than the first verse of their song, the cruel invocation seemed to have had its effect and they ceased.

A patch of semi-luminous fog could be seen gathering into the vague outlines of a human form, near the curtain. Momentarily it gained in distinctness. It became a tall, thin woman, diaphanous but clear, and steadily increasing in solidity. A veil seemed to cover its face, until all the figure was plainly perceptible. Then the veil instantly melted away and the features were revealed; those of Araminta Blodgett, beyond possibility of question. The five persons present who had known her in life recognized her perfectly, as their affrighted exclamations, unconsciously uttered, attested. Mr. Blodgett trembled with excitement as if he had an ague, and he was unaware of Mr. Drummond's clutch upon his arm until that cool-headed friend gave him a violent shake which recalled his self-control and reason.

"Do you not know me, John?"—stole from the lips of the Presence in a faint but penetrating whisper that seemed to chill the blood of those who heard it.

But John was under orders now, combining all his will-force with that of his friend in a determined effort for domination over the masquerading entity presenting itself in the dead woman's semblance.

"I will tell you when I see you better," he replied.

Manifestly conscious of the pressure their combined will was bringing to bear, the Presence sought to escape by vanishing, but they were strong enough to prevent its doing so, to hold it in the phase of materiality it had assumed, until it should be conquered and compelled to revelation. Again and again it faded in part and each time returned to sight as clearly as be-

fore, but in each return it underwent a change. Gradually its height diminished and its bulk increased; its thin, strongly-marked features filled out and changed: until at length it stood plainly revealed, the astral form of the medium, altered only from her ordinary fleshly personality in the expression of mingled terror and rage that replaced the accustomed weakness of her fat face.

Exclamations of astonishment and indignation burst from the lips of all who witnessed the transformation, except the two men who had compelled it. Even Mr. Flitters, who with all his credulity was thoroughly honest, cried out almost in agony:

"Oh! What a shameful deceit!"

"Stop!" commanded Mr. Drummond. "Understand fully before you condemn."

Even as he spoke, he tore down the curtain, and Mr. Blodgett at the same instant touching an electric button, the parlor was flooded with light, in which the astral Presence instantaneously vanished. But everyone saw that Mrs. Husslewell's corporeality was innocent of participation in the trick. She was sitting on the chair, in a deep trance, from which she passed immediately into horrifying epileptic convulsions.

"What's the matter with you?" demanded Mr. Blodgett of his friend the lawyer, drawing him aside, while the others were lending what aid they could to the unfortunate medium. "You are as pale as a ghost!"

"No wonder. I have just realized that we took a terrible risk of killing that wretched woman by driving away the elemental who had her astral body in control, and leaving it to find its way back by chance to its corporeal environment,—which you see it has not done easily."

"Drummond, you bewilder and appall me by these hideous glimpses of ghastly possibilities in a labyrinth of unknowable things. I shall meddle with them no more, for I assure you that, so far as I am concerned, there will be no more attempts at calling Araminta back."

J. H. CONNELLY.

AN HISTORICAL PARALLEL.

A comparison between the Christian Church during the first sixteen years of its existence and the Theosophical Society during the same period of its existence, with special reference also to the next five or ten years in each case, may bring some encouragement to those who feel that the death of Madame Blavatsky has taken the life out of the Theosophical Society.

During the first sixteen years of the Christian Church, including in that period the three years during which tradition reports that Jesus was

with his disciples, the progress was slow ; a few churches were formed in Asia Minor, and that was all. Twenty or thirty churches, whose membership was largely confined to the least influential people in the large cities, was all that could be shown as the fruit of much earnest work. These churches were established among people all speaking the same language and living the same lives. They were all to be found in a territory not much larger than one of the great Western States of this Republic. No one outside the membership knew much about them, and they had absolutely no influence in moulding the thought of the communities in which they were established. Their place of meeting was concealed from the public gaze. No more unpromising beginning for a great religion could well be imagined.

Consider now what has been done in Theosophy since Madame Blavatsky organized the Society in New York in 1875, just sixteen years ago. There is no civilized nation on the earth where there is not a branch of this society. In the New World and in the Old, among Buddhists, Brahmins, Parsees, Mahomedans, and Jews, as well as among Christians, it has been established. The movement in America keeps pace with the movement among the people of India. It has succeeded in doing what Christianity in 1800 years has not done ; it has organized a Universal Brotherhood into which come people of every nationality and of every religion. It has overstepped the caste distinctions of India, which have heretofore absolutely separated one caste from another. Theosophy has taken hold of people of all degrees of intelligence, and many of the most brilliant thinkers of the world have enrolled themselves as members. In sixteen years theosophy has reached a place which Christianity had not attained in six hundred years, partly, of course, in consequence of the modern means of rapid communication and of rapid diffusion of knowledge.

Not only are these Branches of the Theosophical Society established in all parts of the earth, but the truths which make the value of the Wisdom Religion have modified the thought of the world. Newspapers and magazines devote columns to Theosophy ; writers of fiction base their novels on Theosophical truths ; even the priests of different religions, slowest of all to be affected by new truth, are profoundly influenced by Theosophical thought. Reports of Theosophical meetings find a welcome in the great dailies of Europe and America. There has been through the effect of Theosophic thought a great reaction from that gross materialism into which the so-called civilized nations were sinking deeper every year. Science has been compelled to modify some of her most positive affirmations, and ideas received from the Wisdom Religion are now not only tolerated but welcomed by teachers of Science who once taught only materialism. Theosophy has compelled the thoughtful people of Asia, Europe, and America to consider

its claims and give a fair discussion to its prominent doctrines. All this, indeed, largely through the wonderful genius of Madame Blavatsky. That genius can work for us no longer, but what has been gained through her prodigious efforts and marvellous self-denial will never be lost.

When Jesus died it seemed to the little band of Christians that all was over, that the seed which their loved Master had planted was doomed to die without bringing forth a single flower. But the reverse proved to be the fact. While Jesus lived the disciples leaned upon him, they did no thinking for themselves, they were content to listen to his ever new expositions of truth. After his death, when they were awakened to the value of the truth which he had entrusted to their charge, they began to think for themselves, and there appeared a missionary zeal which would content itself with nothing less than the conversion of the world. Timid Galilean fishermen became all at once bold proclaimers of the truth; men of no education enthused by the truth which had been given them travelled and preached and organized. While Jesus lived, the truths of Christianity were confined to the disciples and the small audiences which Jesus addressed. After his death these truths were promulgated to the world at large, and were listened to by people in various parts of Asia Minor and along the Mediterranean.

Now with the departure of the founder of the Theosophical Society will come a similar experience to the members of that Society. The truths of Theosophy are identical with the truths of Christianity as taught by Jesus, which were the same as had given life and power to the religions before the time of Jesus. These truths will arouse among all members an enthusiasm such as prevailed among the early Christians. No longer able to depend on the chosen instrument of those who know, Theosophists must depend upon themselves, and, devoting more time to study and contemplation, they will make rapid progress, and there will soon be quite a body of men and women able to assume the office of teacher. Even should we have no additions to the truth already received, we shall digest that truth and make it such a part of our lives that, truth-inspired, we shall be able to do a work impossible to perform while we were always in the expectant attitude waiting for something more from our leader.

Judging from what was accomplished by Christianity in the ten years following the death of Jesus, we may expect a prodigious advance in Theosophy and nothing less than the conquest of the intellectual world, nay more, of the whole world, whether intellectual or not. When we see what has already been done, and note what progress the truths of Christianity, the same as the truths of Theosophy, made after the teacher had gone from among his pupils, we may look for a genuine conversion of the world; and what seems to many an injury will prove the greatest of blessings.

REV. W. E. COPELAND, F. T. S.

ARGUMENT FOR REINGARNATION.

It has been suggested to the PATH that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived here before, then the breeding of dogs and horses would show similar great differences as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on ground of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character. The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

CORRESPONDENCE.

The readers of the PATH may be interested and possibly benefitted by knowing something a little more definite about the London center of Theosophic work. It is true that Mr. Judge's letter in the July issue gives a very good picture of the headquarters at Avenue Road, and yet nothing that he has written, or that I shall be able to write, will be found adequate to give the reader the impression that one receives on the ground where H. P. B. spent the last years of her eventful life. This impression involves three ele-

ments. First : the immense power and incomprehensible resources of the teacher. Second : the unbounded loyalty to that teacher and determination to push on her work entertained by those left by her at headquarters. Third : the results already apparent in arresting the public attention and interesting hundreds of intelligent people in the Theosophical Doctrines.

At one time H. P. B. expressed the thought that she might spend her last days, and the closing years of the great cycle, in America, and some of us were looking forward to such a possibility with hope and anticipation. She would have found America to-day a very different place from that of 1874-75. This, however, necessarily depended on circumstances. Not, as some have inferred, and even suggested—"circumstances over which she had no control"—but that she could not ignore or annul, and that she must necessarily always take into account, H. P. B's death was doubtless hastened by the extra tax put upon her vital powers as related to her already diseased body, by the necessity and the opportunity of both special and general work in London. She had predicted great interest in and activity of the T. S. in 1891. She had said the English people are a reserved and lethargic race in occult and spiritual things, but if these ideas were once admitted they would stick and prosper. The interest spread and deepened, and among all the chance comers and the really interested inquirers one after another remained at headquarters till she had nearly a score of well-educated, earnest, and receptive persons, men and women, upon whom she could rely and who relied upon her implicitly. To educate these for the work they were to do, and to answer the increasing demands of the general public and the T. S. at large, made great demands on the physical body, while the ripening of theosophical events all along the line, perhaps even more than she had hoped or expected, hastened the issues. It must be remembered that H. P. B's body was not only physical and mortal, but that it was tinged no less than endowed by ancestral heredity. It was like an imperfect building in which had been placed a powerful engine, which from its immense force and ceaseless activity shook the building to its very foundations. The tabernacle was carefully looked after and continually repaired. Diseases that the best physicians habitually declare incurable were cured, but breaks at other points would occur. Finally, with the special and increasing strain it required greater expenditure of energy to keep the body together and in working order than could be got out of it ; a condition of things which she was known by many hints and signs to have anticipated for many months.

The little group in her immediate presence were carefully instructed and as carefully watched and disciplined. Latent psychic powers were slowly unfolded, but as carefully guarded, and all artificial or hasty development by Hatha Yog in any form clubbed out of sight. They were working

for the whole Society and for humanity, not for self, and trained as one mind under the eye of a master. First, Harmony ; next Solidarity ; and finally, efficient, loyal, intelligent service. H. P. B seemed thus to have prepared her pupils, and when she suddenly passed from outer sight she seemed also to have transfused her very life and spirit into the group. Never in my life have I seen so many persons inspired by one idea, so harmoniously and persistently carrying out that idea. There were no verbal protestations, more than there were tears or lamentations for the dead. Each seemed to have looked in the face of death after having been filled with a new life, and to have been awed into silence and a full realization of the *Great Work* set them to do by the Great Teacher. The circle extended. Others came and went who could only devote a part of their lives to the work, and these seemed to share in the influence and to catch the gentle but persistent flame. All personal considerations seemed to sink into utter insignificance beside this one aim, this all-absorbing motive. All incongruous elements had been fused in an alembic, and a compound had resulted in which the gold of the individual life had replaced the trivialities of the petty personalities. This is the nucleus, the Laya-center, to which the Great Teacher bequeathed her dying breath and her latest instructions. The effect is already manifest throughout England and her sister isles by the greatly increased audiences and the interest everywhere manifest in all Theosophic matters.

What this center is doing for England and the continent, Mr. Judge and the loyal helpers that gather around him are doing for America. No single member of the T. S. so long in the movement had so completely the confidence of H. P. B, had been so instructed by her, or is so well qualified to lead in every department of the work as W. Q. Judge. What the T. S. shall become, and the measure of good it may accomplish in America, depend, first and foremost, on the loyal support that centers on Mr. Judge, and the zeal and harmony with which we co-operate for the Great Work. There can be no divided interest, no conflicting lines, and yet success. This is no more an overweening regard for the personality known as W. Q. Judge than was entertained by loyal workers for the former personality known as H. P. Blavatsky. It is rather based on the fact that for sixteen years Mr. Judge has worked in season and out of season for the good of the T. S. ; putting aside every other consideration, sacrificing every personal interest, he has never a thought or a desire that is not loyal to the Masters and to the T. S.

The work in America, as in England, is bound to prosper. No possible detraction or misrepresentation can put it down or long hold it back, provided the members of the Society work intelligently, harmoniously, and loyally for its success.

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

TEA TABLE TALK.¹

Down into the hustling, crowded streets. Narrow sidewalks, garbage, battered houses ; out-at-elbows, slouching, noisy humanity. Windows gaping widely for air ; heels, or tinzled heads, or bawling, pendent children at every one of them ; Hebrew signs over half the shops and the heated July sky over all ;—this is what I saw in Suffolk st. one afternoon when in company with Mr. H. T. Patterson, the energetic President of League No. 1, I descended into the east-side slums. It may not be known to all readers that the committee appointed at the last Theosophical Convention, in the interests of Practical Work, has since adopted a Constitution and has organized as follows : viz. The Central League of Theosophical Workers is merely a centre of organization, registration, and propaganda, having a President, Vice-President (Miss Katharine Hillard), a Secretary (Mr. H. T. Patterson), and a Treasurer (Mr. E. A. Neresheimer). It has no office but the place where its President may be ; its address is P. O. Box 2659 ; its expenses are only those of printing and correspondence. By the generosity of Mr. E. A. Rambo, Chairman of Convention of '91, and Dr. A. Keightley, this League was enabled to start with an exchequer of \$154, and to send its circulars and Constitution throughout the T. S. It will also have for sale a neat badge, costing 75 cents, by purchase of which persons will be constituted members and registered as such. It is hoped that Leagues for Practical Work will be formed all over the country. Such Leagues will be registered by number at the office of the Central League ; they will be autonomous and choose their own line of work. Individual members-at-large of the T. S. can help either by establishing Leagues with the help of non-theosophists ; by selecting some one person or family to assist in any manner desired, such persons in turn helping those less fortunate than themselves ; also by subscriptions, monthly or otherwise ; *no matter how small the sum*, it will be gladly received. The Central League will assist the working Leagues if its finances shall permit, and all individual work will have mention in the Annual Report. The President will gladly correspond with inquirers. It is desired to keep in touch with other Leagues and with individual members, and to spread a great network of altruistic endeavor, *in the name of Theosophy*, all over the country.

League No. 1, New York, under the direction of Mr. Patterson. has only been established five weeks, and already there is great activity to report, although, owing to the season and the slowness of response among the New York Theosophists, it has but the merest handful of working members. On the day spoken of, some of its results were ascertained and are herein set forth.

As we approached the tall brick building at 178 Suffolk St. a large knot of children were seen, gathered about the door. Saturday is children's day.

¹ The Editor of the PATH has courteously conceded this department to the writer for this month, in the interests of the League of Theosophical Workers.

In an instant we were seen, and Mr. Patterson was mobbed. The children rushed at him, swarmed on him, struggled for a touch of his coat, his hand ; his name rang in welcome from all the little throats ; pale faces brightened ; some of the smaller mites jumped up and down for joy, and all thrust towards us their member's tickets, bearing their number and that of the League. My friend slid through the crowd with the ease and address of an *habitué* ; he posted one childish sentinel at the door, another at the head of the steps to inspect tickets, and we hurried up stairs with the eager crowd at our heels. We found ourselves then in a large high-ceiled loft, 90 feet in length by 25 ft. in width ; there were three large windows, facing north, in the rear, and the same number facing southward, in the front, so that good ventilation was secured. A rope soon divided this room into two parts. At the intersection stood a piano. Behind a railing were games, books, dumb-bells of all sizes in quantity, Indian clubs, skipping ropes, and the like. A boy was chosen as keeper of the entrance bar, and also to give out books, games, and so forth, and a happy and courteous little attendant he made, the children of the League being taught, from the start, altruism from the theosophic standpoint, and that our first privilege is to help those weaker than ourselves. Already they show its results. No doctrines are put forward in the work unless to individuals by specific request, and no questions on religion are asked. Soon the ladies specially in charge for that afternoon arrived, and under their auspices the girls were playing the instructive games of the Industrial Schools, and the walls rang with the song :

“ We're quite a band of merry little girls
Who've lately come to school :
We're going to sing a kitchen song
And learn the kitchen rule.
As we go round and around and around,
As we go round once more :
And this is a girl, a merry little girl
Who is going to wait on the door.”

Then the child in the ring enacted the part of waitress, and a child outside the ring, with a bell, the part of caller and visitor, until the lesson of courteous call, reception, invitation to the parlor, and information of the mistress (another child of the ring) whose message was carried below, was learned pleasurably by every child. Other children played games at a table, learning counting and other facts incidentally, and wound up with a pretty march to music with evident delight. It was only necessary to see them greet the teachers, whom they often meet some distance from the house and always escort to the street trains, to understand what these afternoons are to the children of the poor, who have no space to play in except the thronged streets, who do not know how to amuse themselves off those streets, and from whom bean-bags and the lengthy League skipping-rope—with room to sway it in—elicit shrieks of joy.

Meanwhile the boys, under the care of the President (who takes off his coat to it, an example which those who own coats eagerly follow), are soon

engrossed in dumb-bell exercise, followed by military drill in line and in squads, with interludes of trapeze swinging and other aerial delights. Leaving the deafening din, we find upstairs the League Home for orphaned and homeless working girls, under the care of a bright, staid young Matron, whose heart is in the work. Here such girls may obtain healthy food, a comfortable home, League care, and League amusements of an evening, for \$3 weekly. The floor of the Home is also 90 x 25. The front is used as a sitting room, bright with chintz curtains, cherry stained woodwork, painted furniture, and an enviable corner nook with ample cushions to rest in. Everything is plain but bright and neat. The pictures on the wall, the few knick-nacks, and most of the furniture are donations; for the League, despite rent guaranteed by four or five generous F. T. S. and the work already done by it, is young and poor. There is a long passage-way down the middle of the great floor, on one side of which are cubicles 10 feet by eight; on the other side, at the back; are a kitchen and dining-room, closet, and a place where it is hoped, in the lucky future, to build in a bath, but where now a wash tub is to stand for such use. There is, in all, accommodation for eleven young women besides the housekeeper. The rooms are formed of wooden partitions between 4 and 5 feet high; these curtains can be drawn back so as to give ample ventilation both summer and winter. This home was to open July 13th, (two days after our visit), and two girls had already engaged their cubicles.

The League Work has been divided as follows. *Monday Eve*: Meeting of the Longfellow Literary Club for light gymnastics and games. This is a society of some forty young men, between the ages of 18 and 28. They run it themselves, the officers being elected from their own number, and they have already begun to understand that our object is to teach others to seek out those who need help more than they do. Hence they will soon give an entertainment of a literary character, with tickets at ten cents a head, and devote the proceeds to further League work: lessons in elocution, to help this entertainment, form part of Monday's amusements. The League has associate members who are not F. T. S., and one of these, as well as the President, is enrolled as member of the Longfellow, on the same terms as other members. The club has elected to be a Brotherhood, and when Mr—rose to speak, addressing a member as "Mr. Chairman", calls of "*Order! order!*" were heard, and he was admonished by the Chair that, the club being a Brotherhood, the Chair must be addressed as "Brother Chairman", much to the amusement of the theosophical members.

Tuesday Eve: Longfellow Literary Club. This evening the club has its debates on political, labor, and other questions, affording the League men who are members an opportunity of instructing them in the differences of municipal, State, and general government, the rights and duties of citizenship, legal and economico-political points, and other useful information. A critic is elected for each debate, the office naturally devolving upon those whose advantages fit them for the office, and thus the club is instructed and also kept off the streets at night. It is also the custom of club members to

"drop in" at the League at other times, to assist in preserving order, to help or to look on at what takes place, to patrol the block on stirring evenings when lady visitors are expected; in fine, the Longfellow is the main dependence of the League and looks upon the League as more or less of a home. These young men, when asked what they most desired, replied; "*An English grammar class.*" Is there no collegian, no teacher, no competent man among our New York theosophists, or in the public at large, who will come forward and teach grammar one night in the week? When forty young men have a chief want, and that want is so wholesome as grammar, it should be supplied. The present working staff of League No. 1. is very small and taxed to the utmost. Who speaks first? The spokesman for the Longfellow said to us: "We want to learn anything. I say that for the Longfellow; they learn anything you teach them; they jump at the chance. Cooking bricklaying, *anything*; they take any teachin' you give."

Wednesday evening is devoted to the girls. They are not yet organized into a club. The ladies teach them music, solo and chorus singing, recitations. They read a tale about some given country, point it out on the map, tell about its main points and specialties, question the girls for their ideas of it, and so history and geography are woven in. One girl said of India; "The people there are more religious than we are, and they knew everything before we did. I knew a woman of India. She was awful good."

Thursday evening is also for girls; a younger class. These are being taught to do fancy work, make aprons, children's garments, and so on, for a fair, the proceeds of which will go to some of the very poor of the neighborhood. All around are the sweaters and their slaves, working all day and late into the night every day in the week; they are in front of our windows, over our heads, everywhere in fact.

Friday evening the Longfellow has its debates, which are governed by parliamentary rule, of which Mr. Stabler, an associate member and a Friend, gives them the points. As a lawyer, he is able to teach the boys a great many things of value to them.

Saturday afternoon is for the children, as we have seen. In the evening another club of younger boys will meet for lectures and instruction.

Sundays from 10—12 A. M. and 8 to 10 P.M. are so far devoted to talks on all subjects in simple language with the elders of the neighborhood who come in. These talks are often theosophical, by request. Several persons say that they have always believed Reincarnation or Karma. They wish to form a Branch of the T. S., and this will probably be done later.

In connection with the League are four of the Domestic Libraries already so popular and useful in Boston. These were founded at an expense of \$25 each, by a member of the Governing Board. A case of carefully-selected books, containing nothing unfavorable to any religion, is placed in the family of some respectable mechanic where there are bright children. Two visitors are appointed for each library, and ten children of the neighborhood are enrolled as members, the visitors keeping the keys of the case. Once a week a visitor calls, exchanges the books, questions the children on what they have read, and incidentally teaches them, by games or otherwise. Families become proud of the care of these libraries; the home, cleaned for "library day," soon wears a brighter guise, to which the visitor is able to contribute with tactful suggestion. The elders become interested and join; other families want a library; when all the books are read, one library exchanges with another; the visitors get in touch with the whole neighborhood, and other fields of work reveal themselves. One of the libraries donated to League No. 1 has been transferred to League No. 2 in Brooklyn, and the Central League will found another there. League No. 2 has just formed, and, being as yet without an exchequer, has done some visiting among the poor and will start its libraries about July 15th.

A benevolent lady-physician of New York has offered to League No. 1 a two weeks' trip to the seashore for six girls, all expenses paid. Another lady offers to lecture on good plain cookery, with demonstrations, in the Home kitchen, beginning with bread making, which is much needed. These ladies are not F. T. S. Another member has started a flower mission, which distributes twice weekly at League No. 1.

No other Leagues have as yet enrolled, the word having just been passed through the country. The progress made by League No. 1 with not more than ten workers—almost every woman of whom (the men go without saying) has her own living to earn and through the heated term at that—before the painter has had time to put up over the door the sign LEAGUE OF THEOSOPHICAL WORKERS No. 1, is an earnest of what will, inspired by fraternity, can accomplish, and theosophic principles, silently but effectively working in all deeds, can instil. This League will gladly receive books, games, crockery, bedding, sheets, anything, old or new, in short, at 178 Suffolk St., New York, where visitors will be welcomed. Two newspapers have sent reporters there. The League wants helpers. It wants lectures on hygiene, travels, chemistry; it wants that grammar class; it wants anything anyone has to teach or to give. Above all, it wants *you*, theosophists; wants your presence your example, your fraternal aid; it wants you to give yourselves. Will you bestow some of your experience, knowledge, or taste, whatever it may be, upon hungry minds? Some of you are in summer homes. Will you make room there for a few days for some girl or boy or tired woman? A poor neighbor, living near, "hasn't got no religion", but has hemmed the cubicle bed-sheets for love's sake, "to help them girls as is poorer yet; see?" Give, then, whatever you can, where nothing comes amiss in the holy names of Theosophy and our Elder Brothers, The Masters.

(MRS.) J. CAMPBELL VERPLANCK, F. T. S.,
President Central League Theosophical Workers.

METHODS OF THEOSOPHICAL WORK.

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method

to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit ; nature takes care of results.

A few examples may illustrate. Once in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none ; for our duty is to discover what we ourselves can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F. T. S.

LITERARY NOTES.

INTIMATIONS OF ETERNAL LIFE, by Caroline C. Leighton. A little book of 139 pages, using the discoveries of science as hinting analogically of a future and richer existence, making them demonstrate that the Unseen is the Real, dispelling the conventional gloom of death, and in cheery, trustful spirit resting on Nature and all her processes as sure presages of a better hereafter. If not directly Theosophical, it certainly prepares the way for Theosophy, and its reverent tone and hopeful attitude would grace any Theosophist. (*Lee & Shepard, Boston.*)

THE NEW CALIFORNIAN, a just-born San Francisco monthly, has a most Theosophic coloring. It contains a strong article by Dr. J. A. Anderson, "From Orient to Occident", contrasting the respective tenets of Theosophy and Orthodox Christianity, and a glowing panegyric on H. P. B. by Dr. Allan Griffiths.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 7, has a short article by Miss K. Hillard on "Evolution and the Monad", but is mostly of Dr. Hartmann's "The Kingdom of Light and the Secret of Love". The supposition of Jacob Boehme that an unintelligible jumble of words indicates and constitutes profound spiritual philosophy may be pardoned to an uneducated cobbler, but why should anybody wish to quote such? In the interspersed original matter Dr. Hartmann from time to time expresses a clear and important thought, and the following is most earnestly commended to the calm meditation of several Theosophical writers and to all Theosophists:—"Being the cause of all consciousness in the world, it cannot be an unconscious force; being the source of all wisdom, it must be Divine Wisdom itself; for the low cannot generate the high, ignorance cannot manifest itself as knowledge, death cannot produce life." [A. F.]

RUDYARD KIPLING, the famous young novelist, has in the *N. Y. Sunday World* a story turning upon reminiscence of past incarnations. Another "sign of the times"!

MRS. ANNIE BESANT published in '85 a little book, *Legends and Tales*, 7 of the former and 2 of the latter: Ganga, the River Maid; The Stealing of Persephone; The First Roses; The Drowning of the World; A Curious Adventure; Drawn from the Waters; The Wandering Jew; Hypatia, the Girl Teacher; Giordano Bruno. They are intended for the young, treat all mythologies alike, and show the horror of religious bigotry and persecution. "The Wandering Jew" is told with exquisite tenderness and pathos, and is the gem of the collection, though the attributing of anger and cursing to Jesus for a peccadillo is unfortunate, even worse. Surely this paragraph might be amended. "Giordano Bruno" is very strong, and has special interest because of recent events in Rome. (*London Freethought Publishing Co.; one shilling.*)

JUNE THEOSOPHIST is not the most interesting number yet issued, but for those who with reverence and faith read the Sacred Books of the Orient a boundless store of marvels lies in the "Yoga-Tatwa Upanishad". It seems that the grandfather Brahma having very respectfully saluted the Supreme Purusha Vishnu, the latter responded by expounding at much length the means of destroying sins and acquiring powers. It is mainly done through the nose, though the hee's and the tongue participate at

certain stages. Assafoetida must be sternly renounced, as also vegetables. Brilliancy of complexion and great personal beauty result, and, somewhat later on, the ability to transport oneself to vast distances in a moment, to levitate, to take any form, and even to transmute iron into gold by smearing it with one's excretions. By steadily practising standing on the head, wrinkles and gray hair will disappear within 3 months. The last sounds wonderfully like "You are old, Father William" in *Alice's Adventures in Wonderland*, and close examination shows the substantial identity of the two treatises. Western scholarship once more approaches Eastern, and again is illustrated the essential oneness of the two hemispheres. [A. F.]

THE PACIFIC MAGAZINE has now a permanent department devoted to Theosophy and under the charge of the Branches at Tacoma and Seattle, W. T. The first article is a spirited defense of H. P. B., stating once for all her integrity and greatness, and that nothing more on that topic is needed or will be given. "Soul energy" by Mrs. Anna L. Blodgett follows. Thus again is Theosophy capturing the press.

THE JUNE REVIEW OF REVIEWS noticed in July PATH was the *London* edition, not the American reprint which was sadly mutilated.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 8, has three papers. Mr. G. R. S. Mead's "Eastern Psychology the Missing Link between Religion and Science" is delightful. It is clear and healthy and judicious and edifying, and has that quality of composition which makes a reader think how very nice the author must be. But even greater is its merit of winning back, through its fairness and temperateness, those who would fain learn from the East but are repelled by the extravagant deference sometimes given to every word or notion coming from India. Extremists will arise in any movement, and as far back as '86 Mr. Sinnett, after his long residence in India and large knowledge of Theosophists, felt obliged to say, "Theosophic students in Europe and America should be on their guard against supposing that everything which emanates from an Indian source must on that account be true occult philosophy." Mr. Mead holds to the same rational discrimination, and such papers will greatly aid to save Oriental likings from discredit. By all means let him give us more such. "The Astral Plane in the Physical Plane" is both interesting and good,—a little jerky and disconnected in places, and once or twice somewhat obscure, but on the whole a worthy paper. "Lonely Musings" represents soul-development as rather more agonizing than one is quite prepared to suppose, the "tortures" and "torments" sounding more like Tertullian's description of the damned than the Theosophic description of aspirants. Probably it was written by an ex-Calvinist. [A. F.]

MIRROR OF THE MOVEMENT.

A MEMORIAL SERVICE in honor of H. P. B., held in Santa Ana, Calif, shows how active Theosophists are spreading her name and teachings. There are but 3 avowed Theosophists in Orange Co., but they secured a hall, gave copious public notice, and sent for Bro. Fernand of Los Angeles. Mrs. Foss of Malden T. S. read Chap. II. of the *Bhagavad Gita*, Mr. Abbott Clark of San Diego described H. P. B.'s life and work, Mr. Fernand

expounded Theosophy, and Mrs. Foss closed with "After Death in Arabia". Mrs. Sophronia A. Smith presided, and the hall was crowded. Bro. Clark followed up the good work by a Theosophical lecture the following Sunday.

A **VEGETARIAN HERMITAGE** has been established in Buxton, Washington Co., Oregon, 30 miles west of Portland, under the auspices of Bro. Galvani of Narada T. S., 2 other F. T. S., and 2 outsiders. The property is Bro. G.'s homestead, has 160 acres of well-watered ground, 20 already cleared, and several buildings already erected, the land being 600 feet above the ocean. It is not purposed to make money, but merely to raise such vegetables, fruit, and grain as are needed for food and support, and, when practicable, to receive orphans from 5 to 8 years old, educate and train them Theosophically and otherwise. A printing press and a paper to disseminate Theosophic and vegetarian ideas are an important part of the plan, as also a Branch T. S. when numbers warrant it. None of the participants have money, but they start free of debt. They will welcome others ready to join in the work with like spirit, and will be specially grateful for any Theosophical books as the nucleus of a Library, *Isis*, the *Key*, and the *Secret Doctrine* being those most needed. These or others can be mailed to above address.

THE "H. P. B." T. S. has received its Charter and is the 54th Branch on the American roll. It starts with 6 members, and is located in Harlem, the upper section of New York City. The new Branch is the result of meetings undertaken by two active members-at-large and sustained by help from the Aryan T. S. The President is Miss Mary E. Swasey, and the Secretary Mrs. Clara L. Davis, 142 W. 125th St.

SPRINGFIELD T. S., Springfield, Mass., received its Charter July 10th. It has 7 Charter-members, and is our 55th Branch.

ST. PAUL T. S., St. Paul, Minn., was chartered July 21st. It has 8 Charter members, and is the 56th Branch on the roll. The President is Mr. Harlan P. Pettigrew, and the Secretary Mr. C. H. Buedefeldt, 249 Selby Ave.

THE DEFENSE OF H. P. B. signed by the staff in Avenue Road and sent out with appended request that the recipient secure its appearance in a newspaper, has been placed in a large number of journals by American F. T. S., thereby greatly aiding to correct public opinion.

BRO. ABBOTT CLARK of Upasana T. S. has been holding a Theosophical meeting on Sunday afternoons in Santa Ana, Calif, and the *Daily Press* of June 26th gives two columns and a half to a report of the preceding one. With great sagacity he has called in the help of music, and these meetings are enriched with solos from a skilled vocalist, thus increasing both the interest and the attendance. Week by week Bro. Clark is expounding Theosophy to growing audiences. Now if such a work is practicable in a small town, why not in other small towns, why not in every great city? Blessed are the pioneers—and blessed also shall be they who follow!

THE EXECUTIVE COMMITTEE has given unanimous consent to the holding of the 3d *Ad Interim* Convention of the Pacific Coast Branches, in or about September next.

The PATH has on sale cabinet photos of Madame Blavatsky (3 kinds) and of Mrs. Annie Besant (2 kinds) at 50 cts. each; also a limited supply of Col. Olcott's *People from the Other World* at \$2.50.

FOREIGN.

THE SYLLABUS OF DISCUSSIONS for July, August, and September in the Blavatsky Lodge is as follows, a month being given to each of the Three Objects of the T. S.; July 2, *Brotherhood*, Annie Besant; July 9, *Reincarnation in its relation to Universal Brotherhood*, Wm. Q. Judge; July 16, *Karma in its relation to Universal Brotherhood*, H. S. Olcott; July 23, *Ethics*, Herbert Burrows; July 30, *The Great Renunciation*, G. R. S. Mead; Aug. 6, *Ex Oriente Lux*, H. S. Olcott; Aug. 13, *The Trans-Himalayan School of Adepts*, A. Keightley; Aug. 20, *The Religious Systems of the Orient*, E. T. Sturdy; Aug. 27, *The East and the West; the Future of the Theosophical Society*, Annie Besant; Sept. 3, *Theosophy and Occultism*, G. R. S. Mead; Sept. 10, *The Seven Principles in Man*, Wm. Kingsland; Sept. 17, *States of Consciousness; Dreams, &c.* W. R. Old; Sept. 24, *Psychic and Noetic Action; Magic Black and White*, Annie Besant. The names are of the openers of the discussions.

ON THURSDAY, JUNE 25TH, at a crowded meeting of the Blavatsky Lodge, Mrs. Besant spoke on "The Sacrificial Victim", arguing that the origin of sacrificial victims in religions is the doctrine of the divine Ego daily sacrificing in order to gain through experience emancipation and to raise up the rest of the Universe. Bros. Mead and Judge also spoke, the former showing the ethical bearing of the subject, and the latter how the Egos of this Manvantara are those of prior periods of evolution. Many questions were asked, and one inquirer requested the distinction between the Spencerian philosophy and Theosophy. Each meeting shows new inquirers coming forward.

MRS. ANNIE BESANT has formally given notice in the press that she retires as a candidate for the London School Board in consequence of absorption in Theosophical work, and the *Star* says that all will regret her retirement. Her office will expire in November.

MOST PROFOUND GRATIFICATION has been felt at the complete restoration to health of the revered President Founder of the T. S., Col. Henry S. Olcott. He avows himself strong and well as ever, has grown stouter, and, though his hair and beard have become quite white, claims to have 20 years of work in him yet. He purposes returning to India as soon as the already-arranged trip is over.

EXECUTIVE ORDERS.

Theosophical Society: President's Office.
London, July 7, 1891.

I.

The death of H. P. Blavatsky necessitates certain changes, among which are the following:

1. The office of Corresponding Secretary remains vacant, until some

conversations ensue. The reference library has been enriched by the addition of H. P. B.'s books, which it was her special wish should be added to the library. The large conservatory adjoining the library has been fitted up as a smoking-room and is found very useful.

The *Key to Theosophy* Class held on Monday evenings is proving a great success, and is especially useful for beginners.

In my next letter I hope to give you some details of the Convention, but want of time forces me to conclude the present.

London, July 4th.

S. V. E.

CONVENTION OF BRITISH AND EUROPEAN SECTIONS.

Convention called to order on July 9 at the Hall of the Blavatsky Lodge at 10 A. M. by Col. H. S. Olcott, President T. S. Hall full of delegates and visiting theosophists. Delegates were present from all parts of Europe. Senor Xifre from Madrid, Herr Eckstein from Vienna, Mme. Scholander and Mr. S. Alrutz of Stockholm, Mrs. Peterson from Paris, M. Parmelin from Paris, delegate; three delegates came from Dublin; Bertram Keightley represented Indian Section, Mr. Brodie Innes from Edinburgh. Several Americans were also at hand, in addition to Mr. Wm. Q. Judge the Vice-President. H. S. O. received address of welcome from Mrs. Besant on behalf of European Theosophists. H. S. O. replied in a short address, generally sketching his trip and giving his feelings of sadness and of loyalty, etc., etc.

First business of Con. was resolution in honor of H. P. B. by Cts. Wachtmeister. Second resolution was to institute an "H. P. B. Memorial fund" for all to take part in and to be managed by President and all Gen. Secy's as a Committee, etc.; the fund to be used in such publishing of books, etc., as would carry out the object H. P. B. had in view to unite the East and the West. Third resolution was about a casket to receive the ashes of H. P. B. At this point H. S. Olcott rose and read a short address in which he first claimed the ashes on behalf of India, saying H. P. B. had written that she wanted her ashes to be buried in Indian soil, but that as H. P. B.'s theosophical career could be divided into three parts, N. Y.—the cradle, Adyar—the Altar, and London—the tomb, he would ask that the ashes be divided into 3 parts to be kept at N. Y., London, and Adyar, but with the condition that, if N. Y. or London Hdqrs should fail, those ashes were to go entirely to India. This address was adopted by the Convention in full as a resolution. Swedish delegates then made an offer of a copper embossed casket made by a celebrated bronze worker of Sweden, Herr Bengsston, for the ashes in London. This was accepted unanimously. Col. Olcott said he intended to have constructed at Adyar a suitable receptacle tomb, mausoleum, or dagoba for the ashes.

The Gen. Sec's of Europe and British Sections then read their reports, which were received, and letters from Indian and American Section. Luncheon was set in a tent in the garden of No. 17. After lunch the new Constitution was taken up, and first the two Sections, British and Europe, unanimously resolved to combine into one. Then the new Constitution for the European Section was adopted, almost exactly on the lines of the American Section. At 4:30 the Delegates were photographed in a group in the garden before dinner. The meeting in the evening of the Blavatsky

Lodge was held as a part of the Convention, and was crowded. Mr. Sinnett and others not often seen there were present. The discussion was opened by Bro. Judge on Re-incarnation in its relation to Universal Brotherhood, and was followed by Mr. Sinnett, then by Mr. Brodie Inness, then by Mr. Kingsland, and by Mrs. Besant who summed up. Great interest was manifested.

SECOND DAY, JULY 10TH.

Called to order by President at 10:30. Well attended. The first matter taken up was the American methods of Branch work. *Forum*, etc., discussed and recorded as advisable for imitation. Convention decided that the European Sec. Ex. Com. correspond with American Sec. with a view to secure co-operation in Oriental Department between American, European, and Indian Sections.

Officers elected for ensuing year are, G. R. S. Mead, Gen. Sec'y; W. R. Old, Librarian; E. T. Sturdy, Treas.; and Ex. Com. was also elected.

AFTERNOON, SECOND DAY, 10TH.

Papers were read by Swedish, Spanish, and German Delegates, and translated by Mead and Keightley. Other papers were read. Bro. Judge had the chair for afternoon. The fund for the H. P. B. memorial was started. The president (H. S. O.) delivered a long address, saying that the work of T. S. must and would go on; that he knew the Masters existed and helped the T. S.; and that he was glad indeed to have presided at this Convention. He then presented an appeal for Woman's Educ. Soc'y of Ceylon and asked for subscriptions. He congratulated the Convention on its success, and in concluding he declared that he abandoned entirely his intention to retire from the Presidency, and that he should go on working with renewed hope for the Society which he loved better than life, to the end of his days. The Convention then adjourned *sine die*, so that all could attend the public meeting at Portman Rooms in the evening.

PUBLIC MEETING, JULY 10TH.

The Portman Rooms, Baker Street, are very large, well lighted, and decorated. These were secured for a public meeting which convened at 8 p. m. The Hall was crowded, about 1100 people being present. Col. Olcott presided. The platform was occupied by the delegates. The speakers were Col. Olcott, A. P. Sinnett, H. Burrows, Bertram Keightley, William Q. Judge, and Annie Besant. Col. O. spoke in general of the movement, giving a glowing tribute to H. P. B. Mr. Sinnett spoke of the initiation and the possible great future of humanity. Mr. Burrows showed that only theosophy could explain the puzzles of science. Mr. Keightley explained reincarnation, followed by Mr. Judge upon Karma as the law of perfect justice, and Mrs. Besant closed by welding all the speeches together. The audience listened with breathless interest to the close at 10.15, and then lingered to talk over what had been said.

The European Section now begins its career as including the British Section with a good working Constitution and perfect harmony throughout its borders. Col. Olcott said that now he had no fear about death, but could feel that the Society would go on, no matter what happened to individuals.

On the evening of July 8th an informal meeting had been held in the B. L. Hall, at which Col. Olcott gave a long account of his meeting and acquaintance with H. P. B., giving details of many phenomena. This meeting was of the greatest interest. Mr. Judge gave his view of H. P. B. as guide and friend.

MEMORIAL RESOLUTIONS.

Resolved :

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books, and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the committee of management of this Fund.

4. That for the collection of the fund the Presidents of Lodges or Branches in each Section of the Society be a committee to collect and forward to the General Secretary of their respective Section.

It is the purpose of the General Secretary, after his return, to consult with the Executive Committee and form a plan for coöperation in the work of the Oriental Department by the 3 Sections of India, Europe, and America, the 5000 books and MSS. at Adyar to be utilized, and *replicæ* of publications to be made by matrices.

NOTICES.

I.

Branch Paper No. 18, "Intuition" by a member of the Aryan T. S., and "Intuition Problems" by a member-at-large, both read before the Aryan, was mailed to the Secretaries the second week in July. *Forum* No. 25 and O. D. Paper No. 5 were issued the third week in July. Branch Paper No. 19, "Mystical California", read by Mr. John M. Pryse before the Brooklyn and the Aryan Branches, was sent to the Secretaries on July 21st.

II.

The League badge in silver, a six-pointed star containing the "Svas-tika" and surrounded by the letters "L. T. W." may be had from the Central League office by members for 75 cts.

Reflect upon the Sun and remember that the self is the sun in man
—*Palm Leaf.*

OM.

Æ U Ω

Sacrifice, gifts, penance, study, observances, and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge.—*Anugita*.

THE PATH.

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

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

THE ALLEGORY OF THE CUP.

When Rabelais' hero, Pantagruel, has completed the long and toilsome voyage of discovery that he makes for the benefit of his friend Panurge, the two arrive at last at the shrine of the Divine Bottle, to which they are guided by the illustrious Lantern, emblem of the light of Truth. The whole description of their progress through the underground region in which the temple they seek is built, is full of the symbolism of initiation, through whose manifold tests the travellers are obliged to pass. The mystical seven planets, with their appropriate jewels and metals, are represented here, and the twelve signs of the zodiac, with other astronomical figures, are painted upon the dome over the fountain, which is itself shaped like a heptagon within a perfect circle. From this temple the neophyte, specially arrayed for the ceremony, is conducted to the inner shrine, a round chapel built of transparent stone of richest workmanship. Within it is another seven-angled fountain, in the midst of which stands the Divine

Bottle, a pure, oval crystal. The hymn of invocation having been sung, the oracle pronounces the one word "DRINK!"

And the priestess dismisses the seekers with these words: "Here below, in these circumcentral regions, we establish as the sovereign good, not to take and receive, but to impart and give; and we reckon ourselves happy, not in taking much of others' goods, but in imparting and giving of our own to our fellows. Go, friends, in the protection of that intellectual sphere of which the centre is everywhere and the circumference nowhere, that we call God. All philosophers and ancient sages, the more surely and pleasantly to accomplish the road of divine knowledge and the pursuit of wisdom, have esteemed two things necessary—the guidance of God and the love of mankind. Now go, in the name of God, and may He be your guide!"

It is easy to see the identity of this Divine Bottle with the sacred cup or consecrated drink of all nations. The Greek and Roman gods drank from the cup of Hebe or Ganymede (two personifications of the same idea), and the priestesses of their oracles also drank deep draughts of the sacred beverage before they prophesied, as in India the Soma juice still inspires the Brahmin at the altar. In the second Book of Esdras, ch. XIV, Esdras is commanded by a vision to re-write the burnt books of the law, and to prepare him for the task he is told by the Voice, "Open thy mouth, and drink that I give thee to drink." "Then opened I my mouth," says Esdras, "and behold, he reached me a full cup, which was full as it were with water, but the color of it was like fire. And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

In the 2nd volume of *Isis*, p. 560, we are told that in the sacred rites of Bacchus (from which the ceremony of the Eucharist was derived) the hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate, who partook of both in token that the spirit was to quicken matter, that is, that the divine *Wisdom* was to be revealed to him. And in a note to p. 228, Vol. I, of the *Secret Doctrine*, we read that "Soma is with the Hindus the father, albeit illegitimate, of Buddha Wisdom," that is, that occult knowledge comes from a thorough understanding of lunar mysteries, or, taking Soma as the sacred beverage, that wisdom, "albeit illegitimate," follows the drinking of it.

With the ceremony of the Eucharist and its sacred vessels is closely connected the symbolism of the Holy Graal, the principal *motif* in the legends of King Arthur.

The stories of the Holy Graal are all to be traced back to the legend of St. Joseph of Arimathea, who was said to have brought to Britain from the Holy Land the sacred vessel of the Last Supper. In the French prose

romance of the *Saint Graal*, it is said that St. Joseph, having obtained leave from Pilate to take down the body of Jesus from the cross, first went to that upper room where the Last Supper was held, and found there the shallow bowl from which Christ was said to have eaten the paschal lamb with his disciples. And into this cup, as the body was lowered from the cross, fell many drops of blood from the still open wounds. "According to Catholic theology, where the body or the blood of Christ is," (points out Mr. Thomas Arnold), "there, by virtue of the hypostatic union, are His soul and His divinity." The Graal therefore becomes a divine marvel and mystery, a worker of miracles and wonders. By the Graal, St. Joseph's life was sustained in prison for forty-two years without food, and from it he imbibed also the food of spiritual wisdom. Wherever we find the symbol of the bowl, the bottle, or the cup, the idea is expressed or implied of divine wisdom as its contents. So in Hermes Trismegistus, as translated into French by Ménaro, we read: "God did not create all men with Intuition, because he wished to establish it in the midst of the souls of men as a prize to strive for. He filled a great bowl with it, and sent it by a messenger, ordering him to cry to the hearts of men: 'Baptise ye, ye who can, in this bowl; ye who believe that you will return to Him who has sent it, ye who know wherefore you are born!' And those who answered the call, and were baptised in this Intuition, these possess the *Gnosis*, and have become the initiated of the Spirit, the perfect men. Those who did not understand the call possess reason but not Intuition, and know not wherefore and by whom they were formed. Composed alone of passions and desires, they do not admire that which is worthy to be contemplated, but give themselves up to the pleasures and appetites of the body, and believe that this is the end of man. But those who have received the gift of God, judging by their works, O Tat, are immortal, and no longer mortal. They embrace, by intuition, all that is in the earth and in the heavens, and all that there may be above the heavens. Disdaining all things corporeal and incorporeal, they aspire towards the One and the Only. This is the wisdom of the Spirit, to contemplate Divine things, and to know God. This is the blessing of the Divine Bowl."

Sometimes the symbol of the *cup* is transmuted into that of the *well* or the *fountain*. In a note to p. 551 of *Isis Unveiled*, V. II, H. P. B. says: "The 'well,' in the kabalistic sense, is the mysterious emblem of the Secret Doctrine." "If any man thirst, let him come unto me and drink," says Jesus (John vii, 38), and therefore Moses, the adept, is represented sitting by a *well*, to which the *seven* daughters of the Priest of Midian come for water. And in the story of the woman of Samaria Jesus sat by a well, and used it as the symbol of spiritual wisdom. "Whosoever drinketh of this water shall thirst again," said Jesus, "but whosoever drinketh of the water

that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John iv, 13-14.)

As the fountain of Moses had seven priestesses, the fountain of Rabelais seven angles, so the mystic fountain of Boccaccio (in the *Amelo*) is surrounded by seven nymphs, for "Wisdom has rested her house upon *seven* pillars." Prov. ix, 1.

When we come down from the symbolism of the Middle Ages to that of modern times, we find the story of the Holy Graal most beautifully re-told by Tennyson. If he has omitted the incident of the drops of blood that fell from the figure upon the cross into the Cup, he has restored another point in the old legends of King Arthur quite as significant, the story of the "Siege perilous" of Merlin, that magic chair that always stood vacant, for Merlin had declared that therein

"No man could sit but he should lose himself."

But Sir Galahad, the maiden knight, burning with desire to find the Holy Graal, caught the true meaning of the oracle, and crying "If I lose myself, I save myself!", sat down in Merlin's chair.

"And all at once, as there we sat, we heard
A cracking and a riving of the roofs,
And rending, and a blast, and overhead
Thunder, and in the thunder was a cry.
And in the blast there smote along the hall
A beam of light seven times more clear than day :
And down the long beam stole the Holy Graal
All over covered with a luminous cloud,
And none might see who bare it, and it past.
But every knight beheld his fellow's face
As in a glory,"

and then it was that all the knights present swore a vow to ride for a year and a day in search of the Holy Graal, because they had seen not itself, but only the cloud that covered it. But Sir Galahad, having "lost himself, to save himself", had seen the Holy Graal descend upon the shrine, and move before him like a blood-red star, to guide his steps. Sir Percival comes up with him as he is nearing the end of his quest, and Sir Galahad bids his friend come with him to watch his departure to the spiritual city. And Sir Percival went, and saw, stretching out across a great morass, an ancient way

"Where, link'd with many a bridge,
A thousand piers ran into the great Sea.
And Galahad fled along them bridge by bridge.
And every bridge as quickly as he crost

Sprang into fire and vanish'd, tho' I yearned
 To follow ; and thrice above him all the heavens
 Opened and blazed with thunder such as seemed
 Shoutings of all the sons of God : and first
 At once I saw him far on the great Sea,
 In silver-shining armor starry-clear ;
 And o'er his head the holy vessel hung
 Clothed in white samite or a luminous cloud.
 And with exceeding swiftness ran the boat,
 If boat it were—I saw not whence it came.
 And then the heavens opened and blazed again
 Roaring, I saw him like a silver star—
 And had he set the sail, or had the boat
 Become a living creature clad with wings?
 And o'er his head the Holy Vessel hung
 Redder than any rose, a joy to me,
 For now I knew the veil had been withdrawn.
 Then in a moment when they blazed again
 Opening, I saw the least of little stars
 Down on the waste, and straight beyond the star
 I saw the spiritual city and all her spires
 And gateways, in a glory like one pearl—
 No larger, tho' the goal of all the saints—
 Strike from the sea : and from the star there shot
 A rose-red sparkle to the city, and there
 Dwelt, and I knew it was the Holy Graal,
 Which never eyes on earth again shall see."

In *Lucifer*, for Oct., 1888, Mr. Ashton Ellis had a fine article on the *Parsifal* of Wagner, whose hero is identical with Tennyson's Sir Percival. Speaking of the Holy Graal, Mr. Ellis says : "Is not this the Divine Wisdom of the ages, the *Theosophia* which has been ever jealously guarded by bands of brothers, and to which, in the words of the drama, there leads no path, nor can any one find it unless it guide his footsteps?" (as Sir Galahad was guided.) . . . "Sought by no earthly paths, found by no course of learned study, set in a spot whence Time and Space have fled away, this is the eternal well of changeless truth." And as Mr. Ellis points out, "when the spirit of Love and divine Compassion has conquered the world, then the command shall be 'Unveil the Graal, open the shrine!'"

And so we come back to the teachings of that great, but grossly-misinterpreted soul, Rabelais, to find that his priestess also declares that the

two things necessary to the pursuit of Divine Wisdom are the guidance of God and the love of man. The oracle of the Divine Bottle has but one word to say to the listening soul,—“Drink!”; but is not this one word equivalent to the saying of Jesus, “If any man thirst, let him come unto me and drink”? Both oracles imply the same thing, an effort on the part of the applicant. The water of Wisdom is to be had for the asking; but that “asking” is not a mere formula; it is labor as well as prayer. “To reach Nirvana one must reach self knowledge,” says the *Voice of the Silence*, “and self-knowledge is the child of loving deeds.” Before a man can become a vessel of honor fit for the Master’s use, he must have purified himself from all sin, and then the Divine Wisdom will fill his soul.

In studying the words of the seers upon the subject of Intuition, or Spiritual Wisdom, we must remember that the spirit has to do with things of the spirit, not with the concerns of every-day life. When Rabelais’ hero first set out in search of the oracle, the question upon his lips related only to the advisability of marriage, but to such queries the oracle gave no response. When Laurence Oliphant felt that “intuition” bade him follow another man as a god, he mistook the nature of intuition, which is not active upon this plane and could take no cognisance of individuals. That is the property of *instinct*, and is but an extension of that faculty of the animal soul that we see developed to such an extent in the likes and dislikes of dogs, for instance. Give to Cæsar the things which are Cæsar’s; do not expect the Divine Spirit to do your fortune-telling, or to direct your daily comings and goings.

There is another source of confusion, sometimes, in the fact that wisdom, or intuition, is spoken of in both an active and a passive sense, as a process and as the result of that process. So we may think of intuition as the clear light that shines in upon the soul and enables us to see truth, or we may think of it as the sense of vision by which we apprehend that truth. In the teachings of theosophy we speak of *Buddhi* as a passive principle, the vehicle of Atma, or as an active principle whose vehicle is Manas. All depends upon the point of view; upon whether we begin at the top or at the bottom of the scale. But though, in thinking of the prism, we may think of the yellow as following the green or preceding the orange, we cannot place it between the violet and the red. Instinct may guide the reason, but intuition enlightens the soul. For intuition is one with that Wisdom which is “privy to the mysteries of the Knowledge of God,” and “in all ages entering into holy souls, she maketh them friends of God and prophets.”

KATHARINE HILLARD.

ONE OF MANY.

"I wish to become an Adept," said Mr. Wilkinson Blynn as he seated himself in the law office of the President of the Occidental T. S., Mr. Henry Peters.

"At once?", asked Mr. Peters.

"As soon as the rules permit," replied Mr. Blynn.

"It is a matter rather of fitness than of rules, I should suppose," said Mr. Peters. "But what has led you to desire it?"

"I am quite sure that I could serve humanity more efficiently as an Adept, and I do not wish to waste any time. Besides, the books say that many persons are quietly receiving the training, and why should not I?" Pressed with further questions, Mr. Blynn avowed certain experiences which seemed to point to fitness for the Occult. He had heard strange sounds during the watches of the night, a curious blue light seemed at times to burn behind his eyes, and he perceived a diminution of interest in business and in the pursuits habitual for many years. Moreover, he was conscious of a deep-seated desire to go about in his astral body.

Mr. Peters gazed for a moment at the visitor. He was short and stout, with a somewhat weak forehead and mouth, but not without a complacent expression indicative of self-satisfaction. He was certainly not the type of Mahatmic grace, nor did the thought of him on astral excursions conduce to sobriety. But Mr. Peters comported himself with much decorum. He briefly sketched the training understood to be preliminary to Adeptship, stated the motives and work of the Tibetan Brotherhood, and hinted at the many incarnations prior to initiation. "You are a member of the Theosophical Society, I presume, Mr. Blynn?"

"No, sir, I am not. I do not consider it necessary. A man can become an Adept without putting F. T. S. after his name. I serve humanity better otherwise than by paying a dollar a year to a Society. Besides, I understand that Madame Blavatsky smoked."

"Very possibly", rejoined Mr. Peters. "I have even heard that she ate. But what steps did you purpose taking in respect to Adeptship?"

"That is in part what I have come for," Mr. Blynn replied. "I suppose I should first join the Esoteric Section, and then advance as an Accepted Chela. The way seems quite plain."

"But you can hardly be a member of a Section without first becoming a member of the body of which that may be a Section. And, indeed, I do not see how you can expect the guidance of Masters if you hold aloof from the Society They cherish. If we want Their help we must give Them ours, I should say."

"Just like the Church!", exclaimed Mr. Blynn. "If you don't come in and pay your dollar, you can't have any spiritual enlightenment." And warming with his theme, Mr. Blynn explained how independent was internal development of material props, and that he had not in vain read *The Light of Egypt* and *The Occult World*. "Then you won't introduce me to a Mahatma unless I join your Society?", he asked at his close.

Mr. Peters gasped. "I have no acquaintance with a Mahatma, and no power to introduce anybody", he at last said.

"Then, Sir, you don't amount to *much*," sternly rejoined Mr. Blynn. "Better read your own books and exercise Universal Brotherhood. I wish you good morning, Mr.—ah—President!", and after that subtle sarcasm he closed the door with an asperity which would have seemed like a slam in anybody not an incipient Adept.

As Mr. Blynn went his way he was conscious of a mixture of feelings. It was something to have exposed and rebuked a hollow pretense like the Occidental T. S. and its Chief, and so far elation was proper. But otherwise the visit was less successful. No appointment had been made to present him to a Thibetan Brother, and he had not even been taken into the Esoteric Section. As for joining the T. S., not he! Never would he countenance a system of fees and dues in an organization for spiritual culture, nor would he part with his own cash for any such. The water of life was without money and without price. As for Masters, he was in no way bound to follow Their policy or obey Their orders. No vows of obedience could be exacted until Initiation, and as Initiation conferred "powers", he would find in those "powers" ample safeguard against oppression. Meantime he should seek development of the Occult germs within him, and serve humanity in such wise as opportunity—here he gave an angry flip with his cane at an obtrusive newsboy, and heard with satisfaction a responsive wail.

The day was warm and his home was distant. After some hesitation over the outlay he found refreshment in two glasses of beer, and then repose in a car. As he unwillingly paid his fare, the thought of astral travel recurred, and then the memory of that blatherskite Peters who had sought to obstruct his Occult career. "Won't I blast him when I am initiated and know how!", said the candidate to himself. But this, he had been told, was incarnations off. Surely there must be some way to expedite progress and to release him from the various encumbrances of fat, ignorance, and impotence.

As the car crept slowly along, Mr. Blynn felt additional surgings of what he considered his "higher being". He was abundantly well off, but was tired of business, there was a good deal of monotony in the matters of food and routine life, and planes of loftier consciousness allured him.

Certainly Adeptship was the solution of his discontent. But for that damned Peters he might be now on the way to it.

It was just at that moment that an idea sprang into his brain. Its suddenness and completeness were so emphatic that there could be no doubt of its origin ; it was a gift vouchsafed from an unseen Mahatma, one of the Brotherhood doubtless ready to welcome him. As he recalled what he had read of clairvoyance, astral journeys, and hypnotic experiments, Mr. Blynn discerned the whole process of Adept training. It was simply self-hypnotization. This explained, moreover, why Theosophical books insisted on illumination from within, and on the futility of seeking it from without. How simple was the whole matter when thus regarded. Paralyze the outer senses and leave the inner free ! Dissolve away the physical encasement, so to speak, and the Ego was emancipated from its bonds. And the means were no less facile. A coin, a bright spot, a little globe a few inches from the eyes, and soon the rebellious flesh would be subdued, the astral being liberated, and the ærial voyage begun. Peters be hanged !

The few preparations were readily made. Mr. Blynn fortified himself with an ample repast from which pork chops and sherry were not absent, cemented a gold dollar to the end of a stick, and adjusted it and his easy chair to a fitting distance. Then gazing intently at the shining disk, the proper degree of strabismus secured, he lay easily back in his chair and awaited the coming emancipation. There was some discomfort in the strain on the eyes, and he had to resist an impulse to wink, but he knew that the path to Adeptship is not only over roses. Gradually as his head began to swim and nervous twitches to multiply through his brain, he felt more and more the incipience of Occult process. Queer lights flashed before him ; dull sounds, mighty in significance, if as yet uninterpretable, rolled through his ears ; time and space seemed gradually to vanish ; the whole import and secret of being was on the point of disclosure. Then came a gliding away from existence, a suspension of consciousness when he neither knew nor felt. But not for long. Suddenly he rose into the translucent air of perennial gladness, he soared through regions of light indescribable, visions glorious and thrilling passed before his enraptured gaze, he saw bands of the Brotherhood in mystic converse, he joined them, he communed with them, he was one of them ! Into that transcendent experience no thought of Peters intruded. He was free, free from his earthly tedium, every aspiration met, every hope fulfilled.

But alas ! it is not given to mortals long to partake of unearthly bliss. In the midst of this supernal scene came a cry, a harsh and loud ejaculation, a start, a splutter, a rude recall to earth. "Heavens, Blynn, what is the meaning of this ?", had exclaimed the coarse Maginnis, a frequent visitor, suddenly entering the room of the sleeper and finding him snoring before a

gold dollar on a stick. "Are you crazy, man?", and Maginnis shook him till the sherry and the hypnotism and the beer had subsided. No, Mr. Blynn was at last able to explain, he was not crazy, but he had dozed off while thinking out a problem which had perplexed him.

"I never suspected you of being an adept at problems," said Maginnis.

"I don't know that I shall ever be an Adept at all," replied Mr. Blynn as he pocketed his dollar.

ALEXANDER FULLERTON.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 192 to p. 200, Vol. I.)

By W. Q. J.

THE ASTRAL LIGHT is not in its nature truth revealing or "good". *Note 2, p. 197.* "It stands in the same relation to Akâsa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

THE FALL INTO GENERATION is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man. * * It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyana Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious, being—Man." (192-193) So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot,

however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyān Chohans, once more struggle upward. Such is the immense and unending struggle.

STATES AND PLANES OF CONSCIOUSNESS in Kosmos and Man. *p. 199, 2d and 3d paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

FIRST AND SEVENTH GLOBES of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it

proceeds as before, and again the whole mass of evolving beings is impressed with the original plan. This is repeated for every round.

THE THREE HIGHER PLANES OF CONSCIOUSNESS spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

LOVE.

It is to those who show dislike to us that we must make constant effort in sympathy, patience, and self-sacrifice. Towards all those who love us these things flow from us spontaneously ; they are the natural return for what we receive. Yet in their case also constant effort must be made to excel all our previous experiences in unselfishness.

These highest standards attainable by us, with those who love and trust us, and whom we in our turn can love and trust, become bright beacons, guiding us in our efforts towards attaining the same attitude to all mankind.

There is no limit to love ; that is to say, the divine, unselfish love which we may have for our fellows : its intensity towards one does not limit it in regard to another ; rather does this fervor stimulate us to further effort to stand in this high regard towards as many of our fellow creatures as possible.

And this also is the test whereby we may know divine from human affection ; the former has no jealousies, no exclusiveness ; its intensity towards one individual, *whether of the same or opposite sex*, does not draw off attention from our constant duty in seeking the weal of all other persons with whom we may come in contact.

In him who is lighted with this divine love we do not find the one theme, the one form, constantly in mind, and causing abstraction from other surroundings which should also claim the attention, but it burns deeply and calmly, is ruffled by no anxieties, questions not whether it is returned by the one or many upon whom it is bestowed ; takes ingratitude or deep appreciation with equal satisfaction. It is complete in itself, and is its own perfect reward to him who knows it.

We often deceive ourselves in this love towards individuals, mistaking the human for the divine ; we have to sit aside with ourselves and answer

many searching questions before we can know ourselves upon this point. The more especially is this a danger where the person in question may be of the opposite sex. There the self-deception is deepest. What true human lover but falls under the marvellous glamour of believing that the object of his devotion is partly divine, and in some direction is exalted above all other women !

Apart from the fascination of sex, where this factor has not to be considered at all, we have to ask ourselves whether it is not with some special cast of mind, even of feature and expression, with which we are in love, which conforming with our ideal earns our admiration and devotion. Or whether, again, it is not because we have received some strong proof of the individual's interest in *us*, and which thus stimulates to a return ; or again, through having been able to help, have we not raised feelings of affection and gratitude within that person, which finding and liking we again reciprocate.

The combinations are endless, and these are but elementary studies in regard to the question—Towards whom, of all those we meet, do we express a love which is wholly unselfish and divine ?

We shall probably find that to no individual do we hold a love which is unalloyed, but that it has always something of the human element in it, and this signifies a selfish element. It is a sad discovery to make, yet we surely find this if we sink deep enough into ourselves. It is a discovery which when proclaimed makes many people, who think on the surface, very indignant.

Human love being founded upon selfishness, upon possession, upon exclusiveness, is the exact reverse of the divine element : hence it follows that the transmutation of human into divine love is a long work.

It is *the* work of humanity.

The road from one to the other of these opposites in love is covered with snares and pitfalls, with sophistries of the most subtle kind, and few there are who discern them. Innumerable have been the earnest men, founders often of sects which had much of good in them, who have come to grief themselves and led astray their followers upon this point. Amongst them may be taken as examples the Oneida Community, and that other founded by Lake Harris in California.

Calm and critical indeed must be the mind which delving down into itself can separate the wheat from the chaff, the divine selfless love from the human and selfish.

E. T. S.

LOSS OF THE SOUL.

[*Concluded from June No.*]

What is meant, then, by the loss of the soul is the alienation of that "mediator", that *Upadhi* or vehicle which stands between our personal consciousness and the divine source of all life. This vehicle, we may say, is only lent us. It is our priceless birthright, our "pearl of great price". It becomes ours only as we become merged in it and at one with it. It suffers no decay, undergoes no deterioration, cannot possibly be degraded, but it can be separated from us. We may lose it. The process by which this may be brought about is one of slow deliberate suicide, and while it may have begun long ago it may be completed during the present life, or it may have been completed during a previous existence, and the remnant, after the separation, may have been re-born "soulless" in the present life. This soulless condition does not preclude a large degree of intelligence, we are told; for *manas*, though originally derived from the higher vehicle, manifests only its lower aspect as shrewdness, cunning, and particularly that lower intelligence that manifests as *self-interest*. The original source of this *lower manas* is a reflection from the higher *manas*, as that is a reflection of *Buddhi*, and that again of *Atman*, or the divine spark. The most potent mark of this soulless condition is supreme selfishness, with utter disregard of the rights or the suffering of others, for as we approach the higher planes their characteristic sign is gentleness and consideration for others. "The Buddha of compassion" is he who has attained full consciousness in the higher *manas*, and upon whom *Buddhi* shines (*Augoeides*) in full light and glory. (*Augoeides*=shining brightness.)

If the life experience of the individual is a progression in selfishness, rapacity, and cruelty, that person is engulfed in a maelstrom of destruction. He cannot possibly injure anyone so much as he is injuring himself. He may, indeed, cause pain and suffering beyond all expression, but even this is of brief duration and may in the end serve a beneficent purpose to his victim. Furthermore, his evil deeds may become an *embodied evil* before the final separation occurs. He may give form and impulse to certain elementals, they furnishing the substance, and he thus invokes a demon indeed; and yet one largely attached to himself, its creator. This is the "Dweller of the threshold", the antithesis of his *Augoeides*, the reflection and embodiment of his own evil deeds in the mirror of *Isis*, the astral light.

How strange that these plain truths could ever have been so obscured, and the soul-paralyzing dogma of vicarious atonement and the forgiveness of sin put in their place.

“There is a fountain filled with blood
Drawn from Emanuel’s veins ;
And sinners plunged beneath that flood
Lose all their guilty stains.”

What is this but the lull-a-by of destruction, when we are plainly told that we must “work out our own salvation with fear and trembling”? No spasm of sensuous emotion that leaves innate selfishness unrebuked and heartless cruelty unredeemed can be anything but blinding, paralyzing, and destructive to man. And yet how many hard-hearted, selfish old sinners have gone into ecstasies over that old hymn !

It is high time that this terrible truth should be understood. The mission of Jesus sinks into a shameless farce if *Christos* be either ignored or denied. *Christos* is *Buddhi-manas*, the altruistic motive and consciousness of man united with the Father *Atman*. Yet this very altruism has been degraded into a mere sentiment, and people have wept over the sufferings of Jesus who had no compassion for their fellowmen. These sentimentalists have passed as they have posed for “Orthodox Christians”, and do still, if they be only rich and observe a fair degree of the “proprieties”. If the earnest Christian clergyman really desires to know why people shun the churches and why “sinners” remain “unconverted”, here is the reason. The longer they shut their eyes to these plain truths the more the churches go to pieces, and presently it will be too late to recover the lost ground. Nothing would so help these real christians to bring the church back to its pristine purity and really saving power as the truths of Theosophy, and yet there is nothing in which they seemingly have less interest. Very well ; the issues are drawn, and the Eternal Truth is no respecter of persons. The new age is marching on with the strides of a mighty giant, and the effort to instil into the measure a little of the old leaven is not in vain. The seed has been planted, and not all on stony ground, and when the crash comes and the churches tumble the seed will have grown into a tree, and many a weary bird will fold its wings in its branches. The church mummeries may vie with mammon and materialism to crush out the higher life of the soul, and yet it shall not altogether die.

Nowhere in the world to-day except in the doctrines of Theosophy is the real nature of man taught, so that his origin, his destiny, and the principles that determine his weal or woe may be apprehended. When, in answer to the question “Is the soul of man immortal?”, the reply has been made “*That depends*”, people have often turned away solacing themselves with the sophistry, “God is so good that he would not create any soul for destruction”. Neither has he. But when the composite nature of man becomes fully apprehended, and a more definite and rational meaning is applied to the word “Soul”, the question narrows itself down. Will I, John Smith, preserve in after life the consciousness of my present personality ?

That depends on whether the said John Smith exercises his consciousness and employs his powers in those elements or on those planes of his complex being that have in themselves any permanency, or whether they are exercised only in the things that perish. It is not a question of sentiment, but a question of *fact*, easily deduced by philosophy and justified by analogy. If man lives solely in his body, and his body perishes, so perishes also the consciousness of that man. The monad may be again incarnated, or it may be so separated from its former associations as to begin again in the sub-human planes the long ascent toward human self-consciousness. The theosophical doctrines alone show in what sense and to what extent man is his own creator and his own savior, and equally his own destroyer. These doctrines are not the sole property of the present T. S., nor did they originate with its organization. This is what our Teacher, H. P. B., has been asserting from the beginning. They are old as the world, and have been lost to and recovered by the world again and again.

In these brief and disjointed papers the attempt has been made to call attention to this Christian and pre-Christian doctrine of the possible loss of soul, with the hope of inciting inquiry and investigation. Until very recently the true doctrine in this regard was held secret and sacred in the pledge of the initiate; possibly because the Christian dogma of vicarious atonement and the forgiveness of sin had obtained such a hold on the Christian world that no other explanation would be for a moment tolerated. Since the true doctrine has now been given to the world by *those who know*, the present writer, a humble student, has availed himself of the permission thus accorded of illustrating its transcendent import by way of a few illustrations and suggestions. Those who care to examine it in detail will find many references to it in the writings of Madame Blavatsky, and may become fully informed if they choose. Again I say, if the question were one of immediate and complete annihilation it need not so much concern us, for that were painless and easy. But if this slow decay of the soul must occupy perhaps many lives and involve untold misery before the law of Karma or Divine Justice is satisfied, the question then becomes one of transcendent import. Not an "endless torment in the fires of hell", but suffering, degradation, and despair here on this earth, either in this or in succeeding incarnations.

HARIJ, F. T. S.

EXTRACTS FROM COL. OLGOTT'S LONDON ADDRESSES.

"I shall go forward more fearlessly than ever before, as regards my health, and I abandon entirely my wish to retire from the movement."

"At the beginning my desire was that I might retire from the world and go and sit at the feet of the Masters; but when I came to India and

broached this subject I was told by a Master that I must *seek Them through the Theosophical Society* : that message I transmit to you. If any of you wish to see Them, if any of you wish to come into relations with Them, your safest and shortest and *only* road is through the work of the Theosophical Society, for Their only care in the world is to benefit humanity and to tide it over this spiritual crisis, so that, if possible, it may be refreshed spiritually and strengthened to go on into the next cycle. * * * For my part, I would rather be in the most servile position in this movement than to sit upon the proudest throne in Europe."

"I may as well tell you now, once again, to me the existence of the Masters is a thing as completely within my knowledge as the existence of any one of you who are listening to my words. I know Them personally; I have seen Them in Their bodies; I have seen Them in Their astral bodies; I have communicated with Them in various ways during the last 17 years. They are to me real personages whom I have touched and with whom I have spoken, and I feel the responsibility which one feels to a teacher whom he knows, although he may be living at a distance from him."

"I did not realize the fact that she (H. P. B.) was gone, until I came here and saw her empty room and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future. I may simply say, in one word, that the gist of it was that I should continue the work as though nothing whatever had happened. * * * We are imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for a while to return under another form and under more favorable conditions."

CORRESPONDENCE.

TO THE EDITOR OF THE PATH :

I am required by the PATH to supply facts concerning the belief among us of the conscious existence after death and before birth. The belief is so common among all classes of people here that it seems to us Hindus strange that we should be required to do so. What would the West have thought of us had we requested *them* to furnish *facts* regarding the belief among them of Christianity? However, here are a few :

I.

Two friends—fellows of the Society—were sitting together conversing in a low tone. Their conversation was on the mystery of death and rebirth; a laughing boy about 6 or 7 years old, with a large, high forehead, was playing at a distance. He was called by one of them.

Q. Well, P.? Do you remember anything of your previous birth?

Ans. Yes, papa! but I am gradually forgetting.

Q. What were you?

Ans. In former birth a Brahmin, in this birth a Brahmin too.

Q. Why?

Ans. I used to give alms to the poor.

Q. Where was your birth place?

Ans. Up towards the West (from Bengal).

Q. What place?

Here the boy got confused, began to scratch his head, and was told by his father's friend to go away and play.

II.

Bro. P. of V. has twins, R. and L., who both remember many things of their previous births. "They were loving brothers in their previous birth" and have become twins; they know the place where they were born.

III.

The following from a Brahmin girl of about 4 years; her younger sister is about a month old.

"I and my sister were both in my mother's womb; and I felt warm and was bathed in sweat. My sister was not warm, and I told my sister to remain, and I came out with the assistance of that sweat. Then my sister also felt warm, was bathed in sweat, and has come out."

There is a belief among parents and guardians that such things among children wear out their life fast; such sayings therefore are carefully kept secret, and the children forbidden, on pain of heavy punishment, to give out anything about their previous existence to anybody.

There is another curious fact: one day I was surprised to hear from a very intelligent boy of eleven that every letter of the alphabet (Bengali) appears to him in a certain color different from the rest; and he named certain letters with certain colors. In Sanscrit, as in Bengali, each letter has a distinct meaning of its own. Many of the Bengali letters wonderfully correspond to the Tibetan.

SREE KALI PRASANNA MUKHOPADHYANA.

Barakar, Bengal, India, June, 1891.

69 HUNTER ST., SYDNEY, N. S. W.
9th June, 1891.

To W. Q. JUDGE, Esquire,
General Secretary American Section Theosophical Society,
Box 2659, New York, America.

Sir,

We have the honor to forward you herewith a certified copy of an "Executive Order" marked (enclosure A), which you will see established a Section for Australasia, Headquarters in Sydney, in New South Wales, Australia, and appointing us as General Secretary and Assistant General Secretary. In accepting these appointments and hoping to advance Theosophy, we place ourselves thus in correspondence with you, your officers and Fellows, asking of you and them to furnish us with your friendly suggestions, advice, and anything that can assist our work.

We shall be much favoured by receiving any periodicals, books, or documents you can send us for this new section and office ; and we ask that you will correspond with us on every opportunity and extend to us that sympathetic and fraternal intercourse that may so greatly encourage us and assist the advancement of the Society's interests we have all so much desire to promote. Hoping soon to receive your much desired communications,

We are yours fraternally,

A. CARROLL, *General Secretary,*

T. W. WILLANS, *Assist. Genl. Secretary.*

TEA TABLE TALK.

The Professor sat, cigar in hand, watching the upward curl of its blue smoke-filament, his eyes darkened by the intensity of his thought. I knew he had just seen X., an "advanced" theosophist of the occult wing, and I lay in wait for any information which might percolate through upon my humble self. Presently the Professor remarked, dreamily, and as if speaking from cloudland :

"We have had many a crisis, but assuredly this was the greatest."

"To what do you refer, Professor ?

"To the departure of H. P. B. from her physical body. It might have been supposed, in advance, that this sudden taking-off would result to our disadvantage. But the fact is, disasters work upon the T. S. in inverse proportion. The greater the (apparent) disaster, the greater the resultant good. The stronger the blow, too, the stronger our reaction. All attacks, all so-called exposures and losses have merely cleared away the impedimenta of weak and uncertain followers. The apparent loss of our leader did not, for one instant even, paralyze the activities of the working staff in India, England, or America. Now, day by day, we have evidence of growth in every direction. The Press is opening its jealously-guarded doors. The Practical Work of the Theosophic Leagues has won public sympathy for us. Everywhere there is a sudden outburst of energy and new life. X spoke of it to-day."

"What had he to say of it ?"

"We were talking about H. P. B., and he said that, so far as he understood, she (the Adept) expended an immense amount of energy—*vis viva*, you know—in holding together a body whose every molecule tended to disruption. In effect, just think of the cohesive force thus employed ! of the immense friction in brain-centers already worn by disease. X says they were so impaired that senility must soon have resulted, so that it seemed to *her* (?) better to let that body go to pieces so soon as a good opportunity should occur."

"That last phrase is very suggestive."

"It is. And he believes that H. P. B. will be for some time occupied in training a new instrument, and one not so young as to be useless at the present cyclic crisis. He does not pretend to speak with authority, but certain sayings of hers—and perhaps what I might call *post-mortem* facts—bear him

out. Certainly she left everything in order. All things were planned out, and evidence was abundantly had to the effect that she knew her departure was near. Moreover, X said that, looking upon her as an Adept, whose chief work was done outside of the objective body, it was reasonable to suppose that she is now enabled to use, upon higher (or inner) planes of being, the power previously expended in the maintenance of that body."

"Did he think that the present theosophic increase should be attributed to that fact?"

"Only in part. You see, he believes her attention to be largely engaged with the new instrument. But, from his point of view, her co-adjutors and associates would naturally lend a helping hand in her absence, especially if the T. S., as a body, called down their help."

"What do you mean by calling down help?"

"I mean that the united impulse of a large body of truth seekers—more especially if they work for Humanity—attracts the help needed for its spiritual efforts. Imagine it as a great stream of energy going out into space and returning freighted with all that it had attracted to itself—all similars—on its passage. That in itself would be a source of power. Again, the increase is largely due to what H. P. B. foresaw. Theosophists are now able to stand alone, are all the gainers by being left to do so. (Take the words '*alone*' and '*left*' in a relative sense, please.) In the same way an infant is benefitted when left to learn to walk, even at the cost of its tumbles; it is the course of normal, healthy growth in every department of Nature."

"All that sounds rational enough."

"My dear Sir! Nothing is more rational, more sane than Theosophy. It is like the fairy wand which was used upon the ten billion feathers of ten thousand different kinds; all the facts of life fly out into well ordered heaps."

"Just fancy how the public would receive that statement!"

"The public is well described by Carlyle's estimate of population: so many '*millions—mostly fools*'. Yet tell me what truth, what invention, has not been rejected by their scorn. Let us not be trite. All the truths of Theosophy, all the axioms of occultism are, if I may so put it, the apotheosis of common sense. When you see a lack of that—beware! You may be sure that their knowledge is defective, erratic, ill-digested; every psychic, every seer, every hearer to the contrary. What are their gifts if not supplemented by an understanding of the thing heard or seen? '*My son, get knowledge; but, above all, get understanding.*' That power to interpret must be supplied. How?"

"I cannot possibly say. Did you not ask X?"

"I did. His answer was: '*By study of the Ethics.* The Bagavad Gita shows the way.' In this science, he declared, spirit and nature, or the pure and the true, or ethics and law, are one and the same thing. The inner man may be looked upon as a congeries of powers. Every power is 'the opener of the Door' to the plane from which it springs in Nature. A power of the lower astral, or psycho-physiological, plane opens the door to that plane alone. It does so partly through action and interaction in the cells and molecules of the body. It acts upon its corresponding principle in every cell."

"Can't you enlarge upon that, Professor?"

"Suppose I were able to induce in the optic nerve that vibratory ratio which enables it to perceive the yellow color. How do I do it? I act as Nature does. She presents a given numerical vibration to the nerves, and forthwith they telegraph to the brain the sense impression of yellow. Which do you call the real thing in itself; the sense impression? or the vibratory ratio? I induce (if I can!) that same ratio in the nervous fluid, and the brain again registers yellow. Soon, if I were to continue this action, that nerve aura of the inner man would be in synchronous action and interaction with a whole plane of Being—call it the lower plane of the yellow ray, and all the things of that plane which are related to that vibration are perceived. Those parts of specific things which are not in relation to the vibration are not seen, and thus partial knowledge arises. It is literally true that you see that which you are."

"I begin to understand."

"Again, note that every plane has its active and its passive aspects; its principles; its sub-divisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power?"

"Ah! That must be the *crux*."

"Thought determines it. Motive determines it, for motive determines the quality of Thought. Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher, more spiritualized vibrations into the *secret* brain centers not only opens them to the influence of higher spheres, but also it influences the selective action of the whole sphere. As the body exhales and inhales air, so the inner nervous body dilates and contracts with the motion of the etheric or astral Medium. Its vibration is quickened by the action of Thought, and this more rapid vibration prevents the entrance of the grosser particles of etheric substance, causing also a draught upon the infinitely finer currents of that World Soul. In this way the higher intelligence of every atom is opened, 'wooded from out the bud like leaves upon the branch.' Keely gives us a hint of one method in which this is done."

"You mean by his discovery that the production of the chord of any given mass ruptures the molecular association of that mass and liberates finer energies, which energies are infinitely more dynamic?"

"Precisely so. The lesson can be carried still further. You say he produces the chord of a given mass, a chord which represents the vibratory total of that mass. So, too, we must use that force which is harmonious to the plane which we desire to enter. It's easy to talk about it, but who amongst us can do it? And when the psychic does it fortuitously, he sees only partial results, only that which he is fitted to see, and no more. This is why it is so often said: 'A man must live what he knows.' Until he has lived it, he cannot know it; he must *be* that higher vibration; he himself must become that 'lost Word'. By long training in the production of forces within himself—forces which must be absolutely pure if they are to reveal the pure—the student may approximate an understanding of what he sees. Otherwise, psychic

experiences are a great disadvantage. They pre-empt thought; they detain the mind, as thorns upon the bushes detain the sheep. This is why the *Voice of the Silence* advises the student to flee from that 'Hall of Learning' where, under every flower, the astral serpent coils."

"Then it is well to be able to show these things by the light of common sense."

"Certainly, if you wish to benefit the sensible. I always go to Nature for an explanation of occultism."

"In that case, drawing a parallel, we may say that the so-called death of Madame Blavatsky brought theosophic minds to a common focus; that was, the determination to continue her work. This unity of effort on higher lines induced a great volume of energy, all pouring into and from a common center."

"Yes—and results of this action are now seen in a two-fold manner. Firstly; in the increased activity we spoke of. Secondly; in the partial unclosing of the doors into higher planes."

"How do you infer that?"

"From what X went on to tell me. It appears that the Leaders of the Society have made themselves objectively felt. Say, for example, in the way of letters. It is affirmed that some such have been received, and that their burden is 'Work.' In one, a laborer is told to '*not ask for detailed commands, for H. P. B. has the PATH hewed out. FOLLOW in WORK and leave us to manage results.*' Again, work is referred to thus:—'*You go on with other work in a field as wide as humanity.*' The worker here referred to had been previously working in purely ethical ways. Another student is told: '*Be careful then so to act that your life shall not hurt the Society, now having so few. * * Make no profession a lie. Remember your responsibility and your oath.*' The burden of all such letters is devotion to and work for the present organization, as a duly-created center through which work is to be done. See also parts of the address of Col. Olcott to the British Convention".¹

"It must be very encouraging to receive such letters."

"Precisely my remark to X, who gave me one of his sudden shrewd looks, and then said quickly, 'My dear boy; when a plant is mildewed, devoured, broken, growing awry, the head gardener or some one of his authorized assistants comes to its aid, or some few especial plants, doing especial service in the garden, may receive especial stimulus, such as would injure others. But when a plant is following all the natural laws of growth, it requires no re-adjustment, it does not hear from the gardener, who knows it is doing well. In the East, the Guru or Teacher is called the Re-adjuster. And He may communicate with some sub-center already established, which sub-center is to give out the help thus extended to those working in the same line.'"

"Then those workers who do not hear in some specific manner may still feel that they are seen and are doing well?"

"That is what X said; also that with closer relations to The Lodge comes also a greater, a terrible responsibility."

¹ Published elsewhere in this number of the PATH.

"It often seems to me hard to know just how to work."

"That is so. The best advice I ever found was: 1st. Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature. Find a current or a nucleus, and work in it. No matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a center. The Divine will enter and work through you."

Our talk ended here, and I soon found myself in a waking dream, wherein I strove to become a center of life and energy. I did not wait for perfect conditions, nor for ideal leaders and helpers. It seemed as if I plunged all at once, aflame with will, into the universal field, and began to move and to work. I attracted other atoms, and through an aggregate the Divine soon acted. It was then that I realized the folly of thinking, "I am too weak. I am too poor. I do not know enough." This is looking for results. This is omitting the Divine Powers, the Leaders of the World. All we need to do is to ground ourselves in the chief teachings, and then to get to work on the thing nearest to us. The work is ours; the results are in the Great Brahm.

JULIUS.

LITERARY NOTES.

JULY LUCIFER begins with Mrs. Besant's triumphant but advisory "Progress of a 'Dead Delusion'", and adds 8 more papers from friends of H. P. B., reminiscent, expository, vindictory of her. Those by Mrs. J. C. Ver Planck and Dr. F. Hartmann are the most important. The former depicts the working of an Occult law by which they who live in and are the Real impress Reality on others distant and never seen, and certifies to its personal results. Death has evoked from Dr. Hartmann more cordial admiration than had life, and at last with welcome energy he smites her enemies and generously reveres the great soul so immeasurably greater than they, though still denying that she was "learned" or "even clever". His paper is earnest in its stress on spiritual consciousness as the only true vitality in man, and he insists that "spiritual regeneration and initiation are synonymous terms". One most powerful and pregnant paragraph hints at the solution of the real Ego in H. P. B. In "Theosophy and the Law of Population" Mrs. Besant narrates her passage from stage to stage of doctrine, and definitely withdraws from her former neo-Malthusian position. The very soundest Theosophist may continue adherence to *The Fruits of Philosophy* as an invaluable expression of the most rational, judicious, common-sense teaching, and yet with unqualified enthusiasm honor the heroic soul who will ever be loyal to its own convictions, who will not occupy ground one hour after it is believed untenable, and whose only homage is to Truth and Duty. The article is as noble as the being that penned it. "The True Church of Christ" and "The Esoteric Christ" never weaken as they advance, and "The Unity of the Universe" has no small value, though the author forgot Karma when on the 2d paragraph of page 425. Metaphysicians who get agitated over a "personal God" may find their difficulties soothed by simply taking Mr. Colville's proposed term "super-personal". [A. F.]

JULY THEOSOPHIST begins with Col. Olcott's article on "H. P.B.'s Death", written on the steamer to England after he had been told by telegram "and otherwise" of her departure. Hearty, reverent, tender, filled with most interesting facts and conclusive evidences as to his great colleague, indignant and contemptuous to the Hodgson and other vermin who befouled her, telling of her daily labors and of her nightly existence when she went home to the Masters,—all is in that fascinating diction which makes Col. Olcott an author of whom one never tires. These are its last words: "Finished is thy work for the present, Lanoo. We shall meet again. Pass on to thy reward." The synopsis of Bertram Keightley's address to General Convention on "Theosophy in the West" gives all sorts of readable facts, particularly as to the composition of *The Secret Doctrine* and the accession of Mrs. Besant, but there may be doubt as to the *Bhagavad Gita's* being kept in stock by "every" American bookseller. The outfit of stenographers at the N. Y. Headquarters is also more modest than as stated in the address. "When is Retrogression of Man possible?" assigns several cases. One was of a great Rishi, able to perceive formless Atma, but who fell in love with a deer and gave up even the contemplation of his Higher Self, so that he was reborn as a deer. Another was where an eminent Adept, probably kinsman to Elijah the Tishbite, cursed some youths for lack of respect as he passed, and they retrogressed. These and other cases are reasoned out with full sincerity and sobriety, and show both how thoroughly insecure anything short of Nirvana really is, and how much the export edition of the *Theosophist* needs supervision. The London Letter is dated April, and certainly carries one pretty far back for news. Branch revival is excellently progressing, fostered by visitations and lectures. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No 9, is mostly of Madame Blavatsky's "Alchemy in the Nineteenth Century". This is a fresh illustration of her astonishing erudition, an erudition so varied and profuse as to defy, in the circumstances, all other than an Occult explanation. Moreover, certain facts are stated which ordinary history does not know, and which nobody but an Adept could. Considered as a treatment of the topic, the article does, however, have this defect,—that, while intimating that Alchemy is the Science of Sciences, and that it has for two of its three attainments the philosopher's stone and the elixir of life, it nowhere explicitly states whether these two are possible or only visionary, and consequently leaves uncertain the question whether the great Alchemists like Roger Bacon wrote only of real Spiritual Knowledge under symbols, or were also engaged in an imaginary quest. But it is most explicit and emphatic in the warning that no genuine Hermetic works are extant, and that study of allegories and symbols is hopeless without the key now found only in the East. Practically, therefore, it gives the information really needed, viz., that time is wasted which is passed on blind paths collateral to the only sure and certain road to Divine Wisdom,—the one trodden by all true Initiates and Masters. "Initiation" is an invaluable article reprinted from the *Theosophist*, each line of it full of solid sense and teaching. If every sincere Theosophist realized all its purport, countless mistakes in desire and effort would be saved. F. T. S. who do not take *Siftings* sometimes miss exactly what they need. [A. F.]

IT IS RATHER MELANCHOLY to find Prof. Joseph R. Buchanan, editor of the *Journal of Man*, publishing venomous articles against Madame

Blavatsky on the strength of calumnies which he must surely know were demolished long ago, and attacks upon the Theosophical Society because of the membership in it for the first few months after its foundation of a man never since heard of and who has had absolutely no part in its work and history. Eighty years do often weaken the mind and impair the moral fibre, and yet it is probably not senility so much as that singular vindictiveness of spirit which the T. S. seems to excite in minds from which has not been quite expelled what the Prayer Book calls the "*phronema sarkos*". Evil-speaking and backbiting and slandering are never lovely, but in old age they pain one as peculiarly pitiable. Sometimes as men near the tomb they soften and mellow; sometimes the old nature nerves itself for a final onslaught on the good. And sometimes, through more rarely, they see before their departure how poor a passport to present respect or a near Devachan is malicious slander, and repent in shame, shame within and shame without. [A. F.]

TOWN TOPICS, New York, Aug. 6th, describes a painful incident. It seems that an English Professor, who had come over to Boston to found there a Branch of the Psychical Research Society, was first suspected and then detected in undue intimacy with the wife of a friend, whereupon he was beaten by the husband, and the wife fled to England after arranging for her affinity to join her there. As such a scandal must be most grievous to the eminent moralist at the head of that Branch, Mr. Richard Hodgson, it seemed but just to institute—not an "investigation", for Mr. H.'s earlier *penchant* for "investigations" has doubtless turned to horror, but—an *inquiry* as to the facts. A Theosophist accordingly called upon Mr. Hodgson, but beyond the assertion that the article was "ridiculous" heard only that he "did not care to talk about it". In vain was it represented to him that the public might perhaps confuse him with the English Professor establishing in Boston a Branch of the P. R. S, and that the evil-minded were only too ready to accept malicious and slandering reports unsustained by reason or evidence. [This last was not really a hit, much as it *sounds* like one.] Mr. Hodgson gave indications of painful thought, but only repeated his unwillingness to say more than "Good afternoon". Can it be possible that the P. R. S. is concealing vice in its officials, and that the T. S. may have to send over from India to investigate and report? There should be no reticence or delay in such matters. If any English Psychical Professor, with or without marks of recent chastisement, leaves Boston for his native land this summer, let his name be made known at once! Mr. Hodgson, whose mouth was once open when it had better have been closed, and is now closed when it had better be open, may not be a sage or a *savant*, but he will doubtless feel more comfortable when an ocean separates his Boston Society from the Professor and the Professor's co-researcher. Poor Mr. Hodgson; his troubles never have a let-up! Yet there does seem reason for chariness in circulating scandals about women. [A. F.]

THE VAHAN, SECOND SERIES, August, appears in its new size and style as ordered by Convention, and is very neat and smiling and trim. There are 8 pages, all but two devoted to "The Enquirer", and a judicious editorial begins. Really valuable answers to questions exact much time for preparation, and we all know how sorely pressed the London staff always are, but there is a strong extract from one of Mrs. Besant's pamphlets.

The morals of "T. G." on page 7 are clearly in a parlous state and need looking after, though the mysterious utterance at his close baffles intellectual penetration. Three new Branches have been chartered, the one at Battersea being named after our honored friend, the Countess Wachtmeister, a League of Theosophical Workers formed, and another Lending Library founded. Subscription to the *Vahan* is now 2s., 6d. [A. F.]

AMONG THE VIGOROUS newspaper articles which are doing so much to disseminate Theosophical thought are Dr. J. D. Buck's "Science vs. Spiritualism" in *The Better Way* of Aug. 15th, and his "Modern Science" in the Cincinnati *Times-Star* of July 30th.

THE NEW CALIFORNIAN for August has a superb paper on Reincarnation, 12½ pages long, by Dr. Jerome A. Anderson. It should be issued as a pamphlet by the Coast Committee. Mr. Keeney's paper on "The Astral Light" intensifies the Theosophical quality of the issue.

DR. JULIA FORD, President Brahmana T. S., has succeeded in inducing the Wisconsin State Homeopathic Medical Society to establish a Bureau of Psychology, and has followed this up by a powerful paper as Theosophical as possible. She says therein: "The ideal physician of the 20th century will be the man or woman who shall be enabled to examine into the inner cause of objective effects somewhat after the line I have tried to indicate in this plea to-day"; and again, "High aims are more curative than drugs."

MIRROR OF THE MOVEMENT.

THE FORT WAYNE DAILY PRESS of July 26th gives nearly 3 columns to a *verbatim* report of the address upon Theosophy by our Bro., Judge R. Wes. McBride of the Supreme Court of Indiana.

A SWISS THEOSOPHIST—may the blessing of Allah be upon him!—has given \$500 to the General Secretaries respectively of the European and the Indian Sections, and \$500 to the General Secretary of the American Section. Mr. Judge thus returns to the States auriferously, so to speak, and with news and facts not less important than the gold.

MRS. ERMA E. GATES, Secretary of the Dharma T. S., has undertaken an original and very valuable work. Having learned the art of type-setting, she has reproduced, with the Gen. Sec'y's hearty approval, two of the tracts used in the Tract Mailing Scheme, *Theosophy as a Guide in Life* and *Karma as a Cure for Trouble*, has had them electrolytically at small cost, and will furnish them to any Branch desiring to engage in missionary work (the true test of real interest, remember!) at the bare cost of paper, *i. e.* 10 cts. per hundred, she contributing the time and labor of the printing. Now if one woman will thus, through her own zeal, make possible so cheap a supply of literature for distribution, surely there must be others in the Society who will take up the matter at this point, secure tracts from her at this insignificant cost, and mail them far and wide on their mission of good. It is a singular opportunity for Theosophists with small purses and little time, and, if seized, will help on the era now opening to the world. Mrs. Gates's address is 96 Euclid Ave., Cleveland, Ohio. May it prove the source of a copious stream of life-bearing truth!

THE BLAVATSKY T. S., Washington, D. C., recently decided that the various families connected therewith should band together, take a house, and establish a permanent Theosophical Headquarters. For the present this will be at 1018 8th St., N. W., but a larger establishment is purposed, where visiting members and speakers can be accommodated and feel entirely at home. The multiplication of Headquarters in various cities is a boon to Theosophical interests, and every American Theosophist will rejoice to hear of that in the Capital of his country.

A REMARKABLE ARTICLE, $4\frac{1}{2}$ columns of fine print, appears in the *Cincinnati Commercial Gazette* of August 2d. It is called "One man in many bodies", and is a powerful argument in support of Reincarnation. It purports to be the thought of the well-known Prentice Mulford, communicated through a "psychic medium", and, though somewhat inaccurate in its explanation of Devachan and a little too assured in its identification of reincarnations in history, is marvellously good and correct on most points. A distinguished Western Theosophist says of it, "I regard it as the most important publication in the general interest of the T. S. in this part of the country that has yet occurred."

MISS L. A. OFF, Secretary Los Angeles T. S., writes: "Theosophy has been stimulated at Los Angeles by the exhilarating advent of Miss Marie A. Walsh from San Francisco, whose eloquent lectures have been received with enthusiastic gratitude. Our Woman's Club, devoted to literary and reformatory interests, and the largest and most influential Society in our city, gave her an invitation to address them upon Annie Besant and her life work, to which she promptly responded with a touching and vigorous illustration upon the devotion of this great philanthropist to the wretched and forsaken of London, and her subsequent work in the Theosophical Society. On Friday, July 31st, a powerful address upon Theosophy was delivered to about 150 of our most intellectual and progressive women, which the Club received with the most grateful and appreciative attention. Besides a number of lectures to Theosophists and their friends, she gave a few private parlor-talks, in which the spontaneous effusion of her genius had full play. Her quick apprehension, subtlety of logic, and, above all, her intuitiveness combine to give perfect satisfaction in her answers to queries. They are instantaneous, and always carry the full force of her conviction. It is somewhat rare to find a speaker upon the highest ethical movement of the age who comes into thorough *rapprochement* with all planes of mentality, and wins the sympathies of an uninitiated and mixed audience. She appears to us to be one of the few who incorporate and test the value of our teachings in the hourly walks of life, and through such alone is Brotherhood made a tangible fact upon our plane."

THE GENERAL SECRETARY is now able to announce the definite engagement as Pandit for the American Section of Prof. Manilal N. Divedi of Nadiad, India. He is a B. A. of the University of Bombay, graduating with honors and prizes, has been Inspector of Schools, and is now Professor of Sanscrit. The translations the Professor will furnish will undoubtedly be of great value, and the American Section may well be congratulated on the acquisition of his contributions to the Oriental Department.

A PECULIARLY ABSURD ITEM has been circulating in American newspapers, viz., that the Countess of Caithness has been elected "successor" to

Madame Blavatsky. The biography accompanying this item is its most conclusive contradiction, even if there was no other element of the ludicrous. The only exoteric offices held by H. P. B. were Corresponding Secretary of the T. S. and President of the European Section. To neither has any successor been elected. As to "succession" to her as Head of the Esoteric Section, who can "elect" save the Masters who sent her; and to Them have titles (inherited or bought), money, or eccentricity any allurements? If They have commissioned any one as Their representative, it must be on other grounds than these, one of them being whole-souled and genuine devotion to the aims and work of the T. S., all personal follies and foibles and conceits being utterly dropped. The timid Brethren who are scared by every new piece of nonsense from the press may as well realize that the Masters are not nimkumpoops or reverent retainers of fashionable society.

OBITUARY. Mrs. Alice M. Wyman, Secretary of the Brahmana T. S. of Milwaukee, whose failing health has long warned her friends of the approaching end of this incarnation, passed quietly away on Aug. 4th, after six weeks of acute illness. Her remains were taken to Detroit for cremation. Always earnest, faithful, laborious in Theosophical work, she had the regard and fraternal affection of her own Branch and of Brethren who knew her. Theosophy ruled and warmed her life.

OBITUARY. With very deep regret we announce the loss of Dr. John F. S. Gray, President of the Point Loma Lodge T. S., San Diego, Calif. Dr. Gray has of late lived mostly at St. Clair Springs, Mich., where he held a professional situation, so that he was unable to take active part in the Branch work, but his name and character adorned the chair. He was a man of great personal charm, aside from his medical station, and the visit he made to Headquarters last year was never forgotten.

INDIA.

GOOD NEWS COMES from the Blavatsky Lodge at Bombay. Papers are read every week at the Sunday meeting, visitors take more and more interest in Theosophy, and instructive and interesting pamphlets are gratuitously sent out by the thousand. In spite of all the opposition of the Anglo-Indian papers and their followers, it seems as if the spirit of H. P. B. was at work in stimulation and help. So much need has been felt for a regular Theosophical organ in Bombay that attempt has been made to supply a monthly family journal with articles on Theosophy, and a scheme to start an independent organ is under consideration.

A SUDDEN CALAMITY has saddened the hearts of all Brethren in Ceylon. Miss Kate F. Pickett of Melbourne, Australia, who had gone with Col. Olcott to Colombo and had begun there an important educational work, was found drowned in a well two weeks after her arrival. In that short time she had secured warm appreciation from every one, and her death is veiled in utter mystery, the Coroner's inquest altogether failing to explain it. On June 27th her remains were cremated in the ancient royal style at the "Alfred Model Farm", over 6000 persons assisting and showing every sign of respect and love. Upon her arrival in Colombo she had joined the Buddhist Church, making the usual profession and taking *pansil*; another convert, according to the local press, being Mr. Bertram Keightley, now General Secretary for India.

THE LATE MISS PICKETT.—Mrs. Browne, of the C. M. S. High School, Ellore, writes as follows to a Madras paper :—"My husband and I are, I believe, the only people in India who were intimately acquainted with Miss Pickett, the late convert to Buddhism in Ceylon. We resided with her and her mother for some months in Australia and knew her to be a most estimable young lady, a devoted daughter and sister, notwithstanding the sad peculiarity of her beliefs. She was in the habit of walking in her sleep, and it seems most probable that she fell into the well while in a state of somnambulism. I shall be much obliged if you will insert this in your paper, as I feel it is my duty as far as I can to clear her name of the suspicions of suicide which now rest upon it".

THE ADYAR HEADQUARTERS' STAFF is to be still further strengthened by the addition thereto of Mr. Sydney V. Edge, an enthusiastic young English Theosophist who will accompany Gen. Sec'y Keightley upon his return in September. While disclaiming envy, it may be as well to say that, should any young English Theosophist of engaging manners, oratorical gifts, and pecuniary independence feel himself impelled to missionary labor, *the United States are yearning for him!*

EXECUTIVE ORDER.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, LONDON,
27th July, 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice :

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.
2. The Society as such will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas ; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.
3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color, or creed, are reaffirmed and guaranteed as heretofore.
4. No pledges will be enacted as a condition of acquiring or retaining fellowship, save as is provided in the Constitution.
5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.
6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation the sincerity of their theosophical professions.
7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Headquarters save in extreme cases, will be loyally observed.

I invoke the help of my Guru and of my colleagues to make the Society a power for good in the world.

H. S. OLCOTT, P. T. S.,
Surviving Co-Founder of the Theosophical Society.

WORK IN THE LEAGUES.

A steady increase is seen in the field of Practical Work. The principal New York journals published Mrs. Ver Planck's letter describing League Work, and various newspapers through the country had editorial or other notices of it. Five Leagues have now registered, and two more are about to apply. At League No. 1, one member is about to give a picnic to 40 boys at his country residence. Six working girls have been sent to the country for two weeks each : a letter from one naively and touchingly describes the marvels of country sights and sounds. One of the Doctors who visit the slums takes a mid-day meal at the League restaurant, and with this help the matron and her helpers are able to get drug-store orders, to have repairs made in buildings, and to give other sanitary aid. In one case, the mother of a dying infant was given a daily meal that she might have life to impart to her child. In others, the Doctor pronounced the sufferers to be "not sick, but *only* starving." Poor invalids, covered with vermin, are bathed, fresh clothing put upon them, and the place thoroughly cleaned up ; the other inhabitants are taught to keep it clean, the necessary articles being given to them, and they are encouraged to "work out" the assistance thus afforded them by helping the League. The *N. Y. World* sent one of its reporters to visit Suffolk St., and through her some clothing, grocery^s and drug-store orders, cases to visit, and the Doctor's assistance were procured. Kind friends placed a small fund in the hands of the President of the Central League for the use of the Suffolk Street Matron in her visits among the starving poor. Beef was also bought with a portion of the money, and beef-tea was made for those destitute and starving ones unable to take anything else. A helper writes : "We took them beef-tea and flowers ; you should have seen their eyes." Her description of the filth encountered is too revolting for publication. And here was a girl child working among the Sweaters with but a single tattered article of clothing in her possession. These and other sad tales, told to the children taught at the League, have made their impression. The little girls who are learning to sew are going to give a fair, selling the articles made by them to pay the rent of an aged and destitute couple in the neighborhood. These little girls have chosen for their club the name of "Friendly Helpers". A friend sent them two "cutting-out outfits", with two large dolls. These outfits teach how to cut and fit dolls' garments, and an accompanying scale serves to enlarge the patterns for the child's own use. Another friend sent a large barrel of pears for the children and the restaurant. Several small subscriptions have served to give meals where they were most sorely needed ; cast-off clothing serves first to teach mending, and then is given to the bed-

ridden, after purification and a bath. At the League, every mite helps. A Professor of one of our noted colleges has a choral singing class at this League; the girls will later give an entertainment for benefit of poorer neighbors. In Brooklyn League No 2 has established two Domestic Libraries, and visits the poor for the Board of Charities. Still other activities are reported. The President of a Brooklyn Orphan Asylum, pleased with the practical altruism taught during her visit to the League, requested that a theosophist should give a Sunday talk on Karma and Altruism to over 300 children and their teachers. Who next will help this work?

J. C. V. P.

THE ORIENTAL DEPARTMENT.

This Department of our work was set on foot in the U. S. with the object of bringing about a closer union between East and West by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

In order to make the work more uniform, the European Convention directed its Secretary to endeavor to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereotypes so that the two issues may correspond.

As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental work, and it is purposed to utilize it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there so that it might be made the central office for this branch of the Society's activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before every thing will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the Gen-

eral Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible.

W. Q. J.

NOTICES.

I.

Forum No. 26, and O. D. Paper No. 6, were issued the second week in August; and Branch Paper No. 20, *Krishna the Christ*, read before the Aryan T. S., was sent to the Secretaries on Aug. 13th.

II.

F. T. S. sending notice to the General Secretary's office of change of address are earnestly desired to state of what Branch they are members. Otherwise much time in search is often incurred.

III.

The PATH office has arranged to keep in stock copies of *Lucifer* from last May and onwards, and can thus fill orders for all numbers from May, 1891, without the delay of sending to London.

IV.

The PATH has on sale a limited number of Platinotypes of H. P. B. at \$1.50; Photographs of the London Convention, the Household Staff, a group of Col. Olcott, Mr. Judge, Mr. B. Keightley, and Mr. Mead, each \$2.00.

It has also the following pamphlets, reprints from *Lucifer*: "My Books" (H. P. B.'s last article), 4 cts; "The Theosophical Society and H. P. B." (Mrs. A. Besant and Mr. H. T. Patterson), 7 cts; "Theosophy and the Law of Population" (Mrs. A. Besant), 3 cts.

V.

Under instructions from the publishers, the price for *Lucifer*, to either F. T. S. or outsiders, will, when sent to the PATH, be \$4.25.

The wheel of Life and Time moves on and all the creatures die, but Life, Time, and the Self remain.—*Sage of Rajagriha.*

ॐ

That pure, great light, which is radiant ; that great glory ; that verily which the gods worship, by means of which the sun shines forth—that eternal divine being is perceived by devotees. His form has no parallel, no one sees him with the eye. Those who apprehend him by means of the understanding and also the mind and heart, become immortal.—*Sanatsugatiya*.

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

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

THE CRITERION OF MORALITY, OR BASIS OF BROTHERHOOD.

In *Bhagawat Gita* II. 45, Krishna says to Arjuna : “ O Arjuna, rise above the three qualities to attain the pure sâtvic and higher consciousness—the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of the Vedâs, is an admixture of three qualities, *i. e.*, a mixture of pure and impure elements of good and evil tendencies.”

In this single verse of *Bhagawalgita* we find the whole development of philosophic thought contained as in a nut shell. Rightly understood, it embraces all moral science and philosophy ; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society,—Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (a) the intuitive ; (b) the experimen-

tal. The first points to conscience, or the inner moral sense, as criterion ; the other relies upon the experience of this material plane ; each takes cognizance of certain definite phases of consciousness and omits others : hence both classes of thinkers must be regarded as having a vague and incomplete method.

Bhagawatgita, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls prakritija or mayavic gunâs (mental qualities). After the differentiation of Sat and Asat, Purush and Prakriti, Spirit and matter, from the undifferentiated Sat, we have two cosmic forces or centres of energy, viz., Spirit and matter, working together. This combination of two forces may be said to work in three different ways, viz., the two separate and combined, so that we may say we have three distinct forces working together in what are called prakritijagunâs or qualities produced from Prakriti by the contact of Purusha. These three gunas, Satva, Rajas, and Tamas, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of Bhagwatgita we find that the terms Satva, Rajas, and Tamas are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2d. For modifications of all minds from cosmic to human minds of various grades and planes. 3d. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state ; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.¹ Shre-Shankarâcharya defines right thought as undivided thought.

We shall now endeavor to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indicating the fact of human nature, of life and mind, known as the feeling of universal altruism or love ; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all ; in the other, a preva-

¹ And Emerson defines virtue as being the adherence, in action, to the true nature of things. [Ep.]

lent representation of one to the exclusion of others. One represents the universal republic of Thought ; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by Bhagwatgita "Asuri-Prakriti" when applied to this plane. (XVI, 7-22.) Moral feeling manifests itself in equanimity, impersonality ; concern for the interests of all as one whole ; acceptance of personalities as part and parcel of the whole ; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation and Non-Separation ; the former leads to every injustice, deceit, and aggression ; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take". In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order ; to keep up the criterion of moral activity ; to stop, so far as we can, the division and separation of interests arising from personality and competition ; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H. P. B. (whom time may prove to be *the prophet of the 19th century*), has followed the method of occult wisdom, or Gupta-Vidya of the ancient Aryans, by bringing within the brief compass of the first object of the T. S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of T. S. is instrumental to the first, and the third is the natural outcome of the first.

This first object is the highest object known to man, for its development and full realization lead to the expansion of individual consciousness into universal consciousness ; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Science and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth*, it is *Dnyan* or *Yoga*, it is the Sat.

The Yoga and ordinary life are two opposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggran-

dizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishness of error and the selfishness of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara*; it is shown in the two-fold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation is Satvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the Sat, the Sadasat, and Asat states of mind, or Theosophic, Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (*Bhagwatgita* II. 45.) The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or two-fold division of state exists, and now good, now evil predominates, by keeping to the right direction we destroy this two-fold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define :

Occultism is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

Ordinary Life is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (*Bhagwatgita*). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the gunas prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an ethical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with the higher intellectual

phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, tho' of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies the thoughts, speech, and action. This process of constant mental and ethical analysis forms one of the principal factors of Dnyan, or occultism proper, as said in Bhagwatgita XIII, 1-11.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence, by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the gunas can help our material civilization, by supplying it with a spiritual motor power.

Bombay, India.

V. C. LONAKAR.

A MONUMENT.

The Teacher was dead.

This was the news that spread quickly one stormy evening through the little western village, where, a few days before, he whose quiet would nevermore be broken had been a sharer in the keenest life of the place. The calls of Death in a small community are more than a matter of statistics. They touch the public interest even when made upon the humblest,—and the teacher had been the most widely known, the best loved, and best hated man in the town. Friends and detractors alike dropped their careless talk as the word "Dead!" went from lip to lip, and among those who had sought shelter from the storm in the bar-room, as among those who, driven

by anxiety for their homes, had gathered in groups along the dark banks of the dangerously full river, stories of the dead man were rife.

Some told how he had come, no one knew whence or why, to take up his abode in this unknown corner of the world and fulfil the humble calling of a district school-teacher. He was a queer teacher, to be sure, and if there had been money in the township to pay for a qualified instructor he would not long have been tolerated, but as he gave his services for next to nothing and the treasury was empty, the board had been constrained to overlook his eccentricities. It was quite his habit to carry the children off into the woods on a bright day and talk to them for hours about bugs and birds when they should have been learning the kings of England, and many a morning had he spent in telling them wonderful stories of knights and heroes that did them no good instead of keeping them on their tables. There were others who could tell of long, strange talks had with him during some lonely tramp through the woods or at night over his fire,—talks that had never been forgotten. Queer, impracticable ideas he had about the meaning of life and the things worth striving for, but there was no denying that a man was the better for talking with him. His thoughts were uplifting and bracing as mountain air. Still others told of some quiet deed of helpfulness, and were surprised to have their accounts matched by many others, all unknown before.

But not all the stories were laudatory. His tongue had had power to lash as well as to inspire, and there were not wanting victims ready to take verbal revenge. The tales told in the bar-room were mostly of this color, for the frequenters of that popular but demoralizing place had more debts of this sort to settle with the sharp old man than they had scores with the bar-keeper himself. Who was the teacher, after all, they questioned, and what reason had he had for burying himself here? It was very clear that he possessed a degree of learning which would have won him honor and companionship in the centers of culture. Why did he surrender both to fill an ill-paid and unrecognized post among people who were not of his kind? According to these practical philosophers, the reasons which prompted so anomalous a course of conduct could not be creditable ones. They could understand that a man might give his life to accumulating wealth if it chanced that money stood to him for the most desirable thing in the world, or that he might give it up to the pursuit of happiness by way of the whisky-glass if he had a correct appreciation of good whisky. Of such devotion they were themselves living examples. They could even understand that an artist might choose to paint visions in a garret rather than to waste divine days in drudgery that he might spend his sleeping hours in a palace. Such whimseys were inborn. But to maintain that a man might be born with a controlling inclination and talent for helpfulness and that

he might select his home for the same reasons that would influence a merchant in selecting a favorable location for his business was to set at naught the wisdom of the world, which holds that a man is to be considered guilty of self-seeking even when he is proven innocent. Oh, they were not to be caught by such chaff as that. It was some shameful secret, undoubtedly, that had driven him into hiding.

But if the majority of his little public brought to his coffin pitying wonder or insult, there were a few (as there are in the larger world, thank Truth) who recognized simple honesty and felt the reality underlying his unconventional life. Four of these friends, three men who had known his purposes most intimately and a youth who had come under the inspiration of his teaching, were now gathered in a little room adjoining the chamber where the body had been laid awaiting the morrow's interment. They had been talking quietly of his uncommon character and the unusual course of life which he had chosen until far into the night.

"The pity of it is that it should all be forgotten," said one restlessly. He was an eager-faced man, whose every feature and attitude, even in his present quiet mood, suggested repressed activity. "Years and years of work for others, and then,—the door swings to and not even a memory remains."

"It is always so. Why expect anything different here? There may once have been a race of men who held gratitude in honor, but if so the very tradition has been lost." The speaker swept a melancholy glance toward the silent form of his dead friend, and, with a gesture expressive of resignation and sorrow, crossed the room and threw open the door to the night. The muttering of the dying tempest was still in the air, and the tall forest trees that overshadowed the little house sighed an echo to the hopeless words. There was a moment's hush in the room, and then the third watcher crossed to his side.

"That may be true enough in general," he said sturdily, "but there are ways to make people remember. If we want it done we can do it. We can give the town a monument that will keep his name and his memory alive as long as there is a man here to see it."

"That is a good idea," exclaimed the first. "Not a pile of marble or granite—that wouldn't suit a life like his—but some institution to help the people and so continue his work in a way."

"That is better. What do you suggest?"

The man with the melancholy eyes shook his head slightly at the question and pointed to a star in the west which a break in the flying clouds had just revealed. It seemed to tremble on the edge a moment, and then the black, rolling masses swept over it relentlessly.

The boy, who had not spoken, turned sharply away in impetuous protest.

"I shall remember," he whispered under his breath.

At that moment the echoing sound of a horse's feet at full gallop broke upon the night, and while they waited in suspense the horseman dashed into sight.

"The breakwater is down" he shouted to the men clustered in the doorway, and then he was swallowed up again in the darkness.

The breakwater down! That meant destruction to the lower part of the town. The men looked at each other in dismay for a minute, and then sprang for their hats.

"We must be needed there. Boy, watch here till we come back!"

The teacher's lonely house was a full mile from the village proper which clustered by the river bank, but the three men ran the distance in silence. The ominous rush of the water grew louder and louder, and when they reached the main street they found that it formed the channel of a new stream which was sweeping tumultuously about the foundations of the buildings on the riverside and bearing upon its surface the wreckage of accomplished disaster. The stouter houses withstood the onset, but already several wooden structures had been whirled away and others were tottering.

The three friends had been separated in the crowd, and the foremost found himself pushed to the edge of the torrent. The rush of the water was deafening and men were shouting hoarsely on every side, when suddenly a thrill of horror swept through the responsive people. From the upper window of a threatened house directly across the way a child's face was looking down with piteous bewilderment. Frontiersmen have many faults to answer for, but indecision and cowardice are not among them. There was not a man in the crowd who would not have risked his life without a second thought in answer to that mute appeal, and it was no mark of exceptional virtue when the last man to join the throng fastened about his body the long rope tossed to him and plunged into the mad stream. The torrent caught him and carried him out, but, swimming when possible, yielding to the current when necessary, now swept under the surface and now tossed helplessly out, he fought the infuriated water as though it were a conscious antagonist. Breathless but triumphant he reached the opposite side and in a moment had the child in his arms. Then the battle again, sharp and hard, but with the steady pull of friends standing waist deep in the water it was over, and the child, trembling and terrified but *alive*, lay on the breast of the father, while the crowd cheered till the crash of the falling house as it went at last was overpowered and lost.

The father lifted his face at last and his rough features were working with emotion.

"How can I make it square?" he asked hoarsely. It was the bar-keeper. The rescuer started with astonishment as he recognized him, and

then a gleam of gay triumph shot into his eyes. It was the opportunity he would have coveted !

"Take her life as the gift of the teacher," he said in a low voice.

There was a questioning look, a meaning glance in reply, and the two men clasped hands over the form of the child.

But death as well as life was abroad that night. When the three friends were separated, one of them had been hurried off by a man who recognized him in the crowd.

"Gabriel Done is dead—killed by a falling timber. I've been trying to find a priest, for though Done wasn't a churchman his wife is stanch, and she is going on now enough to make a man shiver. Can't you come and talk to her? She thinks that because Gabriel was killed in his sins, as she says, he has gone straight to hell. It would be lucky for the rest of us if we had no more sins to answer for than he, poor fellow !"

They hurried up the deserted street to the house where Done had been carried, but at the door the guide quailed.

"You go in alone. I don't think I can stand much more of it."

His companion might have truly pleaded equal helplessness, but when he entered the room and saw the widow in silent, dry-eyed despair beside her dead, he wholly forgot himself in a desire to bring help to her, and his melancholy face lightened with a look of sympathy that saved the need of words.

She recognized his presence without greeting.

"It is not that Gabriel is dead," she said at once with a nervous insistence. I could bear that,—I could learn to bear it in time. But to think that he is lost—" Her lips stiffened and she leaned back rigidly in her chair.

He took her hands in his and forced her eyes and her thoughts to himself.

"But Gabriel was a good man."

"He did not believe !"

"But he was a *good* man."

She quivered under the pressure of his words, but something like a gleam of hope came into her strained eyes.

"If a man like Gabriel,—honest and true and kind,—can be lost, then I have no reason for believing that the spring sunshine will bring joy to the earth, or that the fruit of the apple-blossoms yonder will not prove deadly. Do you believe that goodness rules the universe, or evil ?"

She caught the thought beneath his words as a drowned man catches his first breath of air. The mental habits formed by a lifetime of clerical instruction might have withstood all unenforced argument, but the anguish

of the hour had lifted her above her own level, and the perception that came to her overmastered her dogmatic loyalty as dawn conquers night. She laid her hand upon her heart for a moment, and then she moved to the side of the dead with a composed and lofty air and uncovered his face.

"Forgive me, Gabriel, that I could have doubted. I know it is well with thee," she murmured. Then nature conquered and she sank on her knees beside him in a burst of saving tears.

"Come away now. You have done all that could be done in giving her that hope. Let us leave her," whispered a new voice. It was the third of the three friends. "To-morrow I shall see her," he continued when they were outside, "and take care of affairs until they are settled. She will be left pretty poor, I am afraid, and the boy ought to be at school."

"She will not heed any other trouble much, I fancy, if she can be rid of her greatest fear. How can people believe such irreligious atrocities?"

"Because they were so taught when they were young. But how did you think of just the right thing to say to her?"

"Why, the teacher used those words one day, and they came back to me now."

His friend smiled. "And yet you said his influence would pass away and be forgotten!" After a moment he added; "I shall see about the schooling of Done's boy. That shall be my part."

And his friend answered his smile.

In the little house under the trees the youth had watched alone through the night by the beloved form of the teacher. To him more than to the others the loss had been a personal bereavement, and his sorrow was like the sorrow of a son. So beloved, so needed, so rare a nature, why had death claimed it? Bitterly he questioned thus during those lonely hours, and then his thought widened out to all the sorrow that the wide world holds. Was it all necessary and right? Was that what life meant,—the life that lay before him and which he had so eagerly yearned for? Was it all a delusion of enchantment to hide an unquenchable pain which lurked at the foundation of all things?

Baffled and heart-weary, he went out into the night. The storm had passed, and only a low, spent sighing in the forest depths recalled the tempest that had tossed the trees a few hours before. Overhead the sky was serenely clear. Folding his arms upon his breast he gazed silently into those depths of peace. The clouds that had rolled across had not dimmed their purity or ruffled their calm. A word of the teacher's came back to him suddenly,—“Lift your thought above the storm level.” Ah, he understood it now. Climbing by that he found the answer to his passionate pain, and as he stood watching while the flooding dawn crept up to the stars, a perception

of the meaning of living came to him which somehow illuminated the backward-stretching years of the teacher and those which lay before himself. It transcended words as the day-dawn did. But when the three friends returned and found him there, he turned to meet them with a new light in his face and a new strength in his words.

"You were speaking of a monument to keep his memory alive. Let us be the monument. Let us carry on ourselves his mission of helpfulness."

And the three men, remembering the events of the night, bowed their heads in silent acceptance of the trust.

The tablet over the teacher's tomb reads simply ;—

"Here lies one
whose life was consecrated to service,
and whose influence
has been a consecrating chrism to others."

LILY A. LONG.

WHY RACES DIE OUT.

A THEOSOPHIST'S REASON FOR IT.

In our own times we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they being

to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepitude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfils the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating egos continue in families that suit their mental progress just so long as is needed; and if no more egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysm, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE.

KARMA AND FREE-WILL.

Every student of Theosophy is aware that the meaning which is ordinarily given to the Sanscrit word Karma is "Action". Further there is attached to it the kindred idea of "Reaction", and these two meanings, when sufficiently expanded, give a very wide and logical explanation of the action of the Law of Karma as affecting the general life of man. It is only, however, when study is carried deeper that students begin to perceive that men seem to be bound by a "circle of necessity" from which there appears to be no escape; while others declare at first sight that the Law of Karma is but another expression for the Mohammedan "Kismet", and a more or less plausible pleading for the adoption of "fatalism" as affecting mankind. No amount of discussion will serve to convince such persons that the flaw which they think that they have found is no flaw at all, and this is, it would seem, because they have never yet realised that the Law of Karma or "Action" applies not merely to man but to the whole Universe of which man is but a small and insignificant part. Moreover, there arises in the mind of the student another idea which is mistaken. As Mme. Blavatsky has long ago pointed out, Karma is not only Karma-Nemesis or the reaction following upon evil conditions, but it also bears with it the reward for efforts towards good actions. Thus, then, if we regard the Law of Action in its true proportion, we see that it governs the whole Universe, ordering the stars in their courses as well as men in theirs; that, in reality, if we carry the consideration from the moral and physical planes of action to the metaphysical, the statement of the Law of Karma in its entirety is but another expression for the great Law or Principle of which we neither know nor can know anything save that three of its expressions or manifestations are Life, Consciousness, and Motion or action. Consequently the Law of Karma or the Law of Action is also the Law of harmonious action in which action and reaction

are balanced and equal. In other words, the Law of Karma is the Law of Harmony in the Universe.

It is only when the Unity of Harmony is separated into its component parts of Tune and Discord or Action and Reaction that we are then able to appreciate the fact of differentiation, and then, being able to choose and therefore responsible, we become the subjects in place of the allies of the great law of harmony divided into its component parts of action and reaction.

Thus Karma is not really opposed to "Free-Will" when Karma is properly understood. It is also true that Free-will has not really received its full meaning. Generally it is understood to mean that a man is absolutely free to choose between two courses of action or the possession of certain qualities in himself, and in fact is a law to himself in every particular. Such a view can and does proceed from selfish, self-centered individuals alone, the product of this age of denial and materialism. It is, however, opposed by all religious systems, and is actually opposed by the practical social work of the most advanced materialist thinkers. It is only one of those attempts which selfish man makes to realise his idea that he is the sum and crown of all nature, and that, if he chooses, everything in nature must be subservient to him. In other words, the one man who follows this idea may be free while all others who come in contact with him must be his slaves. Even if this were possible, there is one enemy which such a man would have to conquer before he became all-powerful, and that enemy is the law of change, and he would have to conquer the great change called death. Therefore, since the laws of nature are stronger than the will or desire of individual, or, rather, personal man, freedom of will is only possible for man when he is in close alliance with nature and her laws.

If we regard nature we can plainly see that, however much we may be able to modify our surroundings, we commence with a certain capital in hand, as does everything from a planet in its orbit to the stone of which that planet is formed. In other words, everything in nature is within what is called the "Circle of Necessity". Everything has had its origin in the one universal principle and acts according to the laws which are inherent in that Principle. These are the natural laws which are universally applicable, and therefore may be called universal or natural law. Upon them depends the very nature of existence, and, whatever may be the appearance which we see, the real nature and essence of everything in the universe depend upon and conform to these laws. Therefore it follows that this "circle of necessity" is the necessity for manifestation arising in the great principle, which, from being unmanifested, becomes manifested during the great periods of time which are called Manvantaras in the Orient. Within this "circle of necessity"—this great general scheme of evolution and development—there are other possibilities. One of these possibilities is that the products of evolution can diverge

from the general line; in other words, that while the general manifestation of will and purpose arising in the one great principle is fixed and determined for a certain progress during a certain time, the units of evolution manifesting such will, can, and do vary in the rate of manifestation. That this is the case is particularly seen with the evolution of mental processes. When this point is arrived at in the general scheme, the divergences from the general law become more and more marked. In fact, in the evolution of the animal world the entity known as man has arrived at the age of responsibility, and, having become self-conscious of his relation to his surroundings, has chosen to act for himself and deal with his own actions as seems best to him. He has had the choice before him of either slowly following the general line of the evolution of the animal races strictly according to the line of evolution in the "Circle of Necessity", or he may go beyond and outside of it in a measure by retreating into the more subtle region of his own nature, and so quicken up the processes of manifestation. In the end, however, he finds that this means acting more and more strictly according to the laws of nature. Still, as with light passed through a convex lens, the nearer the approach to the lens or the source of light the less time is found to be required to go over all the rays, and the nearer together they are found to be, so with man's nature. The nearer he gets to the origin of his own being, the greater the intensity of action and reaction resulting from divergence.

Further, through the choice which has been made to quicken up the processes, or by reason of mistakes arising through ignorance or through deliberate errors because they are found to be more pleasing to the external nature of the animal man, habits and customs have sprung up which have an ever-increasing tendency to repeat themselves. Further than this, these habits and customs blind men to the real nature of the customs, and, because they are found to exist in large numbers in common, they are therefore thought to be right. In fact, men bind themselves by these habits and customs, and in this way they limit their free-will. They have made for themselves a false "Circle of Necessity" from which they neither can nor do desire to free themselves. But at the same time a feeling of pride causes them to assert that they are free, and therefore this question of free-will and fatalism causes them to revolt against the Law of Karma. There are many who insist that they are free, and feel themselves to be so until they are brought face to face with nature. By this I do not mean to say that they are swept away in a storm or by any other natural convulsion, but they are brought face to face with facts within their own nature which they are unable to control. They then find that with all their boast of power they are but puny mortals after all, and that the immortal powers exist in nature and themselves in spite of all they can say or do to the contrary.

Thus there is the choice before man in his present existence. Either

he has to choose a course of action which is in harmony with the real true laws of nature, or he has to take the opposite course. As a general rule it may be said that the growth of the habits and customs which cause man to take this opposite course is due to ignorance of his own true nature and therefore of nature at large. A slight divergence from the general and natural line of harmony will have a tendency to widen more and more until it is scarcely possible to trace the line in all its windings and deviations. Thus when man finds himself face to face with the retributive and restorative action of the harmonious law, he is apt to be so short-sighted as to cry out against it and say that he has not deserved the punishment. He, as a rule, is totally ignorant of the larger sphere of life provided by the law of moral compensation working through Reincarnation. He is unable and at times unwilling to perceive the dictates of his own real nature, and depends entirely upon external conditions. Therefore his will—his natural will—is fettered by ignorance, and it is his own will that punishes him. The personal man is not free, but the individual man is free to follow the laws of nature, and does so follow them that it places the personal man in the position in which he can correct the faults and error from the law which he has caused. In short, will which is eternally free is identical with Karma, each having its rise in the one great Eternal principle of the Universe. As the *Bhagavad Gita* states it in Chap. VIII,

“Karma is the emanation which causes the existence * * * of creatures.”

A. KEIGHTLEY.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 200 to p. 212, Vol. I.)

By W. Q. J.

FUNCTION OF COMETS. Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, v. I.*

CYCLES. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger

ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I. the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For (*at foot p. 202*),

"This is the basic and fundamental stone of the secret cycles. * * The assertion that all the worlds (stars, planets, &c.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p. 203, 3d para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of It appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

TEA TABLE TALK.

A correspondent writes as follows:

"Antonina reminded me so much of a little friend of mine that I sent the PATH to her Aunt, asking her to write me a little sketch of M—— for me to send to you. I knew M—— well, and have known her Mamma and Aunts since they were her age. They have all read a great deal of my Theosophy-

ical literature, but they find M—— a living study, and her Mamma recently told me they should be at a loss to understand her, but for Theosophy. When she was six years old she said to me one day, 'Do you understand spirits?' (Her Aunt explained, saying that they cautioned her about speaking to every one, as many do not understand.) I told her that I understood. Drooping her head and placing her hand on her breast she said, 'Well ; sometimes I hear a voice right in here.'

It would be interesting to know exactly what the child meant by "a voice." When mystics use the term they do not, as a rule, mean that they hear an objective voice, whose sounds reach the tympanum, proceeding from and sounding or reverberating in the breast. They mean that they feel therein the stir of a power, *an essential motion* which is reflected upon the brain, either in the form of a very vivid picture or words of authority and power. The vibratory process is the same as that of an objective voice, but it strikes the brain directly without passing to that center *via* the tympanum, and it proceeds from within—often from the heart. The outward, subjectively-objective voices, heard by clairaudients and mystics, may proceed from a number of sources, desirable and (mainly) undesirable, and have not, generally speaking, the weight and authority which attaches to what is known as the "inner voice". This voice must not be confounded with the various fancies and impulses arising from various physical centers and organs in reality, and which flit through the brain. The "inner voice" has a deeper seat than such physiological ones ; it comes from the heart center of the inner man ; its conclusions are irresistible.

To proceed with the sketch of M——.

"M—— is a very interesting child, ten years of age, with brown eyes that sometimes have a far-away look in them as if she beheld things invisible to ordinary mortals. Her Grandfather died before she was born. No more has been said to her of him than has been said to the other children, yet she seems as well acquainted with him as with her living relatives, and frequently declares that she sees him as plainly as she sees me. When I try to reason with her and say, 'I cannot see him ; where is he ?' she replies, 'Why—right there ; sitting in that chair. Good, kind Grandpa' ; and she leans forward, apparently kissing some person. Then, with a puzzled expression on her face, she will say :

'Why is it, when you are older than me, that you cannot see Grandpa ?'

At other times she will look up from her school-work or games, and say ; 'Why don't you answer ? Some one is talking to you and I should think you would be ashamed not to answer.' When I ask who it is, she will reply, with a touch of scorn at my stupidity ; 'Why, Grandpa asked you if you were going to some place.'

One day I entered her chamber, where she sat alone with seven empty chairs grouped about her, and her spoolwork, of which she is very fond, having a huge ball ready to carpet her house, which she says is to 'be built high up to the clouds.' Seeing her thus, I said ; 'You poor child ! You're all alone, aren't you ?' She arose with great dignity and replied :

'I am *not* poor, and I am *not* alone. God takes care of everyone, and I have plenty of things, and I'm not alone, for God and Grandpa and a great many spirits are with me.'

When she was seven years old, if anything grieved her she would retire to a corner and 'talk it over with God,' ending her appeal with the words:

'Now, God; please do this, *very sure*. Me. I. M——,' the latter as if signing the petition. She would reveal nothing of her interview, and often opened an umbrella to protect herself from sight or hearing, but she always emerged with an expression of peace upon her face which argued well for her visit to the corner. This she did voluntarily, never having been sent into a corner for reflection. She would also shut herself into a room alone and color pictures that one would never believe a child could have done if we did not see them come from her hands when she at last allowed us entrance to her sanctuary. If any one tried to stay very near her when she painted or to offer a word of suggestion, she instantly refused to allow it, saying her 'spirit told' her 'what colors to use and how to make the picture'. She learned to write page after page of words in the same way, saying, 'God told me how to spell the words'.

One of her greatest delights—to use her words—is 'to go to the good of the Heaven'. She seats herself in a chair, clasps her hands in her lap, and, fixing her eyes on some one point, sits perfectly immovable, keeping her eyes open all of the time. Softly she says: 'God; will you please take me up to the good of the Heaven?' Then in a few seconds her face brightens, and she nods to some one invisible, saying to us, 'Now God has come, and I am going with Him.' She remains motionless for a short time, then she nods again, seems to kiss some one, saying, 'Thank you, God;' then, smilingly, she returns to her game. If asked where she went, she says, 'Oh! away up beyond the sun and the stars, and I saw all how it looked up there, and it's very strange.' Sitting beside her Mamma on the beach, she suddenly looked up and said, 'My very own heart stays with me always, and it sits beside me on the beach; but my spirit goes away sometimes.' I have taken only a few of her original doings, and they are word for word, and *strictly true*, without the least vestige of story embellishment.—P."

By the above anecdotes it is evident that we have here one of those sensitive and refined organisms so prone to become mediums if not rightly understood. The pre-occupation with spirits, the love of entering into the state of *passive* meditation, give evidence of this. A new race is predicted for America, one in which the psychic faculties will be more developed than is at present the case, and precisely for this reason it is that the Eastern Teachers are giving out both the scientific data for the comprehension of the great variety and graduation of such sights, conditions, and beings, as well as endeavoring to inculcate such ethics as may govern persons who would otherwise be governed by just such experiences. Persons are apt to be mentally intoxicated on finding that they see what is invisible to others. It ought to be well understood (and, to children, explained) that many of these things are "thought forms" or pictures made by the action of mental electricity in

the ether, as lightning oftentimes stamps pictures of adjacent objects upon the bodies of persons struck by it. The fact that pictures are made upon objects by etheric action, or by what modern science called "latent light", which pictures may be perceived by persons whose optic nerve is capable of receiving higher or lower rates of vibration than the average optic nerve perceives, ought to be made known. Also that this heightened perception is a thing of no value in itself, is becoming every day more common, and is not to be desired. An earnest endeavor to make its nature clear to a child who has this perception, is the only wise course to be taken, if it is wished that she should not become mediumistic. Any tendency to enter a *passive* condition of meditation ought to be discouraged. This passive condition, in which the mind is emptied of all thought and becomes a blank, is a source of great danger. It depolarizes all the cells, renders the body negative, and admits all manner of influence into the sphere. To render oneself thus negative is to open a door. The temptation is great, for a delightful thrill oftentimes pervades the body; this thrill, or bodily sensation, is in itself proof of the *psycho-physiological* nature of the experience, and that it proceeds from no higher source or plane. Strange and vivid pictures are also projected upon the brain; he who slows down his own bodily vibrations receives those of an order of matter more gross than any known to the physical senses, and often has experience of the Rupa lokas (plane of forms). In the same way, when the nervous fluid is excited and passivity suddenly ensues, higher vibrations are sensed, but they are only those of the lower astral world, of the gross magnetic spheres of men and things. In either case, all self-control is lost. Such conditions are precedent to trance, but trance which is, as before said, only psycho-physiological, deceptive, and of no value. Gradually the person enters such conditions without his own volition and is a slave to forces outside himself. The fact that the child M— selects some spot upon which her gaze is fixed, shows self-hypnotization. This fixing of the gaze temporarily paralyzes the optic nerve. It is the method adopted by all hypnotizers and by many mediums. When the optic nerve is thus paralyzed, the lower astral world is apperceived. Thought which has a fixed object, a meditation upon some idea which is selected and then fixed in the mind firmly and to the exclusion of all other thought, renders the body magnetically positive. Thought has a self-reproductive power which then becomes manifest, or say that the current of force thus engendered attracts and develops all similar germs of thought. This is what Patanjali calls "meditation with a seed". Advanced students then go on to "meditation without a seed", but not until they have learned so to paralyze the double, or inner, nervous body that it cannot report or receive the vibrations of that astral plane to which it corresponds.

An inquirer asks: "Do you ever have a conscious feeling that you have a Master somewhere? Lately, I have caught myself thinking of one—but what one, I know not. Do you understand me?"

The Great Master or Teacher is the Higher Self. The Soul knows this, and at times transmits that knowledge to the lower consciousness, which

causes the feeling that some one is teaching us, or that we knew some Teacher. Then, of course, there are other recollections, yet these are, at root, one, for the Higher Self of one is that of all and is universal, "a divine state, not a body or form".

The same inquirer gives the following, which happened at the age of four or five years.

"I was playing with some little cousins in the borders of the Green that surrounded the County Jail. Suddenly two policemen came along leading a prisoner. They mounted the jail steps, and one of the officers seemed to let go, so as to unlock the door: the prisoner made a dash for liberty and escaped. He ran across the lawn, somewhat in our direction. Childlike, we had all stopped playing to watch. Then, as the man was running, all at once I saw a group of forms clad in white appear on the green grass back of him, and then, swiftly advancing, they joined hands and made a ring around him, moving forward as the man ran. He began to stumble and falter, as if dizzy, and the police, who were in hot pursuit, caught him and took him back to the jail. My curiosity was greatly roused by what I had seen, especially by the men in white robes. I watched to see where they would go; but they just seemed to fade away from before my sight, against the blue sky, and so disappeared. I went home full of the wonder; but no one had seen them save myself and a cousin still younger. Naturally no one believed us, and said we had been dreaming. But how could a child of four or five dream such a thing out in open air, in broad daylight?"

What these children saw were denizens of the astral world, probably made visible to them through excitation of the nervous fluid consequent upon the excitement of the scene. Varying states or conditions of this fluid, the fluidic or inner man, relate it to the various planes of nature. Whatever we see or know is so perceived by synchronous vibration, whether mental, psychic, physical, or even spiritual. In fact, vibration is the key to it all, and no one source can be assigned to all phenomena, of which the variety is endless. Children, whose inner and outer senses are alike fresh and sensitive, receive vibrations from all planes more readily than we do. As they grow older, the physiological senses, being the most active because most used, supersede the psychic ones—less trained—to a great extent. As is said in *Isis Unveiled*, it is the activity of the physiological senses which prevents us from perceiving the psychic and other worlds. That their activity becomes automatic in time, can be doubted by no one who has tried to prevent the open eye from seeing, the unclosed ear from hearing. This only occurs in states of profound mental abstraction. Then the Manasic vibrations overpower the lower ones (those of the physiological organs), and they fail to report.

JULIUS.

KARMA IN THE DESATIR.

The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusrô Parvez, who was contemporary with the Emperor Revacius and died only

nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad".

"In the name of Lareng! Mezdam¹ separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And every one who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minister, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions: and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain,

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma; thus:

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of

¹ Mezdam is the Lord God, so to say.

inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

"The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds, or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds; and if any guilt remain they will return a second time and suffer punishment along with their accomplices." BRYAN KINNAVAN.

LITERARY NOTES.

AUGUST *LUCIFER* opens with a short article by H. P. B. on "The Blessings of Publicity", justifying reservation of dangerous secrets to those fit to hold them, and describing the hellish inventions now openly sold in the U. S. for murder. Bertram Keightley's "What H. P. B. did for me" is unsurpassed in eloquence and tenderness. Mrs. C. A. Passingham narrates in "A Tribute from the West" a little incident of Occult power occurring during a chat. Miss K. Hillard's learned and beautiful paper on "The Beatrice of Dante from a Theosophical Point of View" is begun; W. W. Westcott gives the first part of a very clear description of the Kabalah; "The Esoteric Christ" is, if possible, more masterly than ever; G. R. S. Mead's "Task of Theosophical Scholars in the West" gives analysis of all literature bearing upon the Mysteries. With boundless satisfaction we hail Mrs. Besant's "Seven Principles of Man", whereof in this issue are expounded two. With all her precision and expository skill the great facts are clearly stated, and one can foresee that the completed paper will as a pamphlet be one of the most instructive in the Theosophical repertoire. "Fragments from an Indian Note Book" has some sagacious sentences and pithy proverbs, but any defense of Suttee is hopeless. It is delightful to know that the Swiss Theosophist who gave \$500 to our General Secretary gave \$5,500 to other departments in the T. S., and that another F. T. S. has cancelled a mortgage of \$2,000 on the London Headquarters. What a Karma such men must have behind them and in front of them! The reviewer in *Lucifer* would probably not like to be called "godless", yet there are some reflections on page 525—not, it is true, very profound—which might give color to such a charge. And it was not nice in him to insinuate that the PATH was telling fibs about Antonina. Mrs. Besant announces her departure next November for a lecturing tour in India, and the accession of Herbert Burrows to the staff at London Headquarters; also the facts that September *Lucifer* will contain a long and interesting article by H. P. B. entitled "The Substantial Nature of Magnetism Demonstrated", and that so much MSS. has been left by her in Mrs. Besant's charge that

she will be still the leading contributor for a considerable time. That her spirit will prevaide it for *all* time, we may well believe. [A. F.]

AUGUST THEOSOPHIST begins with a peculiarly interesting article by Col. Olcott, "Our Australian Legacy ; A Lesson", giving all the facts respecting the Hartmann will and its settlement. The property worth £5500 had been really made so through the labors of the testator, his three children, and a brother ; and Col. O. most justly refused to accept for the Adyar Library more than the testator's own share—£1000. Incidentally the Col. gives a strong warning against foolish asceticism, and the whole paper is rich in teaching, to say nothing of its fascinating diction. G. R. S. Mead luminously expounds "The Planetary Chain". If he would pare, condense, arrange, clarify the whole of *The Secret Doctrine*, turning it into a clear and continuous treatise in one volume, thousands of Theosophists now and to come would bless him for making it readable. Two Hindus, the first with delightful common-sense and in no less delightful English, demolish "Retgression in Re-birth", and give hope of a rationalizing native school which won't stand nonsense in philosophy or religion and which will clear the way to sound Theosophy. "Transmission of Will Power" tells of some good experiments. Our well-remembered and highly-valued friend Ananda contributes a short paper respecting H. P. B., in which he quotes her written advice to him, advice most judicious and far-sighted. "Vandalism on Buddhist Shrines" recounts the history of Buddha-Gaya, where Buddha received enlightenment under the famous Bo-tree, and the measures now in progress to repair the monastery. Very much is it to be regretted that the two members of the Kumbakonam Branch go on translating Upanishads. Listen to this : "Placing the chin on the breast, pressing the anus by means of the left heel, and seizing the toe of the extended right leg by the two hands, one should fill his belly with air and should slowly exhale. This is called the Mahamudra, the *destroyer of the sins of men*". And such lamentable stuff is printed by the *Theosophist* at the very time when true friends of India are trying to interest students in her literature, when the Memorial Fund to H. P. B. asks F. T. S. for money to secure and circulate Eastern works, and when the Oriental Department is combatting the belief that Hindu Scriptures are senseless babble ! A few more Upanishads of this type would paralyze the O. D. as effectually as a chapter from the "Song of Solomon" would disperse a Female Seminary. The Indian Branches are most hopefully reviving, and letters of tender reverence to H. P. B.'s memory have poured into Headquarters. Col. Olcott's visit to Australia resulted in the resuscitation of an old Branch, the chartering of new ones, and the formation of an Australasian Section. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 10, is called *Light from the East*, and consists of the 6 addresses at the public meeting in Portman Rooms after the London Convention. Col. Olcott spoke of the origin of the Theosophical Society and the spread of the movement ; Mr. Sinnett upon the connection of modern Theosophy and ancient Initiation ; Mr. Herbert Burrows upon the relation of Theosophy to Science ; Mr. Bertram Keightley upon Reincarnation ; Mr. Judge upon Karma ; and Mrs. Besant eloquently closed with fitting words. All these addresses are delightful reading, but probably the one highest in literary merit is Mr. Keightley's.

It flows along in melodious rhythm, limpid as the crystal ball which he used in a telling illustration, and no less polished and rounded. [A. F.]

A SHORT GLOSSARY of Theosophical terms, compiled and with an Introduction by Mrs. Besant and Herbert Burrows, has just been issued by the London Headquarters. The Introduction is an admirable condensation of Theosophical doctrine, and the pamphlet is marvellously cheap—only one penny.

THE SEVERAL PAPERS UPON H. P. B. published in *Lucifer* of June, July, and August have been collected in a Memorial Volume. It is entitled *In Memory of Helena Petrovna Blavatsky, by some of her Pupils*, and in variety, range, and vividness of portraiture is one of the most forcible testimonials ever issued to a public personage. To all Theosophists it must have profound interest, and bound copies should be placed in Branch and public Libraries, so that for all time men may see why a reverence so unusual in this age was justified in her case. Every year will make her name better known as Theosophy and the T. S. continue to spread, and more and more will be the inquiry Who and What she was. An answer should everywhere be accessible. To facilitate this the T. P. S. has made the price very low, and the PATH will mail a copy (paper) to any address for 35 cts.

THE NEW CALIFORNIAN for September is almost wholly Theosophical, 19 of its 32 pages being given to articles by Drs. Griffiths and Anderson, and much Theosophical thought cropping out elsewhere, as well as copious notice of the Gen. Sec'y's tour. Dr. Griffiths most instructively treats "Theosophy and Spiritualism", candidly and discriminatingly indicating the merits and the dangers of Psychism; and Dr. Anderson in "The Scientific Evidence of Reincarnation" exhibits an ability of thought and pen which would make a fortune for a clergyman, but which is doing better, —making a future for Theosophy. [A. F.]

MENTAL SUGGESTION: By Dr. J. Ochorowicz, sometime Professor Extraordinarius of Psychology and Natural Philosophy in the University of Lemberg.—Four double numbers of the *Humboldt Library*.

Much is now-a-days said and written about *Hypnotism*: the more ancient term *Animal Magnetism* is not often mentioned. It is the common belief that whatever of truth there was in the doctrines of Mesmer, Puységur, and the rest of the "animal magnetizers" is comprised under the scientific term "hypnotism", and that the modern school of Charcot, and the school of "suggestionists" at Nancy, France, represent the highest attainment in the science and art once studied and practiced by Mesmer and Puységur, and later investigated by Braid of Manchester. But here is an author who maintains that hypnotism and animal magnetism, though they have certain superficial resemblances, are radically different from each other in their phenomena and in the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "*Mental Suggestion*," well marks the difference between hypnotism and magnetism: in hypnotism *mental* suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove.

The author is in every way competent to treat the subject: he is a

learned physiologist and physicist, as well as a psychologist ; and he has studied the matter experimentally for years. He has mastered all the literature of hypnotism and animal magnetism : his book contains an enormous amount of information nowhere else accessible outside of the greatest libraries. Just because Ochorowicz first explored the ground thoroughly on his own account and then sifted the bibliography of magnetism, he is able to estimate the true value of the work of prior experimenters and prior students and theorizers. Besides its other merits, constant analysis being one, the book has an excellent Index.

Any thorough study of these topics demands examination of contributions from occultists, and for this purpose the recent article by H. P. B. and the one in September *Lucifer* may well complement the volume of Dr. Ochorowicz.

[*Humboldt Pub. Co., Astor Place, N. Y.: paper, \$1.20, cloth, \$2.00.*]

IN CERTAIN BACK NUMBERS of the PATH was given, under the title "Letters that have helped me," a series of remarkable letters addressed to and annotated by our learned contributor, Jasper Niemand, F. T. S. They brought occult truth within the sphere of practical life, having practicality for their very special purpose, and threw light on many topics edging the path of those who are mounting the hill Spirituality. Thanks from various parts of America, from England, and even from India evidenced the help thus diffused, and it has been thought that former readers, not less than new ones, would be glad to have them collected in book form. Typographical errors will be corrected, and the 15 Letters will appear in a neat volume, the price to be as low as cost will permit. Due announcement will be made in the PATH.

THE EVENING MAIL of Malden, Mass., is giving a series of articles upon Theosophy by Bro. Geo. D. Ayers of the local Branch.

SEPTEMBER LUCIFER's first article is H. P. B.'s "Substantial Nature of Magnetism". It mainly deals with the American school of "Substantialists" and with such of their arguments as demolish scientific materialism, correcting collateral errors and terms, and is apparently to be followed by another more immediately upon the title subject. Very clearly and warmly does Mr. Mead write of "The Great Renunciation", showing what is the essence of Adeptship and of true Theosophy, namely, self-sacrifice, and doing it in a helpful, inspiring tone which makes a reader *feel* the wish to practise it. Mrs. Besant continues "The Seven Principles of Man", though somewhat less satisfactorily as to the remainder of the Quaternary, except in the excellent illustration of Prana. No Theosophical exposition we have ever seen explains how Kama, an aggregation of sensations, desires, and passions, and therefore mere intangible and subjective feelings, can become objectified into a "body", this body acting as a spook ; nor what is the actual distinction between it and the Linga Sarira ; nor how the Kama Rupa can have consciousness and cunning—mental, not material, qualities—when the mind has departed and the container, therefore, no longer there. It is hardly a criticism upon Mrs. Besant to say that she has not done what nobody else has done, but how we wish that she *would* do it ! The treatment of Manas is crystalline in clearness and beauty, and the last two paragraphs are glorious for melody and eloquence. Dr. A. Keightley

contributes "Life and Death", and Rama Prasad "Karma and Reincarnation", the latter being on the lines of *Nature's Finer Forces*, but far more intelligible. In "A Great Step in Advance" Mr. Sinnett points out what new opening for scientific research Prof. Lodge has made possible by his Address on Thought Transference before the British Association. "A Puranic Allegory" begins hopefully, but drops into cursing by Rishis and the rescue of an elephant from a crocodile by Vishnu. Much has lately been said in Indian literature of the proclivity of Rishis to curse the disrespectful, the local fauna taking the place of Elijah's bears, but Comparative Mythology is apparently not the lesson we are expected to learn. This will be expounded next month. Meantime patience is easy. [A. F.]

THE VAHAN, Second Series, No. 2, is far better than No. 1. To the Question "What is Theosophy?" "A. B." gives a reply marvellous for condensation, clearness, and vigor, but all the replies are excellent. "R. H. A." composes poetry when asleep, never when awake, and asks explanation, which is given. Sleep-producing poetry is doubtless more common than poetry-producing sleep, and Nature has been kind to editors in the latter case by gently sponging the poet's memory. To the objection by the poor that "Theosophy is only for the rich" "A. B." and the Editor conclusively reply. How true it is that "Reincarnation and Karma are doctrines that lift the darkness of human life and human pain, that teach us how to escape from misery, and set Humanity on the road that leads to final liberation"! [A. F.]

MIRROR OF THE MOVEMENT.

PLEIADES LODGE T. S., Soquel, Calif, was chartered on Aug. 24th. It has 7 Charter-members, and is the 57th Branch on the American roll.

SALT LAKE T. S., Salt Lake City, Utah Territory, was chartered on the same day. It has 6 Charter-members, and comes 58th on the roll. The President will be John Lloyd, and the Secretary Robt. L. Scannell, P. O. Box 870.

IN CONSEQUENCE OF the now-assured visit of the General Secretary to the Pacific Coast, the Branches thereon have, with two exceptions, voted that it is advisable to concentrate all local strength on that visit and to omit the *Ad Interim* Convention arranged for September. It is believed that more can be accomplished by provision for lectures and Branch meetings during that tour, and that the Convention should be postponed till next year.

TRIANGLE T. S., Alameda, Calif, has changed its room to St. George's Hall, corner Park St. and Webb Ave., and meets each Monday afternoon

at 2 o'clock. It is striving to circulate literature and interest the community in its work.

BLAVATSKY T. S., Washington, D. C., has made further improvement in its quarters, having taken a room at 1006 F St., N. W., where our energetic Brother, Capt. Geo. R. Boush, will be daily in attendance. A stock of books has been ordered and will be kept on hand, immediate supply to strangers attending the meetings being thus made possible. Theosophists visiting Washington are earnestly desired to call at the above Headquarters and receive fraternal welcome and information.

WILLAMETTE T. S., Portland, Oregon, has been holding its weekly meetings at the house of Mr. S. T. Durkee, 8 S. 5th St., with fair attendance and much interest.

GOLDEN GATE LODGE T. S., San Francisco, has given the following public lectures : Aug. 23d, *Theosophical Concepts of Life and Death*, Dr. J. A. Anderson ; Aug. 30th, *Foreordination, Providence, and Karma*, Mrs. S. A. Harris ; Sept. 6, *Creation*, Mrs. M. M. Thirds ; Sept. 13th, *Psychism*, Miss M. A. Walsh ; Sept. 20th, *Theosophy and Materialism*, Dr. A. Griffiths,

"THE PACIFIC COAST COMMITTEE for T. S. Work is resuming activity after the close of the summer season. It is supplying several towns with leaflets and catalogues of T. S. books and literature. San Diego is now concentrated upon, and, with the cordial coöperation of Abbott Clark, Mrs. Bessac, and other earnest workers there, every residence in San Diego will receive Theosophical literature and information. Bro. Clark has been doing active and efficient work all summer in Southern California. Preparations are now being made to resume activity all over the Coast. Owing to the contemplated visit of the General Secretary, every T. S. centre is alive and preparing for his reception, and working to help make his tour on the Coast *the* Theosophical event thus far. Public interest in Theosophy is increasing amazingly. Many secular papers have printed Theosophical articles, and one by Mrs. Besant, "What is Theosophy?", has appeared in 10 or 12 papers. *The Catholic Sentinel*, the leading R. C. weekly of the Northwest, issued at Portland, Oregon, had a leader upon Theosophy which was word for word Mrs. Besant's article just mentioned. This is the most novel feature developed so far, *i. e.*, a leading Roman Catholic journal printing *verbatim* and as an editorial leader, and advancing it as its own conception of Theosophy, a Theosophical article by Annie Besant !—A. G."

AMONG THE MANY ACTIVITIES of the Pacific Coast Com. are these two. At the Sunday evening meetings the following slip is distributed, and when one is returned filled out, literature and a catalogue are sent.

THEOSOPHICAL HEADQUARTERS, 1504 MARKET STREET,
ROOMS 35 & 36.

TO VISITING FRIENDS :

Should you desire further information concerning Theosophy and its Teachings, please fill out the blank below, and leave it upon the table in Ante-Room, or mail it to the address above, and literature will be gladly sent you free of charge.

Name _____
Address _____

When a newspaper prints a Theosophical article, the Committee secure it, fill in the blanks on the following slip, and mail it to every F. T. S. on the Pacific Coast.

PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK.

The _____
at _____
under date of _____ published an article entitled,

This article is in the interest of Theosophy and the Society, and is the opening also of the columns of this paper to our cause.

For the purpose of giving circulation to the article, and especially to encourage the paper, to show that the public are interested, that Theosophy "pays," will you not send to the publishers, with remittance in money or stamps, for such a number of copies as you can use, give away, or afford to buy.

In this way we show an interest in the paper and the article it may publish, and you assist indirectly to reach thousands to whom you cannot mail or address leaflets.

In writing for papers, be particular to mention the article that attracts your attention.

Yours fraternally, THE COMMITTEE.

When one hears of the energy and the varied Theosophical activities in California, one has misgivings lest the General Secretary may be so enraptured with its zeal that he may willingly submit to capture and not return to the slower East! That an attempt will be made, who can doubt?

MRS. BESANT's assertion that since H. P. B.'s departure she had received messages from the same Masters as had H. P. B. has been widely published in America as an assertion that she had received messages from H. P. B. herself, and Spiritualists have been pluming themselves thereon. But full reports now give the correct wording, and published interviews with Mrs. B. contain her distinct explanation that the Masters are living men, not spirits, and that her statement was made for 2 reasons, *first*, to add the testimony of her own truthful reputation to that of H. P. B., *second*, to still further demolish the silly Hodgson assertion that the alleged messages H. P. B. received were forgeries by H. P. B. As H. P. B. has passed away, how could fresh messages, identical in chiromancy, paper, and other marks known to inner circles, be by her? Mrs. Besant refuses to exhibit the messages or submit them to tests, her object not being so much to demonstrate the existence of Masters, that being a matter for individual conviction,

as to vindicate the character of H. P. B., that being a matter of public moment. Of course there have been the usual and natural misrepresentation and ridicule, and the press bubbles up with speculation and jeers and nonsense. *All the same, Theosophy is being made a familiar word and its teachings the subject of discussion.*

THE GENERAL SECRETARY'S TOUR.

The General Secretary was to have started for the West upon the very day when the death of Madame Blavatsky caused him to sail for Europe, and upon his return the new date was fixed for Sept. 5th, but sickness caused postponement till the 8th, at which time he left for Omaha. From Omaha he went to Washington Terr., visiting the 3 Branches therein, thence to Portland, Oregon, and to San Francisco, arriving about the 23d. It had been arranged that his route through California should be made out by the Pacific Coast Committee, they being conversant with the State. It is hardly probable that the route can be completed before the close of October, after which occurs the series of visitations on his journey homewards, beginning with Salt Lake City. Branches and groups desiring a visit and a public lecture are desired to address him before Oct. 25th, Care Dr. J. A. Anderson, 4 Odd Fellows' B'd'g, San Francisco, stating what provision can be made for a hall, for his entertainment, and for the expense of travel. He will make out his schedule before leaving California, and will notify successive points of his date and length of stay.

This is the longest and most carefully planned tour yet made in America for Theosophical purposes, and is expected to produce good results. H. P. B.'s departure has sounded the word "Theosophy" all over the land and opened thousands of ears to an exposition of it, and there never was a time when a series of public lectures was so certain of attendance and of press notice. Every Western Branch may be quickened and its growth fostered by now receiving a visit during this tour, for the field is prepared for the seed and the sower is at hand. While no human arithmetic can ever figure the precise effect of a wide distribution of truth, it is reasonably certain that enough will be palpable to affirm the wisdom of the tour and to make American Theosophists long and labor for the time when a *Permanent Lecturer* will be part of the outfit of Headquarters. This is not at all an impossible thing. The Convention endorsed the project, and \$1200 a year have been guaranteed towards expenses. If the General Secretary's present journey stimulates Theosophists in this direction, it will be doing one of the many things expected from it.

LONDON LETTER.

SEPT. 1ST, 1891.

This month records some departures from our household. Bertram Keightley, the General Secretary of the India Section, left for Adyar on the 21st August, taking with him Sydney V. Edge as Assistant Secretary. In the departure of Brother Edge we lose a valuable member of our staff, and the India Section must be congratulated on its acquisition. The President-Founder returned from his visit to France (whither he had gone to make some observations at the schools of Hypnotism of the Salpêtrière and Nancy) on the 29th August. He leaves for the U. S. on the 16th inst.

In the activities of theosophical London during the past month, several remarkable points have to be noticed. It is well known that at this period of the year there are fewer persons in the metropolis, fewer attractions for visitors, and more reason for being abroad than at any other time. Altogether London is "out of season", and supposed to be stagnating. And yet, mark, — while last year in the month of Aug. only 30 or 40 persons took their seats in the Hall of the Blavatsky Lodge in attendance at its meetings, *this* year it has been found scarcely possible to find accommodation for the numbers who crowd in to the Thursday lectures. At last meeting scarcely a square inch of standing room remained unoccupied.

Secondly : the circulation of *Lucifer* has increased to such an extent that its editions will have to be enlarged. The June, July, and August numbers are completely sold out, the latter within 15 days after its issue.

Thirdly (and most important of all) the platform of the Hall of Science having passed into the hands of the National Secular Society, Annie Besant was compelled to deliver a farewell address. This took place on Sunday the 30th August. At the close of a most eloquent and impressive speech (indeed, it has been said that never before had she spoken as she spoke on that memorable occasion), the lecturer referred to the fact that since the death of H. P. B. she had *received letters from the same Masters* of whose existence H. P. Blavatsky had often, but so vainly, tried to convince the world : thus the teacher was completely freed from all accusations of fraud. The audience received the statement in silent astonishment.

The whole of London simply whirls with excitement. Those papers which reported the meeting were bought up as fast as possible : the best of these, the *Daily Chronicle*, not having a single copy to supply for love or money at noon on the date of its issue. What the effect of all this will be it is not easy at present to foresee : sufficient to say that Theosophy is the talk of the city and enquirers are calling here hourly for information.

Annie Besant purposes to visit India for a lecturing tour during the cool season, leaving Headquarters about the end of November. C. F. W.

THE COUNTESS WACHTMEISTER has been successful in carrying out her project to establish a Public Reading-Room in the interests of Theosophy, and has rented a room next to the T. P. S. office in Duke st. In the evening it will be lent without charge to Theosophists for classes or gatherings for study, and much good is anticipated therefrom.

THE GENERAL HEADQUARTERS.

There is no one fact concerning the T. S. which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the dark closet has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Headquarters building which shall have a national character, function, and influence. No suitable house was found last spring, the difficulties

being so great, but further effort is designed in the spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan T. S. cannot alone supply a building fit for such large and varied service as an American Headquarters contemplates. The interest of all F. T. S. in the land should find expression in this exceedingly important project, and the General Secretary greatly desires communication this fall and winter from all, in order that the precise available resources may be known in time for action in the spring. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Headquarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

NOTICES.

I.

The edition of June *Lucifer* is wholly exhausted, so that the PATH's notice of last month must be retracted as to that particular number, but the matter is of less consequence because of the issue of the *Memorial Volume to H. P. B.* announced in "Literary Notes", as it contains all the June articles upon her. For sale by the PATH; price 35 cts.

II.

The life-sized photograph of H. P. B., heretofore sold in London for 2£, 2sh., and to which the American customs-swindle had to be added, has been reproduced by one of the first photographers in New York, and may be had from the PATH, carriage prepaid, for \$5.00. A photograph of her, hitherto unknown, made by Sarony in 1876 and marvellously like her in late years, has been discovered, and copies will be sent by the PATH for 50 cts. There are also in stock photographs of the Adyar Convention of 1890 and of the Adyar Headquarters as seen from the river, each being \$1.50.

III.

Forum No. 27 and O. D. Paper No. 7 were not issued till the last week in September, and the Aryan Press was so choked with work that no Branch Paper could be printed in that month.

The lotus dwelling of the soul within is surrounded by eight circles and has twelve gates.—*Upanishad.*

OM.

Æ U M

The being which is the inner self and which is minute, is always migrating in consequence of the connexion with the subtle body. The deluded do not perceive that Lord, primeval and radiant, and possessed of creative power; but devotees perceive him within themselves.—*Sanatnugatiya*.

THE PATH.

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No. 8.

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

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

THE IDEAL AND THE PRACTICAL.

It must be admitted that to be of any use in the world the ideal must be capable of being proved practical, but from this it does not follow that the self-dubbed practical people of to-day are the fittest judges of the practicability of any ideal theory; indeed, their very nature disqualifies them from judging of the wider fields of vision.

The charge of being unpractical is often made against the idealist who deals with the higher ethics by those who trudge along the well-worn track of daily duty, but though the latter may be incapable of soaring beyond the well-beaten way, the study of history in all departments of life might teach them that the visionary's dreams of one age may form the basis of practical work in the next. What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer? The poets and prophets of all ages stand in advance of their time, but a modesty of demeanor in face of a revelation they are incapable of grasping would be

a more appropriate attitude for the practical workers than the assumption of omniscience which their ignorant criticism implies.

It is also beside the point to dwell on the fact that the idealist's life may not be on a par with his teachings ; it may indeed fail to come up to the level of the conscientious duty-performer without in the least detracting from the value of such teachings. And it must also be remembered that "man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose to call it, meant merely following one straight road or another. The whole question, the mighty problem, would be very easily solved then." Man's nature is as complex as the Universe of which he is the microcosm. To instance two of the parallel lines of advance, the awakening of his spiritual perception is quite as important a part of his development as the progress of his moral nature towards altruistic thought and action. But all the force of the nature is required to effect real advance on either plane. Alternate life-times may be so consumed, with the apparent result that the one or the other is taking precedence in the development of the individual man. It ill becomes any, therefore, to belittle the results that are being achieved because they may not be on the particular lines on which they themselves are advancing.

It is also a fact in Occultism that the attainment of knowledge as to the real facts of existence and the ultimate possibilities of the soul produces great Karmic results. "That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat ; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at ; their standard of life is indefinite ; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes ; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth : it cannot recede from it." The outcome of all this is that the evil in the Occultist is more rapidly brought to the surface than in the case of ordinary men. This is of course due to the greater intensity of purpose in the former, and it also requires a greater intensity of purpose to rid himself of the evil, but while that process

is going on it is only natural that the evil which lay deep seated in his nature, and which has been brought to the surface, should be very apparent to the eyes of men. The initiatory stages of occultism—that short cut to Perfection—may therefore easily appear to the eyes of the ignorant as a descent instead of an ascent.

A vivid illustration of the high ideality of a very material conception may be found in Mr. Edward Bellamy's novel *Looking Backward*. But to the majority of readers it will also stand as an illustration of the impracticability of an ideal theory. It must indeed be a trumpet call to action to one who can so shut his eyes to facts that he is capable of believing such an organization of Society as there pictured could by any possibility be realized by humanity as now constituted. Whether realizable or not, it should be to all of us a beautiful picture to which it is a delight to turn from the hideous reality of to-day. Though severed from all the spiritual aims that could alone give it great value, it is in some sort of way a vindication of the higher Socialism, the Socialism taught in the life of Jesus Christ, whose animating motives are love and charity, and whose end is justice—a contrast truly to the socialism whose animating motives are greed and envy and whose end is plunder!

Writing on 'Christianity and Socialism' in an article which breathes the atmosphere of sound common sense, and also that of an enthusiastic sympathy such as may well quicken the pulses of the reader with a like hope, Dean Plumptre points out that Socialism's real antagonist is not Christianity but the terrible culmination of Individualism which we are now reaching—individualism which finds its utterance in the question "May I not do what I will with mine own?," and which is summarized in the motto of universal competition, "Every man for himself and devil take the hindmost".

There are so many false notions prevalent about Socialism that his description is worth repeating. "The ideal of Socialism", he writes, "is just the opposite of this (Individualism). It assumes as the result of experience that there is in every man, either inherent in his nature or as the result of the environment by which his character has been fashioned, an evil selfishness which needs control; that the struggle for existence implies a fierce warfare of class with class and man with man—bellum omnium contra omnes—and is productive of an immense amount of evil. It holds that it is the function of the State to moderate this warfare and to remedy these evils. It insists on the principle that the rights of the individual are subordinate to the well-being of the whole Society; that right to freedom of action and to property is the creation of the State, and may therefore be limited and controlled by it. Even the Socialist theories which postulate

1 "Christianity and Socialism" by E. H. Plumptre, Dean of Wells, in the *Contemporary Review* of November, 1889. It argues well for the Church of England to find in its ranks so worthy a successor of such Christian Socialists as Robertson, Maurice, and Kingsley.

the natural rights of man both to freedom and to a share of the land look to the collective action of Society as the means of asserting and perpetuating them. It lies in the nature of things that this may be the ideal of any form of government—Monarchic, Aristocratic, Democratic. It is found in the theocracy of Israel under its judges or its kings. It may be represented in ideal pictures of a patriot king, such as we find in Dante's *De Monarchia*, Fénelon's *Télémaque*, or Ken's *Edmund*, or of government by the wisest, as in Plato's *Republic*, the *Utopia* of Sir T. More, the *New Atlantis* of Bacon. The language of the late Emperor Frederick in his rescript to his Chancellor was altogether that of one who desired to be a patriotic, and therefore Socialist, King; ready to "support every movement towards furthering the economical prosperity of every class of society and reconciling their conflicting interests".

But to return to Mr. Bellamy's book. An utopia where every desire of the senses should receive instant gratification is an ideal which will no doubt satisfy many men. To the poor of this world who are able to satisfy so few of their desires, it may indeed seem an Eldorado, but even granted that state to be attained which Mr. Bellamy so ably pictures, what advance towards any permanent bliss will man have made? Life must still be a struggle, blinded with ignorance and bounded by the grave. There will still remain the whole vast infinitude between the unrest of conditioned existence and the Nirvana of pure Being, between the pain-goaded and pain-causing struggles of man and the unutterable Peace of God. "Teach the people", says one who stands on the very threshold of that Peace of God, or who, indeed, may have renounced it in order more effectually to succour Humanity, "teach the people to see that life on this earth, *even the happiest*, is but a burden and an illusion". While the solution, one by one, of the varied problems of the hidden life may be practically attained by every individual, the Socialistic dream of material perfection, though it may become practical in some modified form to the Humanity of a far-off future, remains to-day in the realm of the beautiful ideals that are utterly impracticable.

While no real comparison can be made between the fanciful story we have been discussing and a great ethical work, it is a satisfaction to turn to such a book as Dr. Buck's *Study of Man and the Way to Health*. Though it may not be given to man to mould outward circumstance in accordance with his ideas of divine justice, the betterment of his own inner nature, the conquest of self, and the gradual enlargement of his sympathy are in the highest degree practical.

The *Study of Man* is undoubtedly a valuable addition to the Theosophical literature of the age, inasmuch as, while barely mentioning the word Theosophy and hinting only in a vague way at the fundamental doctrines of Karma and reincarnation, it yet appeals to the general reader, and more

particularly to the scientific one, in terms which, if the train of thought suggested be carried out, are likely to lead to some apprehension of the divine Wisdom, which alone can offer to men, capable of reason, any adequate explanation of the mystery of existence.

It is, however, in some ways a disappointing book to lay down, particularly after the expectations raised by the laudatory notices with which it was ushered in. Perhaps too much stress must not be laid on the fact that for the general reader—indeed for all save those who are versed in the medical science of the day, many passages in the book would require further analysis to render them intelligible. But this, after all, is a minor point.

All able exposition of ethical doctrine must doubtless find readers whom it will benefit, but for those who only respond when the highest key is struck this book must be considered a failure.

To inculcate the love of one's neighbor, or, in a word, Altruism, has been one of the objects of all teachers of morality, and only praise can follow the perusal of any work devoted to such an end. But some efficient cause must exist. Without the highest sanction Altruism is impossible. "No man can be good without God", writes Seneca in his 14th Epistle; "God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers, untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God."

PILGRIM.

(To be concluded.)

A VISION.

In my sleep I seemed to read from an ancient MSS. When I awoke, I remembered that which I had read, and I wrote it down for the benefit of those whom it might interest. This is what I read:

"I, one of the wise ones, who, having striven from youth up to know the truth and understand wisdom by self-discipline and the practice of altruism, have attained to the plane on which the vibrations of the past and the future are linked by the present. I have perceived many things, some of which I can understand, but of the remainder the meaning is not at the present time unfolded to me.

That which has come to me oftentimes in dreams and visions must be

significant. This of which I write may be of the past—or of the future. All that is required of me is to write as truly as I may perceive. If they who shall receive may know and understand, then the task to which I have been set will be accomplished.

It is an axiom of those who perceive, that we must understand the Macrocosm by the Microcosm.

While man's body is all one in texture, nature, and condition, there is a point of concentration at the mouth, where thought becomes manifest, but this is not fixed, because manifestation changes. So while the Macrocosm is the One, there may be a center of manifested force at a given point, and this point may vary according to the active conditions. From this fact, transmitted along the lines of thought from the unseen to the seen, man has received his ideas of the throne of the Infinite, on which is centered a form of the formless. This must be an absurdity, since there can be no form to the formless, but there must be certain relations of form to the formless. Effects have causes, and all causes must have a cause, which of itself has not a cause. Meditating upon this one night, as the shadows descended and the stars came out in their glittering breastwork, I tried to understand this paradox, and as I mused the environment slipped away, I beheld a vision: it was a vision which has been described by those whom the members of the Aryan Race, in centuries yet to come, shall regard as inspired.

There was brightness unapproachable, light impenetrable glory indescribable. In this, around and about it, under and over it, was the One, The Absolute, The Three highest principles, which are never perceived except in the glory and light thereof. They cannot be confined. They can neither be formulated nor described. They are the cause, essence, and origin of life.

Around about this center of force stood four beasts which represented the quaternary of manifestation. They were in close connection with the brightness and light. Outside of these were four and twenty seats. Three and twenty were filled, and, as I looked, out of the far-off another form appeared, like unto those who were seated. They who reclined were grave, wise by the experience of centuries, lords over many incarnations, strong in the fulness of their unfolding. They were royal in the potency which their souls had acquired, in the benignancy of their kindness for all the created, in their reverence for the wisdom and the truth flowing forth from the source of all truth.

The one who approached from the far-off looked like the others, but there was a fresh potency of accomplishment, a fulness of purpose, imprinted upon his countenance, grave, dignified, high-born. There was a radiant joy, as with the athlete who wins a race, as of a scholar who conquers a difficult problem, or of the Neophyte who has passed in triumph his last trial.

The eyes shone with Divine light. As he reached the vacant seat, the Twenty and three rose up to greet the brother, and all that was before bright and glorious was intensified. Gravely, but most heartily, was greeting given to him who had returned.

As I questioned what all this might mean, a shining one stood at my side and answered my thought.

‘Thou seest Twenty and four who seem to belong to the same Brotherhood and the same line of work, and have undergone the same training. Thou hast seen one who has been absent and has returned. In your records these Twenty and four are called Elders: rightly are they so called. The weight of thousands of years rests upon their shoulders. They go forth as they are sent to point out the way of light, truth, and life to the created, and devote themselves to the manifested upon the planets. While one is so manifested or incarnated, the Twenty and three assist in the work which was planned to be done.

He whom thou sawest coming and who has just been given greeting was a great soul just returned from the earth to his appointed place. He, Russian born and world trained, in the form of a woman,¹ had suffered much from false friends and bitter enemies; he had also attained much for the good of the earth-born; he had left behind him influences that shall reach through all the remainder of the cycles, until the fulness of time shall accomplish the work conceived in the invisible, begun in the visible, and continued under the direction of the Twenty and four Elders until accomplishment.’

I saw in my vision that man would hear something of this which I have seen, and would make two mistakes in his understanding of it. One was the attempt to locate that which had neither place nor time of duration. The second error was, that there was but one worker, while in truth there would be many.

Working under the law, the Twenty and four are associated during the cycle of manifestation, and each must once and again make visible upon the earth the signs and wonders of the potency of the spirit—the only Real, together with a knowledge of the powers which govern and control all things manifested and unmanifested.

As I looked, trying to understand all that was presented to my vision, a voice came to me, saying:

‘Son of man, if thou dost not understand the vision, meditate, but seal up the Roll until the time of the end, when it shall be given to those who can receive it with clean hands and loving hearts.’ So this have I done, and may he who reads perceive and understand better than I.”

W. P. PHELON, M. D.

¹ H. P. Blavatsky.

THE NATURAL LAW OF ALTRUISM.

Is such a conception possible, and, if so, is it equivalent to Atheism? The whole question depends on the meaning attached by each individual to the idea of Deity. In the very attempt to give definition and say what the idea of Deity means to him, each man puts a limit to Deity by confining it to the terms of his understanding. It then becomes for him personally a God, but it is not Deity for any other man, since there is no perfect identity to be found between two human minds. Therefore one essential aspect of Deity is to the finite human intellect incomprehensible. From this point, if the various attributes of Deity are considered, it is seen that all the attributes end in becoming a personal or individual God to the individual mind which considers them. Finally, Deity surrounded by all these attributes becomes an aggrandized personal God anthropomorphized in terms of the human understanding, and thereby loses its essential character of Deity. In short, beyond the fact that "in it we live and move and have our being," Deity as such is not related to the manifested Universe.

But Deity in itself is Absolute, and its Absoluteness of energy and consciousness is incomprehensible to us, and therefore to us is latent and unconscious. But none the less is there activity and consciousness which, by processes incomprehensible to man, render themselves into manifestation. Unity becomes polarised and diversified: energy and consciousness become interaction, guided by intelligence. In other words, there is proceeding from Unity a Trinity of Cosmic Substance, Cosmic Ideation, and Cosmic Energy. By some they are called Matter, Force, and Intelligence, and by others Spirit, Matter, and Force. But in reality these three have—by a process unintelligible to *our* consciousness—become in space and time the aspects of Absoluteness unconditioned by space and time. Thus it may be said that there are three stages in the passage of the concealed Deity into manifestation. It is not until the third stage—the differentiation of Cosmic Substance under the Energy guided by Cosmic Ideation—that the "Creative Powers" of the various religions are found. It is by these powers or forces interacting and differentiating that the manifested universe was formed. These are the Hierarchies of Archangels, Amshaspendis, Elohim, &c., which collectively personify the attributes of Deity but are not Deity itself. In thus dealing with religion by basing it on a conception of Abstract Deity, a Unity manifested in an infinity of creative powers, it becomes evident that these creators are the instruments through which the workings of Universal Law are made manifest, and that there can be no question of caprice, such as we find in the sacred scriptures of many nations. It is plain that the creative powers are the ministers of that which is mind, will, and righteousness. In

this way order is evolved from "Chaos", and the mind dwelling on the workings of its origin—the Universal Mind—is eminently reasonable because adjusted to the most permanent conditions of the manifested Universe.

The Hierarchy of Being is incessantly engaged in the process of its own evolution, and within the Universe it might be said that, following the lines of universal evolution, there is an analogous Hierarchy for each Solar System and also for each Planet. Thus for the period of planetary existence within space and time there is an in-breathing after an out-breathing of cosmic energy as applied to this earth. In other words, the relative unity as applied to this earth emerges into diversity and then returns again to unity after accomplishing its evolution within a "world-period". It may, then, well be that powers hitherto unrecognised as natural powers may lie within the reach of those who press forward more eagerly than others in the line of evolution, and it would indeed be unfortunate for the general average of mankind if there were no restriction on the exercise of these powers. But as we see that self-denial leading from the assertion of the individual to the rights of mankind as a whole is one of the conditions of the involution from diversity to unity, the very fact of the acquisition of such powers carries with it the safe-guard. Such is the law, it would seem, of natural evolution. Thus supposing that some outstripped their fellow-men and, acquiring these powers, used them for selfish purposes and to gratify their own ambition, does it not also follow that nature, being mightier than the individual man (even though he be possessed of such extended powers), will inevitably put an end to the individual strength of such a man as opposed to the fixed line of her general evolution? In this way the power of the evolutionary Hierarchy of the Earth personified as Nature irresistibly follows the Law of its being, and so becomes a "providence" to those within its operations.

Thus those men who are spurred on to follow with the utmost forces of their being the law of evolution find the love of humanity entailed upon them, and in place of tyrants become the servants of nature and therefore of humanity. The higher they rise in the human hierarchy, the more they have to serve, until, as regards the total progress to be accomplished within a "world-period," they reach the limit of attainment. They may then be said to be on the threshold of Nirvana and to have returned from the evolution of individual self-consciousness to the unity of divine consciousness. Thus Nirvana is not the annihilation of self-consciousness, but it is union with the divine in nature, and rest from the labors of evolution. The work is accomplished. But there are those who, according to oriental philosophy, sacrifice this Nirvana and return to their labors, thus giving up their rest in order to become the quickeners and saviors of men who endanger themselves through delay in their evolution.

This very briefly is an outline of a religion with Deity and many Gods.

It is a manifested Pantheism based on a concealed Unity, and it is consistent with itself. As such, for the benefit of a large number of men it solves a number of difficulties both from the materialistic and the theological stand-points. It at least demonstrates why altruism and the love for humanity is a law which has its origin in the very foundation of Being, and the ethics of altruism therefore become a logical necessity. This is a feeble rendering of the Theosophy which Mme Blavatsky brought before the world, the said Theosophy being, as she repeatedly declared, no new idea, but older than humanity itself.

ARCHIBALD KEIGHTLEY.

THE SYNTHESIS OF OCCULT SCIENCE.

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links", "impassable gulfs", and "unthinkable gaps" occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links", "impassable gulfs", or "unthinkable gaps", because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern

scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as "living" and "dead", "organic" and "inorganic", and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical '*atoms*' are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity". (S. D. Vol. I. p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter !

The "elements", "atoms", and "molecules" of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle*, and so, as pointed out in the S. D., to lay the foundations of "*Metachemistry*"; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Stokas*)

translated by Sir William Jones, in which it is said that the creative source of the Divine Mind. . . . 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*'"—S. D., Vol. I, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in

the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

“The intellect derived from philosophy
is similar to a charioteer; for it
is present with our desires, and
always conducts them to the beautiful.”

—DEMOPHILUS.

(*To be continued.*)

THE FORGOTTEN ARTICLE OF THE APOSTLES' CREED.

Jesus says “I and my Father are One”, and again prays that his disciples may be one in him as he is one in the Father. In the proem to John’s Gospel it is written, “And the Word was with God and the Word was God; and the Word was made flesh and dwelt among us, full of grace and truth”. And again it is said, “John was not that Light; but that was the true Light which lighteth every man who cometh into the world”. In this remarkable chapter of the New Testament the “Light” is used as the equivalent of “Word”, Light of God and Word of God meaning the same thing. All this proem to the Fourth Gospel seems at first very mystical, and we cannot understand it, but as we appreciate the real meaning of the words and connect them with other words used by Jesus, as reported in the same Gospel, we begin to comprehend their full meaning and find that the passage

reveals more of truth than any other chapter in the whole Bible. Only, however, when you possess the key does it give any information ; to most persons it is the blindest part of the Sacred Writings. But to Christianity in America as to Buddhism in Ceylon, Theosophy brings the key which will unlock the long-closed doors and reveal the inner meaning.

This Proem to the Fourth Gospel, which is so much of a puzzle to most persons, even to Theologians, accords entirely with the general teaching of Jesus, and, whether written by the Apostle John or not, was certainly composed by one who had comprehended the full significance of the oft-times mystical language used by Jesus, and who must have been in very close communion with him, receiving the full instruction imparted only to the inner circle of brothers who were deemed worthy to understand the meaning of the parables used for the multitude, since "it was not fitting," Jesus said, "to cast pearls before swine".

What Jesus wished to teach was the Deity of Man, an idea common to all the Mysteries and taught by all the Great Masters, but entirely forgotten by the Jews when Jesus came to lead the world from darkness to light. Except the students of the Kabala, who were usually men living apart from the world, the Jews in the time of Jesus had forgotten their origin and the fact, once known, that they possessed a divine nature. So immersed were they in materialism and the external that Jesus tells them that their father is the Devil, that is, the man of the earth, material and earthly. "Ye claim Abraham as your father, but ye are children of the Devil". The same would be said to-day to the Christian church, were Jesus to appear again ; the same must be said by the successors of Jesus and the other Adepts who lived in the Spirit. The Jews had lost their life and had joined the children of darkness over whom, according to the Magians, Ahriman or the principle of darkness presided. When the light shined into the darkness men did not understand that it was the light and would have none of it. In precisely the same condition stands the Christian Church. Theosophy, the same light which Jesus placed before the Jews and for bringing which they caused him to die, is now offered to the Christian Church, which, immersed in materialism and the worship of the Mammon of Unrighteousness, rejects it with scorn. And the central thought of Theosophy is that humanity is divine ; God and Man are one, or Man is God ; which was also the central thought of the message which Jesus presented at the beginning of the Christian Era.

In the *Pistis Sophia*,¹ said to have been written by one of the Apostles and accepted by all of the Gnostic and many of the Orthodox Christians as directly inspired by God, we find the following passage which shows how man was regarded during the second and third centuries.

¹ First completely translated into English, we believe, by G. R. S. Mead, F. T. S., in *Lucifer*. [Ed.]

"And the Spirit of the Savior was moved within him, and he cried out and said, 'How long shall I bear with you, how long shall I suffer you? Know ye not and do ye not understand that ye are all Angels and all Archangels and Lords and Gods? Cease not to seek day and night, and stay not yourselves until ye have found the purifying mysteries which shall cleanse you and make you pure Light, that ye may inherit the Light of My Kingdom. Now therefore, thou Andrew and thy brethren, because of your Renunciations and all the sufferings and peril which ye have undergone, and your Reincarnations in different bodies, and your afflictions, and that after them all ye have received the Fructifying Mysteries and have become exceedingly pure Light, and shall be Kings in the Kingdom of Light forever.'"

In further proof that this was the position of the early Christian Church I will quote the words of Justin Martyr, A. D. 139.

"One article of our faith, then, is that Christ is the first begotten of God, and we have already proved him to be the very Logos (universal reason) of which mankind are all partakers; and therefore those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like; among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear."

Theosophists have no difficulty in saying with the Catholic Church "Christ is God", or "Jesus is God", but we must also say, as did Jesus, "Ye too are Sons of God". When Jesus is called in the New Testament "God", allusion is always made to the Christ, or the Logos, or the Higher Self. Jesus was God: we have no quarrel with the Church over that doctrine; but we call attention to the long forgotten doctrine which lies at the base of Esoteric Christianity, "All men are God", unless they have altogether driven away the God part, have divorced the Higher and Lower Selves, and, like the Jews in the time of Jesus, have the Devil for father. The all-important doctrine of Theosophy, as it seems to me, which overtops all others, or, rather, on which all others are founded, is "Man is God". All men are Sons of God, for in all dwells the Light, in all is incarnate the Word; else are we not men at all, only bodies having the appearance of men, from which the Higher Self has departed. This is the forgotten doctrine which was made the most important part of that Esoteric Christianity which was imparted by Jesus to his disciples and by them to the brothers, until the time when the Church and the State were united under Constantine and every one was admitted among the brothers with no proper instruction. After the Union the secret meaning of the parables was forgotten, for the Church, married to the Mammon of Unrighteousness, could neither see the Light nor hear the Word. Consider the ever-famous parable of the Prodigal Son, in which the Prodigal after wasting his substance in riotous living "comes to himself" and straightway hastens to return to his Father's House, just as all

men will do when they also come to themselves. I need write no more in proof of the fact that the Deity of Man was a central doctrine with Jesus and the early Christian Church.

But it is one thing to affirm a doctrine and believe in it, quite another to know the truth which is expressed by the doctrine. What Jesus taught his disciples, what the Great Masters of all time taught their disciples, what "Those who know" are through Theosophy teaching all who will devote themselves to the study, is that Men are God. In olden time, such was the effect of teaching this great truth that, when imparted in the Eleusinian Mysteries, men came forth from the initiation entirely changed. It seemed, indeed, as though they had been baptized with the Holy Ghost and born from above. Knowing that we are God, all things are possible; as Jesus told his disciples, "Greater things than these shall ye do." Moses said to the Israelites that God had revealed himself in the burning bush as "I am that I am": a better translation for individual man is, "I am that I will to be". Then, if we are God, we can be what we will to be and do what we will to do, and can do greater things than the Nazarene. Until the year 300 A. D. the faithful did do greater things than the Master, but when they forgot that they were God, the power departed. Theosophy proposes to restore to men this power which belongs to them. Now have we indeed stepped from darkness to light. Before we were blind, now we see; before we were deaf, now we hear; God speaking to us, not in a Bible written long ago, but in a Bible being written to-day, and, better than in any Bible, speaking in the closet where, having entered, we close the door and hear the Voice of the Silence.

When we remember the effect of this divine knowledge among the so-called heathen and among the early Christians, among the disciples of all the Great Teachers, may we not expect that when men and women of to-day through the influence of Theosophy come to know that they are God, may we not expect a genuine conversion of the world and the coming upon the earth of a grander race of men than have yet dwelt upon it, even of a people who know that they are God and to whom all things are possible?

REV. W. E. COPELAND, F. T. S.

TEA TABLE TALK.

A short time ago the Observer walked along a quiet street approaching one of the great thoroughfares of the city. All at once the droning air was stirred, grew tense, concentrated and broke into a cry, a cry repeated by a score of voices, and all about him, springing up like the famed dragon's teeth which, when sown, sprang from the earth as armed men, from all parts suddenly appeared an excited mass of human beings, bearing towards one

point where they gathered, intent and swarming. One moment—an empty street; the next—a great human drama: sidewalks, doorsteps, balconies, the very roofs, were alive with humanity. The clamor of the fire engine, the clang of the fire bell and trample of eager hoofs had not evoked this multitude; their advent was simultaneous. Whence, then, the summons? A dread stillness falls over the crowd, and shrill above the city's drone a woman's shriek is heard. And then the crowd, before the great mansion whose every window and doorway belch smoke and flame, before the delayed ladder-wagon and the anguish of the poor creature leaning from the upper windows, the crowd utters a hoarse growl of rage, surges towards the firemen, thinks better of it, and sullenly mutters at them; then falls to cursing as the shrieks again besiege the gates of the sky.

The Observer looked from face to face and shuddered. Bitter black faces, wolfish, angry, the teeth showing behind the parted lips as they gazed upwards; hands clenched and nostrils dilated; eyes burning; throats emitting that hoarse growl. One of their kind was in peril—and each took that peril as an image of the strait himself might be in, and hated those who failed—My God!—who *failed* to snatch himself from the flames. And again the cry of rage broke as the smoke swirled and parted, showing the woman about to leap to the street, upright and quivering against a back-ground of flame. Then—oh! delirium!—the wagons—the ladder-wagons; and cheers arise; and a hundred hands, a multitude of eyes and voices point out the on-coming hope to her and stay her on the very brink of the mad leap. And yet, she cannot stay. The fire snatches at her; she stoops—and the crowd shudders; she gathers herself together—and a loud moan of anguish goes up and “The ladders! Stop! Stop! the ladders,” and women cling together in an agony of dread, fearing to see, fearing not to see, as the crowd parts and surges backward to make way for that which shall fall amongst them pursued by the fire. But no! She has turned about, has lowered herself from the window to the broad cornice of the window below, and crouches there upon the narrow ledge, hunted, pursued, smoke-lumined, but, for the moment, safe upon the giddy perch.

A gasp of relief goes up. The firemen have not been idle. Driven back from the doorways they forced open, they hurl themselves upon the ladders; these are raised—and a fusillade of cheers, like scattered shot, breaks from those panting throats. A moan, a snarl, follow. The ladders are too short. Flames, darting from the window above which she crouches, leap upward and backward at the woman; her cries are cries of pain and madden the crowd.

A new hope appears. But see! she moves restlessly—she rises—is she going to leap now, *now*? Ah-h-h-h-h. A great cry—as from a single Titan's throat, goes up in the word “Stop! stop!” Gestures of command, of warning, of entreaty, lift every arm. The critical moment! One scaling pole is set against the house. The firemen run up it. Another is lifted—and the fire is unendurable; for one moment more it cannot be endured; the woman—the woman—she is leaping—she has leaped? A burst of thick, evil-smelling

smoke conceals the place where she stood. A thud—an engine horse has stamped his hoof, and hysterical sobs are heard in the swaying crowd. Is it—? No! No! The smoke lifts, and the foremost fireman snatches the poor creature who leans, shrieking, out of the fiery jaws, grasps her at the very instant when she launches herself upon the air. She hangs from his stalwart right arm, a dangling charred burden. In mid-air she is passed to another man below, and still another, reaches a ladder, stumbles down its rungs, is safe, is here, is here, falling blindly into the arms that reach out for her, is here, on the hither side of Life still. What a cry goes up. She is saved! Oh my Sisters! Oh my Brothers! We are saved. We are returned to the simple daily life wherein we think ourselves so safe till the Unknown seizes us. Women break into loud weeping. One faints and is born away. A girl flings herself upon the neck of the engine horse and convulsively kisses his broad grey brows. The *gamins* dance and race. Men embrace one another who never met before; others stand smiling broadly, the tears running down their cheeks; one breaks into a frenzy of cursing, his eyes radiant with joy. The crowd, the great, fused, self-magnetized crowd, one with itself and with all other selves, sends out ringing cheer after cheer. And the proud steeds, who have done it all, curvet as they draw their dazzling towers away.

And why—why all this emotion, this joy? asks the Observer. Is it because a fellow creature, doomed to a horrid death, bodying forth to each the image of himself or herself in like peril, was saved before their very eyes? Is it possible? A fellow-creature—whose fellowship was denied an hour before and will again be denied in many an hour hereafter. A mere serving-maid, one of thousands of souls passed by, ignored. One to spurn in any moment wherein she might ask alms or obtrude an unpleasant self upon our sybaritic selves. One of the many to be used, cheated, betrayed, pursued, trampled upon in the competition for gain, power, pleasure, livelihood, or life. One who a moment ago was Another, but who became all at once to each himself, myself, when set on high, the quivering prey of Danger. One who is nothing, and less than nothing, to us, until the human heart feels the "Open Sesame!" of the human cry. That electric force runs from heart to heart and makes them one. He who has not seen the crowd fused to one single heart, focussed to a single mind, a sole thought or aim, does not know the potent charm of humanity for humanity; he does not know the deep roots of the Identity of Souls.

The terrible irony of it! Our fellows are nothing to us but the sources of our power. Then in a moment any one may become ourself—a cherished self to us—and then he drops back again into the vast seething ocean of souls. He is indistinguishable amid the general pain that is remote from us till it fastens upon our own vitals and we too sink into that bitter wave.

The Observer went his way with bent head. His heart was moved within him, for all his watchful and impassive aspect. That heart spoke.

In every man there is a Great Deep. If he listens it speaks to him. Its melodious voice interprets Life. It repeats the riddles of pain and death and confusion, and makes them over into a song—the song which is universal. The Deep Heart spoke thus to that thoughtful mind.

"Humanity is one and indivisible. Individual acts and lives deny this truth. They deride it. A moment of human peril, or enthusiasm, or inspiration arrives. Life—Life itself is threatened: or it is invaded; or exalted. It has a voice. It cries out—a mighty, silent, all-pervading cry. An impulse, more swift than the light, more subtle than the ether, more fiery than the sun, darts through the oversoul. It has a station in every mind, a register in every heart; by its possession men are unified, as separate breakers are beaten into one wild wall of storm. Man recognizes himself in man; the common identity is seen. That image of Danger or of Hope is himself; with it he weeps, with it rejoices. In moments of great excitement there are no longer men, or men and women; there is only Mankind, only the Brotherhood of Humanity.

"This sentiment is the source of sympathy, that sympathy which is the only vicarious atonement, for by it alone, and in its exercise, man puts himself in the place of another with whose pulse his pulses beat. This sympathy is the great interpreter, the world-opener. It penetrates all barriers. It is identity of consciousness. He who can identify himself with the consciousness of one other self, of one other thing, is upon the occult path of adeptship. From this sympathetic identification of self with all things, and all things with self, not even the creatures are shut out. Universal Brotherhood does not stand for humanity only. It stands for the 'identity of all souls with the Oversoul' where every atomic life is a soul."

So mused the man. The Deep Heart of him spoke again.

"But why wait for the sharp sudden moments to know our brother? Often we know him only when he has gone from our eyes; when his abandoned husk lies before us. Then we mourn for the winged soul—thing of air and fire—which we behold not, but which was hidden from us in the heart we so often wounded, so often denied. Ah! wait not for these crises in which to be kind to one another. See how often remorse attends the dead. Let not compassion come up tardily to the brink of the grave. Be wise, be merciful, know the brother heart now; *now*, while it lives, suffers, needs, and hungers at your side. These lightning moments of storm reveal men to one another as each traveller sees the face of his fellow in the lurid breaks of the tempest. In that tempest who can work? Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now before it is too late for useful action, before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves. There is but one moment for brotherly love. That moment is the eternal NOW.

JULIUS.

DEATH.

Theosophists who were not brought up under "Evangelical" influences have no adequate perception of the change Theosophy makes in the view of death. To an orthodox, death is a penal infliction indicative of Divine wrath, the close to all hope of change or reformation, mysterious and awful and terrifying in every aspect, but especially because it introduces into the immediate presence of God a soul which is then to receive assignment of woe or bliss. Which shall be assigned can never be foreseen, for, as not character but faith is the determining factor, and as no one can say whether the faith of the deceased was sufficient to "justify", there must be painful uncertainty in every case short of conspicuous saintliness. The harrowing fears, the agonies of doubt and misgiving undergone by pious relatives over every open grave, no arithmetic can ever compute.

But the conception keeps also the living in terror. St. Paul most justly describes those who "through fear of death were all their lifetime subject to bondage". Not knowing when it would come, but only that it was horrible in its details and incalculably momentous in its consequences, with no security as to its outcome beyond a sentiment known to be fickle and avowed to be deceptive, is it any wonder that orthodoxy kept them shuddering along every step of the way towards the open tomb at which it ceaselessly pointed?

It is one of the measureless blessings of Theosophy that this odious libel on God and Nature is demolished, the whole demoniacal conception obliterated, and the aspect of death completely revolutionized. With an indignant sneer Theosophy shatters the terrorizing image, and substitutes for it a benignant, rational, and kindly figure.

The notion that death is a punishment for sin is the basis for the orthodox erection, and this is blasted to atoms by proof that death is a natural step from lower to higher planes, the necessary transfer from scenes one has exhausted to those still in store. It is no more arbitrary, no more terrific, than birth. But, in itself, it is not even a calamity. Far worse would be the fate of one doomed never to die, ever to pass centuries of wearied disappointment without hope of relief or change. Even the orthodox have occasionally sensed this, and, momentarily blind to the slight on the Divine judgments, have sung, "I would not live away; I ask not to stay".

Having thus removed the ground-work of the misrepresentation of death, Theosophy proceeds to erect a true conception. As death is but a door, a transit from earth-life to life beyond earth, all must turn on the view of each. Now earth-life, says Theosophy, is that era during which an incarnate individuality undergoes experience, forms character, and suffers

whatever evil its demerits demand ; life beyond earth is the era during which the individuality, no longer incarnate, digests the results of that experience, reposes in the wealth of that character, and enjoys whatever good its merits deserve. Here, in this mixture of right and wrong, and turbulence and serenity, and peace and warfare, we have our partial reward and also our copious discipline : there, in the calm sunlight of subjective existence, sorrows have passed away and heavenly rest comes to soothe and refresh the one who has ceased from his labors. But when that rest has fulfilled its needs, when full reward has been given and the time has come for another pilgrimage, the individuality returns to earth-life, assumes a different personality, and begins again the formation of its character.

Observe, says Theosophy, the contrast between earth-life and the other, and so the new view we must take of death. There is no "Day" of Judgment, for Judgment is daily and unceasing. There is no nearer presence of God, for, whether with bodies or without them, "in Him we live and move and have our being". There is no "final doom", for no finality is possible while character is forming, and "doom" has no meaning apart from desert. "Hell" is not a future and outside torment into which sinners shall be dropped when the loss of their bodies makes it possible to get at them, but a present and interior state which they create for themselves through their passions and wrongs. "Heaven" is not a remote and exterior scene where saints are to congregate in resurrected bodies and imperfectly disciplined souls, but a condition of the internal man, realizable on earth so far as his development has made it possible, and off the earth in a measure unattainable while enfleshed. Punishment is not future, but present ; not there, but here ; not beyond the earth, but on the earth. And happiness, though found here too, is there without alloy.

This being so, we see at once the different aspect Theosophy gives to natural death. Not the introducer to an uncertain future, with the chances greatly in favor of woe, but to certain, assured peace and happiness. Never the stern avenger, he is ever the kind friend who opens the door to bliss. No pain enters the unseen world, and we, with knowledge that only bliss is ever found within it, can lose all fear as we contemplate that door afar or see it opening for our approach. For where is the pain, where the discipline and sorrow that we know must follow our many faults ? In *life*. Birth, not death, is what introduces us to sorrow and ensures that every sin shall meet its recompense. If we are to be terrorized at any of Nature's processes, it must be the cradle, not the grave. If any one is free from either danger or uncertainty, it must be that which ushers only to joy and peace.

What an unspeakable boon has Theosophy thus given to men appalled with the horrors of a mistaken creed ! As true conceptions of life and death make their way throughout the land, what wretchedness will

they dispel, what agony of spirit for self and loved ones, what hardness and coldness towards the Author of all good. If Theosophy did nothing to uplift higher motive and finer endeavor, if it disclosed no better ground for human fraternity and mutual help, if it solved no mysteries and lighted no gulfs and cleared no doubts, if it gave no rational interpretation to existence and furnished no adequate impulse to development—and it has done all these ; yet it would have conferred this incalculable blessing,—emancipation from imaginary but bitter terror, the transformation of Death from an enemy to a friend, the resurrection, not of a disintegrated carcass, but of a rational belief.

ALEXANDER FULLERTON.

LITERARY NOTES.

OUR BOMBAY BRETHREN have begun the Theosophical periodical contemplated, and issued the first number in September. It is called *Pauses*, and bears the motto "Pause, Think, Know", the idea being to supply material for thought during those intervals which occur after a surfeit of work or amusement. The initial "Letter to the Public" is excellent in every way, especially in its vindication of the utterly free and undogmatic character of the T. S., which, it says, "exists to investigate doctrines, not to promulgate them". Our American tract, "The Necessity for Reincarnation," is printed entire, as also Col. Olcott's *Theosophist* editorial on "H. P. B.'s Death", Mr. E. D. Fawcett repels the charge that Theosophy is atheistic, and Mr. E. Hawthorn writes on "A Beginner's Sorrows". Kind and warm greetings go from us to this new undertaking and to the Indian Theosophists who with no small effort are its authors. If its teachings could reach and sway all English residents, how different would be the social and political condition ! [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 11, is called *True Science, or Keely's Latest Discoveries*, and is the third and concluding part. A number of excerpts from Keely's writings are prefaced with an article upon him and them by Mrs. Bloomfield Moore, in the main very well done, though the belief that human peace and harmony will be brought about more by Keely's discoveries in his researches for aerial navigation than by the spread of altruistic sentiment smacks a little of feminine enthusiasm. The conductors of *Siftings* express regret in a "Note" that the compiler devotes so much space to stating her views on God. The space is between half a page and a page, and the "views" are 10 words used by an Adept and 6 words quoted by Him from the Greek poet Aratus. Nothing in our own Theosophical experience is more astonishing and incomprehensible than the fierce resentment by a small school of Theosophists at any mention of God, not merely Mrs. Bloomfield Moore but St. Paul or anybody else being turned upon and rent if he does but hint at belief in Deity. Reverent mention of the Supreme seems to excite more scorn, derision, and prompt appeal to arms than would any amount of blasphemy or ribaldry. A logician marvels how people can repudiate Atheism and yet scout at everybody who holds to Theism, can quote the Adept Paul to prove Human

Fraternity and hoot at him for teaching Divine Fatherhood. It is not, of course, obligatory that all Theosophists should be logical, but it is highly desirable. A translation of a good Swedish paper says that candidates for Initiation must be *willing, fearless, industrious, patient, and discreet*. Miss Katharine Hillard's impressive poem, "An Egyptian Allegory", solemn and sad and warning, is quoted from *Lucifer*. [A. F.]

SEPTEMBER THEOSOPHIST is not very juicy: Col. Olcott and Mr. Keightley have both been away. E. T. Sturdy well analyses the characteristics of the Sections in "Three Aspects of the Theosophical Movement", Anna Ballard prefaces an interview of an Australian reporter with Col. Olcott by a bright description of reporting in general, and C. L. Peacocke intelligently discusses some questions in Karma. *Voilà tout!* [A. F.]

THE PAINFUL INCIDENT in connection with the Psychical Research Society of Boston which it was our duty to record, *i. e.*, the chastisement of its founder, an English Professor, by an injured husband, still receives attention from the press. *Town Topics* of Sept. 24th states that the Professor has been requested by its Governing Committee to resign from the Tavern Club, and that he declines on the ground of innocence, although identified by the husband and by two hotel officials. *Town Topics* does not give the Professor's name, and we are without data for speculation; but if Mr. Richard Hodgson, himself an Englishman, identified with the P. R. S. of Boston from its foundation, and therefore conversant with its roll, can be induced to abate the reticence with which he received our representative and to coöperate with us in exposing the culprit, he will have done something to expiate the meannesses with which Mrs. Besant has charged him. Of course it would be galling to be pointed out as the victim of stripes and so made the victim of gibes, but Mr. Hodgson's duty should not be restrained by sentiment, however natural. The P. R. S. in Boston is suffering from public merriment over the caning of its Founder, and if that Founder should also be expelled from the Tavern Club, Mr. Hodgson's effort to screen him must surely be vain. Such things *will* get out. Neither a Society nor a Secretary can make headway against laughter, and perhaps poor Mr. Hodgson, like Katisha in "The Mikado", may have to "succumb" and go away in wrath and bitterness at the jeers of ribald foes. We were about to say that the Governing Committee's "Report"—but we will not add to his woes by using that harrowing word. [A. F.]

THE NEW CALIFORNIAN for October has a singularly clear and vigorous article on "The Scientific Basis of Religion" by J. H. Scotford, and a warm, loving encomium on the character and labors of Col. Olcott, together with full notice of the General Secretary's appointments in California. The evils of our present social system are feelingly portrayed, and the increasing outlay for police over education in New York, but it is a mistake to denounce machinery and mills as if they were the causes of those evils. Would there be general prosperity through purely manual labor and no factories? Certainly not. [A. F.]

THE BOSTON BUDGET of Oct. 4th refers to Karma as a now well-known Law, gives a column to an interview with Mr. S. V. Edge, Assistant to Gen. Sec'y Keightley of India, and promises a series of 11 articles on Theosophy.

THE INDIANAPOLIS LETTERS ON THEOSOPHY, a series of articles recently appearing in the *Indianapolis Sentinel*, written by the author of *The Wilkesbarre Letters on Theosophy*, has been issued by the PATH office as a pamphlet of 34 pages of like size as its predecessor. It treats of the elementary doctrines of Theosophy, though from a different view-point and after a different method, and adds another to the growing number of publications purposing to excite sympathy for the Wisdom-Religion by showing its conformity to reason, Law, and the facts of life. It gives special attention to the true conception of Death, and devotes one "Letter" to a candid explication of the reasons why the reverence of Theosophists clusters so largely around a woman. [PATH, N. Y.; price 10 cts.]

1875 TO 1891: A FRAGMENT OF AUTOBIOGRAPHY, is Mrs. Besant's farewell address to the Hall of Science on Aug. 30th, in which occurs the famous passage which has convulsed all England,—the passage asserting her reception of letters from Master since H. P. B.'s departure. The whole address is a master-piece of eloquence, and every page of such an autobiography is precious, but the passage in question is what may prove an epoch in Theosophic history, as our London Letter goes to show. The Theosophical Publishing Society have published the address as a pamphlet, and it may be ordered from the PATH for 7 cts.

OCTOBER LUCIFER takes "Theosophy and Christianity" for its editorial topic. Rightly stating the great importance of the question of the attitude of the former to the latter, the editor gives 3 propositions as having been authoritatively laid down by H. P. B., any clashing with which is untheosophic. The different meanings of "Christianity" are wisely discriminated, and only Christianity as historically taught by the Churches is confronted with Theosophy. The article is strong, learned, telling,—*cela va sans dire*, and much of it will have the hearty commendation of every devout and rational man. It is somewhat inadequate, time and space having apparently been lacking for full treatment, but a graver criticism is its tendency to regard Theosophy as a cut-and-dried system, infallibly revealed and therefore a finality, embodied by an authoritative teacher in a published book, divergence from whom or which is a permissible vagary, but wholly fatal to Theosophic standing. The paragraph beginning "Now by Theosophy I mean, etc., etc.," is most unqualified in this attitude. Wherein, except in repudiation of anathemas, does this differ from the attitude of the Church? The deepest reverence for H. P. B. does not exact assertion that he only is a Theosophist who echoes her *in toto*. One of the very passages quoted from her misapprehends the whole purport of Christ's words to the adulterous woman, words disclaiming judicial function, not expressing "Divine mercy". An exaggerated doctrine of inspiration may be as mischievous in Theosophy as in Theology,—and lead, like it, to revolt, Dogmatic Theosophy being as objectionable as Dogmatic Theology. One of the most striking sentences in the article is this: "In very truth part of the mission of Theosophy in Western Europe seems to be to vindicate the teachings of Jesus against the Church that bears his name". Rama Presad continues his paper on "Karma and Reincarnation as applied to Man", and most able and powerful it is. Mr. Mead's "Theosophy and Occultism" is one of the finest articles we have ever encountered in Theosophical literature, so rich in diction and so instructive in matter that almost

any encomium is inadequate. It may be enthusiastically commended to every aspirant, every F. T. S., every believer in the things of the Spirit. "My Unremembered Self", weird and thrilling, is a caution as well as an experience. "The True Church of Christ" ends with this number. "An Outline of *The Secret Doctrine*", to appear concurrently in *Lucifer* and the *Theosophist*, is begun. Mrs. Besant's "Seven Principles of Man" continues its lucid and masterly exposition of Manas. When completed, the articles will be issued as a pamphlet, and the PATH will give due notice. [A. F.]

THE VAHAN, Second Series, No. 3, makes another stride in excellence. Specimens of its very best contents are "A. B."s answer to Question X, "J. C. S."s to Question XII, and the Editor's to Question XIII. The PATH's "Letters that have helped me" have been translated into Spanish; Blavatsky Lodge announces its Syllabus of Discussions for Oct., Nov., and Dec.; the Public Reading Room at 7 Duke st. is now open, subscription twopence for single day; a new Lodge, "The Adelphi", is to be formed in London; a Sanskrit class is being formed at Headquarters. Mrs. Besant delivered 16 lectures in October.

"TWO OPEN LETTERS to Pupils of the Christ School of Wisdom", by Isaac B. Rumford, announces the formation of a "Soul Elevating Community" with an "Edenic Life" in California. Until sanity, intelligence, and grammar become universal, there will be people to write, and others to read, such wretched drivel, nothing surpassing their ignorance except their effrontery in babbling of Christ, God, Wisdom, and other topics whereof they know nothing. The representation of Theosophy is on the intellectual level as the rest. But "Edenic Life" never lasts very long. [A. F.]

MIRROR OF THE MOVEMENT.

THE SAN FRANCISCO T. S. is a late addition to the roll of American Branches, ranking 59th. It was chartered on Sep. 22d with 18 Charter-members, 13 of whom are new and only 5 by demit. The President is Dr. Jerome A. Anderson, and the Secretary Mrs. Vera M. Beane, 1420 Clay st. Its meetings will be held in the Theosophical Headquarters on Market st., where on the 22d the General Secretary formally organized and started it.

EUREKA T. S., Sacramento, after the very warm weather prevalent in Central California during the summer months, reopened its meetings on Sep. 13th, purposing to hold one every Sunday evening. A comfortable hall has been secured, and, even without any extended notice of this first meeting, about 125 were present. Mr. Hart, Superintendent of Public Instruction, took the chair, and presented the aims and objects of the T. S., together with a concise statement of what Theosophy is. He was followed at greater length by Mr. E. B. Rambo of San Francisco, who had "Karma" for his subject, and expounded its meaning and bearing and consequences and lessons. On Sep. 20th the meeting was addressed upon "Reincarnation" by Dr. Jerome A. Anderson of San Francisco. These visits and addresses from visiting Brethren have greatly cheered the workers in Sacramento, who see that Theosophy is not as strange a subject as it was, and

that there is every reason to continue their meetings and sustain them by all that thought and effort can do.

LOS ANGELES BRANCHES enjoyed on Sep. 16th a visit from Mr. L. P. McCarty of San Francisco, and a lecture from him upon "Pyramids". On the 18th Mr. E. B. Rambo of S. F. met the members of the Branches for an informal talk, especially with reference to the matter of a local League of Theosophical Workers, application for which will probably soon be made.

SEATTLE T. S. NO. 1, Seattle, W. T., has again changed its quarters, this time to Room 32, Haller Block. Each change has been a betterment. The act of a leading paper in reprinting Mrs. Besant's "What is Theosophy" has been of great service to both the Cause and the Branch.

THE ARYAN T. S. has been privileged to hear the first of 3 lectures prepared by its Vice-President, Miss Katharine Hillard, the Dante scholar and Lecturer upon Poetry, as one of her many contributions to Theosophic work. The 3 are:—"The Three Objects of the T. S.", "Karma and Reincarnation", and "The Theosophic Conception of Evolution". The first was delivered on the evening of Oct. 13th, and the others will follow on Nov. 10th and Dec. 1st. As all were prepared for use in any quarter desiring an intelligent, yet popular, exposition of Theosophy, Miss Hillard will accept invitations to deliver any one or all of them as may be desired by Branches or groups not too distant from New York, the promoters arranging for her transit to and fro and for entertainment. It is one of the marks of Theosophy that it thus evokes from its most cultivated exponents their finest thought for the enrichment of others, and the Adept Paul's advice that men should "covet earnestly the best gifts" may now apply to not a few Theosophical centres in the Atlantic States. They certainly would be themselves invigorated, and also radiate no little truth through their surrounding communities, if availing themselves of this new opportunity so graciously provided by love and zeal.

LIGHT T. S., Fort Wayne, Ind., has been given a lecture by Dr. A. P. Buchman upon "Hypnotism, Magnetism, and Thought Transference," well thought out and with ample explanation of the physical relations of mental action. It was followed by an address by Judge O'Rourke on Theosophy in general, expounding its prominent features and especially the free spirit of inquiry which is so attractive a characteristic of the Theosophical Society. The Branch meets every Thursday evening at its rooms, 23 W. Berry st., and cordially welcomes all interested visitors.

THE DEVOTED THEOSOPHISTS in the city of Mexico who have done so much to promulgate truth in that unpromising region have just translated into Spanish and published in a neat pamphlet *Theosophy from a German Point of View*. *Theosophy the Religion of Jesus* will be their next effort. Another active F. T. S. in the city of Jalapa is stirring up the public there.

BRO. F. MONTOLIN, formerly of Madrid, now of Barcelona, has translated into Spanish the *Bhagavad Gita*, and its publication on this side of the water is under consideration.

PROVIDENCE T. S., Providence, R. I., received its Charter on Oct. 19th. It has 10 Charter-Members, and is the 60th Branch on the American roll.

BOSTON T. S. has adopted the syllabus recommended by the General Committee on Branch Work appointed by the last Convention, and has printed the list of topics for the weekly meetings from Oct., '91, to Dec., '92. The meetings are held on Thursday evenings at 8 o'clock, at the Society's rooms, 152 Boylston st., and are open to the public.

THE GENERAL SECRETARY'S TOUR.

THE GENERAL SECRETARY left New York on Sep. 8th and passed 8 hours in Chicago, where he saw Bros. Wright and Phelon, learning from them, to his very great satisfaction, that the Chicago T. S. has taken a room in the Athenæum building which is to be kept open all day and evening. The location is good, being in the central part of the city and near the lake.

Mr. Judge reached Omaha on the 10th, and left on the 11th for Seattle, where he was the guest of Bro. F. I. Blodgett, and where on the 15th he lectured to an audience of 600 in the Opera House. He held also a meeting of the T. S. Then on the 16th he went to Tacoma and was entertained by Bro. Schwagerl, lecturing in the Unitarian Church to 250 people, and having a large T. S. gathering at his host's residence. On the 19th he went to Portland, Oregon, and lectured in the evening in the Unitarian Church to 250. The T. S. met on Sunday morning, and in the afternoon Mr. Judge spoke in the Hall of the Grand Army of the Republic upon "The sevenfold constitution of man."

On Tuesday the 21st he descended by rail to San Francisco, and was met at Oakland by a delegation from the Golden Gate Lodge. Dr. J. A. Anderson was his host. A meeting of the new "San Francisco T. S." was held that evening, and on the 22d a large private meeting of F. T. S. On the 24th the Golden Gate Lodge met at the Headquarters, the rooms being crowded, and heard an address upon the T. S. and the general doctrines and duties of members. Many were present from Oakland, Los Angeles, and San José, questions were asked and answered and, then came an informal reception. The evening began at 7.30 and ended at 10.15.

On Saturday evening, 26th, he addressed 180 persons at Alameda. At 11 on Sunday morning he visited the Sunday School in S. F. and saw its very interesting workings. It was a sort of "Mystery Play", with characters representing all the great teachers. The instruction and results impressed him as good. "These people are far ahead of New York", he writes. He spoke on Sunday afternoon at Oakland to 325, all standing room being taken and many persons turned away. His first lecture in San Francisco was on the same evening. Odd Fellows' Hall, seating 1800, was completely filled. Dr. Jerome A. Anderson used a most felicitous phrase in introducing him: "Mr. Judge", said he, "has devoted a lifetime—perhaps many of them—to the great subject of which he will speak to-night". Monday's papers gave large space to their reports of the lecture. Its success had been promoted by an attack in poetry from a distinguished local satirist. These are the poet's opening lines:—

"High old Theosopher,
William Q. Judge,
Spook-priest philosopher,
Prophet of Fudge,

Welcome among us,
Blavatskian man;
Chin us and tongue us
As hard as you can."

On the evening of Monday, 28th, he spoke in another hall on Rein nation, and repeated this lecture at Oakland on the evening of the 2

On the 30th he went to Santa Cruz and lectured to 350 at Bierman's Hall. Intelligent questions were asked, and a number of inquirers called the next day. Here also he met the Branch and held private meetings. On Oct. 1st he went to Soquel, where he met the new Branch at the house of Mr. Wm. R. Wilson, and on the 2d went to Gilroy, lecturing at Masonic Hall in the evening and holding meetings of members. On the 3d he left Gilroy for San José, where a good audience heard him at Odd Fellows' Hall. The next day he returned to San Francisco for a lecture upon "Karma and Ethics", but visited Berkeley by special request of the Progressive Spiritualists in camp-meeting assembled, and lectured to them upon Reincarnation. At the reception given to the President-Founder the General Secretary was of course present, and to him said Col. Olcott, "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now". Mr. Judge presided at the monster meeting in Metropolitan Temple on the evening of the 7th, and introduced Col. Olcott to the audience. The 8th and 9th he passed at Stockton, lecturing each evening and holding both Branch and private meetings. The press reports in Stockton were exceptionally able. On the 10th he departed for Los Angeles and arrived on the 11th, being received at the station by a delegation from the local Branches. So much interest was manifested and so much work needed attention that he remained in Los Angeles and the neighborhood nearly a week. On the 12th he lectured at Ventura to 200 in Union Hall; attended a reception on the 13th at Miss Off's, and lectured at Campbell's Hall in East Los Angeles, 25 persons standing, about 200 in all; on the 14th held a private meeting and gave lecture, and lectured at Pasadena in the evening; on the 15th he held a T. S. meeting at Headquarters and lectured in the evening; on the 16th he addressed the Ladies' Club, about 200 of the most important Los Angeles women being present. On the 17th he went to Santa Ana for an address, and on the 18th to San Diego for lectures, Branch and private meetings. Here he remained until the 21st, then departing to San Bernardino for an address in the evening. Returning to San Francisco, he gave his final lecture in San Francisco Oct. 26th, upon "The Inner Constitution of Man". He left for Sacramento on the following day, intending a lecture and private meetings there, and then proceeded to Salt Lake City.

All through Mr. Judge's tour on the Pacific Coast have been exhibited unmistakable signs of popular interest in Theosophy. Not only has the attendance at his lectures been excellent, at times even crowded, but the press has been copious in its notice of him and of his words, and has even given columns to his accounts of Indian life and the phenomena by fakirs, and to his exposition of Theosophy in interviews. The Pacific Coast Committee, always efficient and fore-seeing, had secured from him the titles of the lectures he would give, and had furnished them in advance to the Branches for selection. Thus each could choose that or those best adapted to local wants. The 4 subjects were:—"Theosophy; What it is, and What it is not"; "Reincarnation"; "Karma and Ethics"; "The Inner Constitution of Man". Three of these were delivered in San Francisco. Of the enormous value to Theosophy in America of this tour, no computation can be made.

Mr. Judge's route East is expected to be thus:—Salt Lake City, Kansas City, Omaha, Lincoln, Sioux City, Minneapolis, St. Paul, Milwaukee,

Darlington, Chicago, Muskegon, Dundee, Clinton, Decorah, St. Louis, Indianapolis, Cincinnati, Columbus, Fort Wayne, Toledo, Jamestown (N. Y.) This will bring him to New York City Dec. 4th, but some alteration is possible.

FOREIGN.

LONDON LETTER.

At last the jealously guarded doors of the press have given way before the steadily rising tide of Theosophy, and a flood of correspondence good, bad, and indifferent has for the last month kept Headquarters immersed in work.

One sentence spoken by Annie Besant in her farewell lecture at the "Hall of Science", whose brightest ornament she has been for years, broke the barriers down: one sentence (the importance of which a leading daily paper had the wisdom to appreciate) in defence of the beloved Leader and Teacher now no longer with us in bodily form: but behind those few words lay concealed the golden motive, the desire to sweep away the aspersions unjustly cast upon the name of H. P. Blavatsky, a name that future ages will venerate.

This one pure motive was the golden key that opened to Theosophy the heavily-barred doors of the conservative English Press, and for the first time in the history of the Theosophical Society full and free discussion was allowed, nay courted, by a leading London paper, the *Daily Chronicle*. Other papers followed suit in minor degrees, but for a month Theosophy has had from two to six columns daily in the above-mentioned paper.

In floods the letters of enquiry poured in at Headquarters at the rate of sometimes one hundred *per diem*. The staff were steadily at work to meet the influx of enquiry; the warfare raged steadily in attack and defence, Headquarters answering in the *Daily Chronicle* the most important points, while the "Press Branch" under Mrs. Cleather did splendid work. Every newspaper throughout the country was watched and attacks answered. One member tells me he answered about two hundred letters in one week.

Upwards of 1000 cuttings were received by the General Secretary alone, and the amount of work done can be estimated by the fact that nearly every letter of attack had one, sometimes two, answers sent by members of the T. S.

The opportunity was seized to give a public lecture on Theosophy at St. George's Hall, Langham Place, which seats 1000 people, but so intense was the interest in the public mind that 1200 managed to crowd in, and many were turned away.

Annie Besant lectured in her usual powerfully thoughtful style, Mr. Herbert Burrows was chairman, and admirably did he keep order and with perfect fairness.

Discussion and opposition were invited, and at the end of the lecture a feeble young man appeared with the famous report of the Psychical Research Society. He was given a most courteous hearing, and then—Annie Besant swept him and the report up in fragments! Space would fail to give a full account of Annie Besant's clear and accurate answers to the questions that were poured in shoals upon her. The next day another deluge of enquiries poured in upon Headquarters, letters from every part, the leading London papers gave good notices of the lecture, the first time in our history that they have thus condescended to notice us.

Demands for lectures then came in, and Annie Besant has been going from place to place in London and in the country, lecturing to crowded audiences on Theosophy.

Everywhere is the word "Theosophy" to be heard, in the streets and in the trains, in towns and in far-off country villages. The climax arrived on Sep. 24th, when Annie Besant lectured on "Magic, white and black" at the Blavatsky Lodge. Headquarters was literally besieged. The lecture begun at 8.30, but at 8.5 every available seat was taken, and the entrance packed with people; at 8.10 the crowd extended to the end of the covered way and to the road beyond; at 8.15 Mrs. Besant had to struggle in the kitchen and up the back stairs, and began her lecture at once. An overflow meeting was organized in the library of No. 17; that being "crowded out", a few people were talked to about Theosophy in the dining-room. The staff were in fragments at midnight with the strain of fatigue, but the tonic of realizing that H. P. B.'s work was indeed going "full steam ahead" strengthened their worn-out frames. The thought struck some of us, who spent from 7.30 to 11 in the garden between the houses conducting people backwards and forwards as they vainly tried to enter, that the astral light on the "Theosophic Chart" mentioned in the PATH must have burned brightly that night. There is now a demand for Theosophic literature in Free Libraries: our books are also getting into the large circulating libraries; a decided step in advance this denotes.

A Public Reading Room was opened on Oct. 1st at the Theosophical Publishing Office, and nearly every evening is filled with prospective meetings and classes to be held in this room.

The staff proper is very short of hands just now, Sydney P. Edge having gone to India, and Claude F. Wright, the energetic Secretary of the Blavatsky Lodge, being away on sick-leave, but members of the Lodge are giving valuable help in the evenings and are proving themselves to be brotherly in a very practical sense. Thus unity of work is drawing the Society together in a hitherto unknown way. Subjoined is a list of forthcoming lectures at the Blavatsky Lodge:—

- OCT. 1.—"Reincarnation." Annie Besant.
 8.—"As ye Sow, so shall ye Reap." Herbert Burrows.
 15.—"Theosophy and Woman." Miss Müller, B.A.
 22.—"Religions and Religion." G. R. S. Mead.
 29.—"Priesthoods; True and False." Annie Besant.
 NOV. 5.—"Theosophical Conceptions of Compassion and Affection." Mrs. Marshall.
 12.—"Some Misconceptions about Theosophy." Herbert Burrows.
 19.—"Free-Masonry." Dr. Wynn-Westcott.
 26.—"Civilization; True and False." Isabel Cooper-Oakley.
 DEC. 3.—"Heaven and Hell." Alice L. Cleather.
 10.—"The *Bhagavad Gītā*." E. T. Sturdy.
 17.—"Theosophy and Art." R. A. Machell.
 24.—"The Law of Cycles." W. R. Old.
 31.—"The Christ Myth." G. R. S. Mead.

N. B.—The name following the title of each discussion indicates the opener.

St. James Hall has been taken for a public lecture on Oct. 9th. It holds 3,000 people, and we are working very hard to fill it. Every mem-

ber is distributing notices. Annie Besant will lecture on "Theosophy and Occultism." We shall then have penetrated the heart of lecturing London, this hall being difficult to fill. I shall hope to give you a good report in my next letter.

New centres are forming in various places. The General Secretary has been requested to go to Folkestone to start one there. I hope in my next letter to be able to report much progress in this way. From all sides signs of a wonderful and growing activity present themselves. Every one seems waking up to the knowledge and comprehension of the great work left in their charge by H. P. B. ISABEL COOPER-OAKLEY, F. T. S.

THE ASTONISHING PUBLIC EXCITEMENT following the paragraph in Mrs. Besant's Hall of Science Address determined her to give a lecture in St. James's Hall with ample journalistic notice. It was a great success. Between 2000 and 3000 people were present, and the great crowd, together with its evident interest, drew from her one of her best efforts. The surplus of receipts over expenses, about £70, will go to the Building Fund. Theosophic interest does not abate, the Blavatsky Lodge grows in membership, and literature is rapidly selling.

VISIT OF THE PRESIDENT-FOUNDER.

Col. Henry S. Olcott, President-Founder, sailed from Liverpool in the *City of New York*, and reached New York on Sep. 23d. He at once proceeded to a parlor engaged for him at the Astor House, and there received 14 reporters, to whom he discoursed for one hour. The next day's papers gave copious accounts of this interview, and called attention to the fact that he was to deliver a public lecture in the evening upon "Theosophy and Madame H. P. Blavatsky." Scottish Rite Hall seats 1200: scores of people stood at the rear, and scores were unable to enter. Mr. Alex. H. Spencer, the leading speaker of the Aryan T. S., introduced Col. Olcott to the audience. The address was bright, interesting, delightfully voiced. The Col. is once more in perfect health and is somewhat stouter than of old, and his noble head with its patriarchal hair and beard would excite admiration in any part of the world.

He was to have addressed the Aryan Branch at its meeting on the 29th, but on the 27th came a telegram from the General Secretary in San Francisco urging his joining the latter at once for important Theosophical business, so that he left on the 28th instead of the 30th as purposed. Urgent telegrams sent him on the train induced him to stop *en route* at the Capital City, Sacramento, where he was met by a delegation headed by Dr. J. S. Cook. In the evening he delivered an address in Pythian Hall, the finest hall in the city, to a crowded audience. As in New York, so in San Francisco, he was beset with reporters and his portrait adorned the dailies. The *Examiner* described the tin box containing H. P. B.'s ashes, gave an engraving of it, and told of the "large crowd" at Headquarters to see it,—a fine example of "journalism", the whole being an invention. At the T. S. reception given Col. Olcott at Headquarters every Theosophist in San Francisco and vicinity who could do so attended, and there was great enthusiasm. Both the President and the Vice-President spoke at length. On

the evening of the 7th Col. Olcott lectured in Metropolitan Hall to over 600 people, his subject being as in New York. A life-sized crayon portrait of H. P. B., wreathed with immortelles, stood at his right: Mr. Judge introduced him to the audience; and the 3 old friends were thus again together. The next day he sailed in the *Belgic* for Japan, 30 or 40 ladies and gentlemen escorting him to the steamer. The deepest regret is felt all over the American Section that this visit of the beloved President was so hurried and short. But even so little has done great good, and he has himself said that he hopes to be again in the States within 2 years.

THE TRACT MAILING SCHEME.

Into the T. M. S. the General Secretary has now incorporated the operations of that invaluable "Press Scheme", devised and carried on single-handed by a most devoted Theosophist, "F. T. S.", whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since the Convention Report, 51,000 tracts have been printed and a large number of cities missionized through Directories. Yet how few have taken part in this great work! During July, August, and September the contributions were \$228.33, of which \$157 were given by two persons and \$71.33 by twenty-two. In three months only twenty-four F. T. S. gave anything thereto! Now that the "Press Scheme" has been adopted, more funds will be needed to effectuate the work. The General Secretary can but state these facts to his Brethren, for it is they who must decide how far he can venture in his operations, and whether they shall be expanded or curtailed. It seems hard to curtail them when the time is more promising than ever before and when "zeal is more than ever needed".

NOTICES.

I.

Branch Paper No. 21, "A Theosophical View of Woman", read before Golden Gate Lodge by Mrs. Mercie M. Thirds, was mailed to the Secretaries early in October. Forum No. 28 and O. D. Paper No. 8 could not be issued till the close of the month.

II.

In consequence of numerous requests for photographs of the General Secretary, requests with which Mr. Judge is unable personally to comply, copies of a photograph made during his visit to California have been secured by the PATH and will be mailed to any address for 50 cts.

I, the Self, am woven through and through everything, and am not subject to decay.—*Sage of Rajagriha.*

OM.

Æ U M

"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life: it is the man that was, that is, and that will be, for whom the hour shall never strike."—H. P. B.

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

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

THE IDEAL AND THE PRACTICAL.

(Concluded.)

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself. It may be a means, a necessary means, but it is not the only means. The very word, too, has a ring of coldness in it, and there must be many who require to light the flame of their love and devotion at a more fervent centre than any thought of Humanity can kindle! Indeed, is the Humanity of to-day either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing, and pity seem more like the emotions raised in contemplating alternately its meanness, its vice, and its suffering. True it is that none are so fitted as the Occultist to return the world's scorn with princely interest, for none are lifted so immeasurably above the world with its bounded vision and its trivial aims, but though scorn may only be the reflex action which would make it exactly commensurate with the intensity of worship in the soul, it is of the very essence of

separateness, and it must be remembered that all sense of separateness has to be killed out. The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity—the Perfect—the All-pervading—the Unutterable Essence of our own inmost Being—that man can truly become one in love and worship with his fellow-man. Yoga is the watchword, Yoga is the means, Yoga is the end. It is written, "Counsels of perfection are the aliment of all strenuous souls," and one who in this bitter and arid desert of illusion has once seen the vision of the holy grail can never cease to thirst for its draught of sacramental wine.

Union being, then, our watchword and our aim, we must not be too much cast down at the apparent disunion which seems to precede the attainment of each stage in the progress. It is sad beyond expression, the feeling of disunion when the ardent affections of childhood and youth are gradually dissipated through the failure of the old friends to respond to the newer ideals before us. The closest earthly union of all—that of the married souls—would indeed so fill the whole horizon of life with bliss that it would far more than compensate for the sad severance of the other ties, but when this also is denied, there often rises in the heart a feeling of loneliness and homelessness so accentuated as to be almost too bitter to bear. But is not this merely the prelude to the heart's greater expansion? to the soul's wider vision of its object and its end? It is long indeed before the "great orphan" Humanity can claim its own in us! before we are capable of giving birth even to the germ of that world-wide sympathy which so infinitely transcends all personal claims, and which, when grown to full stature, is the very blotting out of self, is the very gate of Heaven!

The practical person may here step in and say that this identification of self with Humanity can only be achieved by practical work for the race in every-day human life. Doubtless the race needs its champions and deliverers to-day as of old. Let Hercules again step forth, girded to cleanse the Augean stables! Let the troubled and careful Martha continue her work of service! There are many laborers wanted in God's vineyard. But let not the hands that work say to the brain that guides them "We have no need of thee." The practical person has work to do in the world: let him do it! but "counsels of perfection" were not written for him! It is the same old problem of "Meditation and Action" which so few of the western people are yet fit to grasp,—within the quietistic term meditation being embraced all the battles of the hidden life, including the "great battle."

A pointed illustration of Europe's incapacity for right thought may be found in Draper's great work, *The Intellectual Development of Europe*.

1 See the article on Meditation and Action in *Problems of the Hidden Life*.

Words are of course mere counters which may bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of a ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that the active emotional nature of one lit with the fire of Passion (“Rajas”) is greatly superior to the apathy of one sunk in the ignorance of Sloth (“Tamas”), but far above the passionate nature stands the one who has transferred his energy from the outer on to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of “quietism” is reached which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime heights of Serenity (“Satwan”) for the depths of ignorant sloth? It must be apparent that the above misunderstanding is no mere verbal difference, and can only be accounted for by the fact that a material-minded race is incapable even of believing in the existence of states of spiritual exaltation.

Before the battles of the inner life all else truly sinks into unreality, and the great teacher whom the Western people honor has in the story of Martha and Mary left a record of his thought on the subject of “Meditation and Action” which may be summarized in the lesson that it is greater and nobler and better *to be* than *to do*, that the race is ultimately more benefited by the thinking of the thoughts and the living of the life than by all the actions of all the philanthropists. The real battle has to be fought within, and any finding of external spheres of energy or beneficence is a mere postponement of, though it may be a necessary preliminary to, that awful struggle.

It is only by slow degrees that the lesson contained in each pregnant paradox of *Light on the Path* is painfully learned through payment of heart's blood. First in the book but last in realization comes the rule (No. 5) “Kill out all sense of separateness.” When the disciple has learned this in its entirety he is one with Humanity, for he is one with God. But the painful process is described in the antithesis, “Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you.” It is this standing alone that is the hard task, but it must surely be the prelude to the greater expansion of the whole nature, it must surely be a step nearer to the merging of the self in the All! Bitter beyond description is the

learning of the lesson, when the whole passion of the passionate nature is concentrated in the cry—the unavailing cry—for the sympathy of the friend, for the love of the lover. It is poor consolation to say that to find content in these things would be to satisfy the immortal hunger upon husks. It is a very mortal and human hunger that cries out. Nevertheless it is but reasonable to admit that only by such means can the mortal hunger be replaced by the immortal, that only by such terrible strangling of our personal human desires can man attain to the wider sympathy, the greater wisdom, and the all-embracing love of the God.

Many, O weary pilgrim, may be thy journeys back to earth, many thy tortures on the ever-recurring wheel of life, many thy shrinkings of soul from the terrors of the “dire probations.” But take courage, Lanoo, and keep the fire burning, the fire that burns within, for its light must grow and must increase, until when the last great battle shall be won, “its light will suddenly become the infinite light,” and then to thee may be addressed the words—words that may even convey to our still earth-bound understanding some faint description of that indescribable achievement—the realization of the loftiest conceivable *ideal* as an absolute *practical* fact: “Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art *Thyself* the object of thy search: the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence.”²

PILGRIM.

HYPOCRISY OR IGNORANCE.

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we

² From *The Voice of the Silence*, being extracts from the *Book of the Golden Precepts* translated and annotated by H. P. B. *Light on the Path* was a work deserving of the highest praise, *The Voice of the Silence* is beyond all praise. It is more light on the path to those capable of understanding it.—PILGRIM.

hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita*, and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many

do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

THE VISION OF HORIL.

Horil awoke in the morning an hour before the dawn. It seemed to him that some one had been standing close beside his couch and he had been listening to a long discourse. Also it appeared as though his physical senses had awakened suddenly and he had caught, with both inward and outward ear, the last sentence spoken.

But as had happened on former occasions, the moment he was fully awake to outward things he could not recall the sentence, nor any word of all that he had heard. He was troubled at this, desiring greatly that he might remember all that had been shown to him in dreams. But this he could not do, and, as he lay pondering on these things, suddenly he heard a voice close beside him, though he saw no man. Yet a vision was opened to his sight. Then the Voice said unto him :

“Look and behold, O Horil ! thou disciple whose feet are at the entering of two ways.”

And as Horil gazed, a beautiful green valley between high mountains lay spread out before him. Through the midst ran a gently winding path, and there were purling streams and flowering shrubs. Tall trees rose up here and there, and the smooth green turf was studded with blossoms. As Horil looked he thought how easy such a path would be for tired feet, how grateful the coolness and the quiet to a heart pierced by the world's cruel stings, and faint and weary with the conflict of life.

“But thou would'st walk alone, unknown, unthought of by the world,” said the Voice.

“For the world I care not,” replied Horil ; “I have drunk deep of its bitterest cup ; and its praise I would willingly forego that I might walk my own way untroubled.”

“That thou could'st in this path. Thine own life might be blameless, and lead thee on to rest. But for others thy voice would be silenced.

The torch of Truth thou could'st not uphold ; and as its light would not fall on thee, thou would'st not become a mark for the envy, hatred, and malice of those who would destroy Truth and its light-bearers. This path thou mayst choose ; but look first at the other."

Then Horil turned his eyes to the right, and lo ! a great mountain rose up before him. A path wound up its side, but it was steep and in many places the feet would find nothing upon which to rest but sharp points of stone. But the pathway, even from the beginning, was covered by a clear, white light, which as it ascended grew ever brighter and brighter until far up the mountain side it appeared like tongues of leaping flame. Then the heart of Horil burned within him and he said :

"Nay, but better still is the upward path. That will I choose."

"Decide not in haste," answered the Voice. "Bethink thee how cool and pleasant is the valley. Thy feet are bruised with life's journey and thy heart sore with its conflict. There thou canst rest. Here thou must renew the strife. Here thou wilt bear a torch flaming high above thy head and its light will illumine thy form, and thus thou wilt become a fairer mark for the missiles of the foe than thou hast ever been before."

Then the heart of Horil sank down in his breast, cold and heavy with dread. And he thought : "How can I walk in that path ? How can I bear the finger of scorn, the laugh of derision, the speech that is sharper than the sword, that burneth like fire ? I that am already faint and worn with life's battle, I am not strong enough." And he turned slowly and sadly toward the valley.

"It is well," said the Voice. "Thou hast chosen. But give me now the torch thou bearest in thy right hand."

"Nay," replied Horil, "that was given to me by One, even the Master. That will I not yield up."

"But the torch is only for those who pass over the mountain. There, as thou ascendest and the air becomes clearer, it will burn with a brighter, purer flame. But in the valley the atmosphere is too dense. It will be quenched. Yet may'st thou walk pleasantly, in the sunlight by day, and under the moon and stars by night, and having no torch to distinguish thee from another, none will molest or make thee afraid."

Then was Horil greatly troubled, and his soul was rent within him. And he cried out in his anguish, even to the Master, saying :

"Lord ! if it be possible let this cup pass from me. My enemies hate me with a cruel hatred. They lie in wait for me. When I hold up my torch they will assail me with fury. Fear taketh hold on me. Nevertheless, O Master ! thy gift I cannot quench. I may not turn into the pleasant valley. Strengthen thou mine hands to bear aloft thy torch to light the children of men who faint and stumble in darkness and despair."

Then fell upon his soul words not uttered in speech—the Voice which speaketh in Silence—from the viewless it came.

Then was Horil greatly comforted, and though fear had not altogether departed, nor the dread of what his enemies might do unto him, he turned resolutely away from the pleasant path, and grasping his torch more firmly in his right hand he set his face toward the mountain.

STANLEY FITZPATRICK.

THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY.

The three principal objects of the Theosophical Society as laid down in the books are : *First*, "To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed." *Second*, "To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies." *Third*, "To investigate the hidden mysteries of Nature under every subject possible, and the psychic and spiritual powers latent in man especially."

The three divisions are but three roads leading to one goal, but as St. Paul, in enumerating the theological virtues, declared that "the greatest of these is charity," so of the three objects of the Theosophical Society the greatest of these is Universal Brotherhood, the others but side-paths leading into it. The study of Oriental literatures and religions will enlighten the intellect, and the study of the hidden mysteries of Nature will develop the psychic powers, but the endeavor to promote Universal Brotherhood will assist more directly the growth of that altruism which alone can affect the spirit, and which is, indeed, the "charity" of which Paul spoke.

The outside observer who inquires as to the objects of Theosophy, as soon as he hears "Universal Brotherhood" mentioned immediately objects that there is no need of a Theosophical Society to teach us this, that Christianity has always taught it, that even agnostics and Jews and Mohammedans practise it, and that, in fact, it is a great piece of presumption for theosophists to suppose they can make anything original out of so threadbare a doctrine. To which we would reply, in the first place, that truth never can be new, that the poet spoke of her with absolute assurance when he said "The eternal years of God are hers", and that that eternity stretches as far into what we short-sighted mortals call the Past, as into what we are pleased to term the Future, and when we learn to know the eternal verities, we shall realise that upon the dial of the Absolute there are no figures, because beyond the realm of Illusion there is no Past, no Future, only one everlasting Present.

The power and weight of truth are in its *age*, not in its newness ; in the way that it appeals to our hearts as something that we have always known but somehow have unaccountably lost sight of ; something that we greet like a dear friend we rejoice to see again after long absence. Therefore we will not try to claim novelty as a characteristic of the doctrine of Universal Brotherhood.

But we may claim a certain freshness in the method of our teaching. Universal Brotherhood as taught by the churches has too often far too much of the "elder brother" element in it, of a certain virtuous condescension of the truly good towards those so far beneath them in physical and moral qualities that they can afford to demonstrate the height of their own position by the amount of effort they make to stretch a helping hand towards those whom they acknowledge as their "brethren in the Lord". Outside of this rather indefinite location, the brothers occupy the usual uncomfortable position of poor relations.

Brotherhood as taught in the churches is founded generally upon a physical basis. It implies equality, but not identity ; men are brothers because they have similar organs, passions, capabilities, a common lot ; because they share the great experiences of birth and death and a possible immortality. They are a collection of similar units, an agglomeration of shells upon the shore of Life. But they are not *one thing* ; each has his personality which shuts him out from his kind by inclosing him within the limits of self ; and between man and man that barrier of personality is ever firmly set ; come as near as they can, the consciousness of the *I* and the *Thou* is ever between them.

But in Theosophy the fundamental doctrine is that of absolute identity. These outward shows of things are but illusion, a deception of our senses, themselves but a fleeting image on the screen of Time. As life departs, our bodies fade and crumble into dust, our mental faculties fail and disappear, our desires and our passions perish with the organs that gave them birth ; —what remains? Only the Spirit of man, which is the Spirit of God. And Spirit—however inadequate our conceptions of it must necessarily be—we all acknowledge to be one and indivisible, the Great Reality, the Everlasting Truth ; Infinite, and therefore formless and identical, whether it send its pulsating life through man or crystal, through zoophyte or star.

Only by recognizing this absolute Unity of Spirit can we possibly understand the real meaning of the doctrine of Universal Brotherhood, and realise that it means, not the equality of *men*, but the *identity of MAN*. Only when we learn to think of man as a *whole*, as a collective being, of which each one of us forms a more or less insignificant part, as the separate cells in our bodies make up that physical machine which we think of as our own, only when we can grasp this idea of *identity* instead of equality, shall we

begin to see what "The first object of the Theosophical Society" really implies.

It implies a common association for a common good, it implies subordination of the individual to the whole, and it implies the annihilation of self, the breaking down of the limitations of the physical, mental, and psychic Egos that the SPIRIT may be all in all. When these barriers are at last thrown down, and the soul realises that the limitations which have hampered her never had a real existence, but were painfully built up by herself out of one false conception after another, then indeed she realises her freedom, and knows herself as one with the Divine. And when the lover of mankind has learned (as in Jellaleddin's poem) that in the house of the Spirit "there is no room for *Me* and *Thee*", but that his brothers are *himself*, then in that soul has been attained the first great object of the Theosophical Society. He has learned his lesson, learned to feel the great heart of the universe beating in his own breast, learned to rejoice in the joys of others and to bear their sorrows as his own, learned that he is but one cell in that great Being called Humanity, and that the functions of that one cell improperly discharged will ruin the harmony of the whole organism.

The doctrine of Universal Brotherhood, then, teaches us at once a great moral and a great spiritual lesson. It defines our position not only as part of a great working community, but as part of the Divine Spirit that animates that organisation. So closely linked is every part and parcel of the mighty whole called Man, that no one of us can afford to neglect our small portion of the great work, the bringing of harmony out of chaos, of perfection out of imperfection. For the law of analogy holds good throughout the universe, and as the object of our individual existence is to return, a glorified and perfected consciousness, to that great Fount of Being whence we sprang, so Humanity as a whole must purge away the evil, dominate the physical, and become a God. To this end we must all work, and as each of us recognises more fully the identity of Man, each year as it closes will bring nearer the end of the Dark Age, and the time when the Divine Voice can say in the highest, "Let there be light." Then indeed that time shall come upon earth that the poet has described as the Golden Year, and then

"Shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

KATHARINE HILLARD.

THE PLAGUES OF OUR PUBLIC MEETINGS.

A friend of mine who claims to be an earnest Theosophist, but is, in fact, a rather criticising, fault-finding, and uncharitable fellow, is nevertheless very dear, and very near, to me. This chap writes a funny letter to me concerning our public meetings, a letter which I will read to you because the object of his disaffection is also our own adversary, and we thus have common cause with him this time.

"Dear brother," he writes, "what you say concerning your meetings is very familiar to me. We have ours in good running order and well attended now, but we had to go through the same experiences as you have to at present. Your meetings will never thrive until you have found the method to get rid of their never-tiring enemy who is the same everywhere.

As the Colorado-bug is the plague of the potato, tomato, and egg plants, and even kills the young settlings at once, and has not met yet his conqueror, so public meetings of whatever kind have a foe who is apt to kill the tender and young ones among them, so that sometimes they have to be set anew,—if that is possible at all. This monster is the Crank. I have given some study to this loathsome creature and discovered that it exists in three distinct species, which I am going to describe scientifically for the instruction and warning of the unwary meeting-culturer.

The three species have these common properties: 1, they belong as members to no society; 2, they are recklessly selfish; 3, they invade whatever meeting gives opportunity for questions and remarks from the audience. The reason why they do not belong to any communities of their own is their murderous loquacity that drives every one away from them, or that they are too conceited to agree or work in sympathy with anybody, or that they are too stingy to make any sacrifice, or all three reasons together.

The least harmful of the three species of the meeting-killer is the one I called Mr. Shallow simple. The elemental that runs him only wants his tongue to have a good time a couple of hours every week, wherever there is an opportunity, irrespective of any other consideration whatever. Shallow is everywhere but at home at meeting-hours in the city.

In such hours Shallow goeth around as a roaring lion wagging his tongue and seeking whom he may devour. No meeting is safe. Some new society—for instance, the 'Presbyterian Old Men's Progressive Union,' advertise their inauguration meeting, and you are very glad of the opportunity, and do *not* go there; for you are sure Shallow will.

He knows by long experience that his water is too shallow to be swallowed by the audience to any length of time satisfactory to himself;

he also feels that he has nothing refreshing and healthful to soul and mind to give them. Therefore he flavors his speech with the sulphuric acid of opposition and irritation, and thinks they will take it for lemonade.

'My dear friends' he says to the Reformers, in the tone of the most fatherly benevolence,¹ 'why are you so dissatisfied with your conditions? your wages are not so bad. Why do you not, each of you, save, say, a quarter a day for the rainy day? Wouldn't you have eighty dollars in a year, and eight thousand dollars, each of you, in a hundred years,—would not each of you be a capitalist?' 'Shut up! sit down! who is that fool?' they shout, and poor Shallow has again to leave the floor.

Another time he tries his luck in the young Abheachabrahya Branch of the Theosophical Society, and, imagining that they are Buddhists, thus addresses them with the already-mentioned fatherliness: 'My dear friends! why will you go back into the darkness of the by-gone ages, and dig up the dead teachings and sayings of Paganism? This is no progress, friends, it is retrogression! If you want to improve the ethical conditions of mankind, why not study and expound the sublime doctrines of our Christian Gospel? Is not our whole grand civilization based just on this moral code of Christianity? What other age can boast of such glorious attainments as ours in all departments? Have under the ethical teachings of the Hindoos such things been seen as the steam-engines, locomotives, steamship, telegraph, telephone, phonograph, gunpowder, printing-press, dynamite, firearms, breachloaders, ironclads; and all those charitable institutions as hospitals, poorhouses, almshouses, workhouses, Sunday morning breakfast and Saturday evening soup associations, houses of refuge, penitentiaries, and lunatic asylums . . . ' Here the chair ventures to state that the gentleman's mind is wandering, that he is off the subject and had better retire.

Now, on the whole, Mr. Shallow does not so much harm; you can get done with him in about ten minutes.

More dangerous is the second species whom I call *Mr. Hobbyrider*. This one is very often the Elijah or Jesus of the 'new dispensation,' one of the bashful kind, namely of those who try to keep their mission secret,—in vain, however, for it oozes out everywhere, especially in their countenances. But usually Hobbyrider is an ordinary mortal who only labors with a philosophy of his own, because he has no chair to teach it from. His system is based on some idea that any average thinker might conceive and entertain for a while, but then would either discard as wrong, or file somewhere in his memory as an old matter of inferior order. But Hobbyrider is in love with this idea and wants his bride to be recognized. If this world of ours were ruled half-way by such a thing as reason, he would be a professor

¹ Talking through his nose.

of metaphysics at one of our universities. Under the actual circumstances, however, he has to hunt for an audience where he can get it; and it is a hard job too, indeed! For the old societies are too smart and too much on their guard against starved tongues. They know they might as easily stop a waterfall as his flow of speech once let loose. They therefore use all kinds of tricks and have got up special contrivances to keep him off their rostrums. That is why he has set his eyes on innocent and inexperienced young 'Branches', whom he captures and then taps at an awful rate, once he has them in his grip.

The third and most insidious form of the meeting-bug is the one I called '*the Man with the Puzzle*'. Suppose he is attending at the 'Metaphysical Society's' Weekly Meditating Meeting. He has taken note of the subject of the introductory paper that is to be read, and provided himself with a dozen of puzzling questions for all cases. He says, for instance: 'The gentlemen who read the paper used the word 'nature' several times. What do you understand by the term nature?' Some one answers as best he can. But, satisfactory or not, the Man with the Puzzle has a definition of his own, and politely begs leave to give it,—which cannot be properly denied. And now—he has got you!!!—He is the one who defines the things before he talks of them! and in order to define 'nature' he defines half a dozen of other terms. He takes his time. This being done, he also *talks* about nature and the six other things,—under three heads and two subheads each.

Now those of the attendants who are theosophists of old standing know at once what to do in such an emergency. Whilst apparently listening to the Man with the Puzzle, they seize with rapture the grand opportunity of subduing, by taking position in the higher ego, the flames of impatience, indignation, and anger that are arising from the depths of their Kama Manas; and they are very successful in this exercise. But how about the rest of the audience who know nothing of this theosophical stratagem? They are ablaze with rage at the lamb-like meekness of the chair and the members of the society, and mentally swear by Mars and Saturn never to attend any more. But everything ends in this world of change. The chair looks at her watch and discovers that the hour has struck for adjournment, under useless attempts of Mr. Hobbyrider 'to make a few remarks.' The Man with the Puzzle is triumphant, but the former cannot go home of course in this explosive condition, and gives vent to it in a private controversy with some of the leading members; the result of which is an epistle received by the secretary on the next day in which the whole Society is taxed with ignorance, dogmatism, and Blavatsky-worship. And this end is speedy and fortunate enough; but sometimes these fellows have much perseverance, cunning, and moderation, and then—they kill you! In such con-

tingencies you have to suspend the right of questioning entirely, until the last crank is starved out.

Now although aware of the danger which a crank is to a theosophical branch, I always felt attracted to some of them, understanding by the term simply a man who insists upon his own philosophy in spite of any other. Perhaps the hope of bringing them round was at the bottom of my intercourse with them. If it was, it was a mistake. Such a man will read himself through *Isis Unveiled*, the *Secret Doctrine*, and a dozen of other books to find whether they do not teach anything concerning his hobby. If they do not, as they in fact do not, he scornfully rejects them as chaff. Therefore, since I feel the value of time more keenly now than before, I make it a rule to 'head off' each bore as quickly as possible, and to warn new Branches of the dangers which beset them.

Truly yours,

K. W."

THE UPANISHADS.

Having been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the *PATH* that H. P. B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate then and there the translations with the original.

In the *Secret Doctrine*, vol. i, "summing up", H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled occurring in every Upanishad. I have found that such is the case, and here are the proofs:

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the

Madras edition. They are Nîla Rudar, Choohka, Kaudhasruti, Brahma-bindu ; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly, going so far as to omit a large number of Slokas. For example, the Nâda Bindu, the Têjô Bindu, the Dhyân Bindus, and many others are quite unrecognizable in their Bengali costume. The Têjo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmapanishad by C. R. Srinivasayaugar, I could recognize neither the Madras nor the Calcutta edition !!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the " Raja Yoga " by Tookaram Tatya, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya*, quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98 (?), even though these treat of the same subjects in various places. In the Bhagavat Gita and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yogasikha, Yogachudamani, Yogakundalini ; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries ; Bhasmagabala of the holy ashes ; the Vasudeva of the Tripundhra or the Caste marks of the Vaishnavas ; the Muktika is a catalogue of the 108 Upanishads ; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrâsuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once

the subject changes about yoga, and it goes on for about 10 lines, when it comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about Om in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Saviatri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious, and so were not held as authority to be quoted.

Such is the text ; now for the translation. The whole Upanishads can be divided into 3 parts : those treating of purely Vedantic and social subject, those treating of Yoga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering ; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted ; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and developed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work).

The text is defective, misleading, and erroneous ; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicality and tremendous results ; and the translators not qualified (but which of us is so ?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks :

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were *Srutis*, i.e., oral instructions handed down from Guru to Sishya. The editor of these Upanishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The PATH also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pail" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmapanishad. A very touching instance of a victim of mispractised Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the PATH advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(Nom de plume) FRANCOIS FLAMEL,

Terre Villa.

TEA TABLE TALK.

Many theosophists have asked how they could teach the first principles of Theosophy to their children. Theosophy in the family has come to be a subject which, soon or late, engages thoughtful minds. The Tea Table has heard many discussions upon it. These arise from the fact that it is not always clear what these first principles are. Some persons take them to be the septenary division, or Reincarnation, or some such point, and say that these are too difficult of understanding for the child. An obvious reply is that it depends upon the child. It, in fact, depends upon Evolution. Some children are born with an instinctive—not to say intuitive—belief in and knowledge about their things. Again, they can be simply taught. Mr. Judge, addressing the theosophical Sunday School in San Francisco, found that the children well understood the main theosophical teachings and prettily acted a series of tableaux representing scenes in the lives of Buddha, Jesus, and other ethical Reformers. This fact brings me to my point, *viz.*, that the main teaching of Theosophy is Altruism, and that this is the outcome of Karma, of Reincarnation, of the universality of the oversoul and of the Life principle. If these teachings be true, Altruism becomes the law of life.

There is a family known to the Tea Table where the children, as yet very young, are trained from birth in this law of love and do beautifully and naturally exhibit its effects. In response to requests from many mothers, this mother was asked to give her thoughts upon this point, inasmuch as those thoughts are, with her, the results of daily deeds and experience. I give her own words.

“Mothers, awaken to the responsibility that you hold over your child, and lose not one moment in your everyday life to teach to that child a lesson of good which can come from each little act or word in its new life of experiences. The child is never too young to learn its lesson, e’en as it lay in the cradle, seemingly unconscious of all that goes on around it. The first lesson can be taught when the little impatient cry for the cradle to be moved is heard. Do not hasten to quiet every sound; let it cry and learn to wait and be patient.

Most children are taught selfishness from the start; let it know it cannot have that which it cries for. Later on in life, when old enough to reason and talk to, teach it pretty lessons, by taking an act or expression of its own and weaving from it a story wherein it may see how to hold back the bad or selfish thought or act, and by so doing make its playmate happy, feeling glad to know it can give happiness and help to others. Teach it, as it were, in play, how to make its own little bed, or to put to rights its toys which lay in all disorder on the floor.

Let it think that it is helping Mamma keep house, thereby giving it the feeling that it is doing good for some one else. Teach it also to destroy nothing, for while its toys may seem like old and worn playthings, because it has tired of them, let it care for them carefully, so they may be in good condition to make some poor little one happy, and, as Christmas and other

anniversaries come around, let it select from its store all that it feels it can do without and with its little hands pack them in a box, always keeping uppermost in its little mind the delight and pleasure of doing something to fill another heart with joy and cheer. Train the mind to good and higher thoughts by your help, in like manner. When the morning comes around and the child awakes irritable and peevish, tell it to drive away that naughty boy and bring back the good one ; cast off the scowling cross looks and only let the sun shine in ; try hard to be a good boy and thereby help Mamma and his little brother and sister to feel happy. By such little talks and encouragements you will soon find the childish face brighten and fill with interest and wonder, and right desire springs up with the start of the day. The child has become lost in its own self, forgotten its trouble, and is now happy with the feeling that it wants to be good and do what is right, because it is helping Mamma and sister and brother. Again, never fail each day to invent some means whereby you may give a new example to your child of its usefulness in this world, that it is here to help make others happy and good, and that there is no better road to success than that of truthfulness and good acts and deeds, bright and happy faces, kind and loving words. However, to expect such results, mothers must be practical in all things regarding the health of the child, and first see that the little one's stomach is in a healthful condition and all its functions acting according to natural laws, thereby giving a firm foundation to start its upward progress of both body and soul."—E. S.

Another Christmas Season has come around to us, typical of the birth of that Divine Principle of Light in human souls, whereby these expand to Eros, the One Ray of Light and Love. Not love as we know it. But that Love dimly foreshadowed in all the lives of the universe, that Love which is the sum of lives, whereby each responds to each and is in each, itself its core and cause. There is no better time for that deed for which all times are good, the deed of beginning to make altruism the motor and centre of the child's life. Even souls as yet unborn into the house of flesh can have the way prepared for them in this respect. May we awaken to a fuller sense of our responsibilities, and inaugurate this Christmas tide the new reign of Brotherhood in child life, the reign of selflessness and peace. JULIUS.

THE IMPUDENCE OF MODERN PHILOSOPHERS.

In Herbert Spencer's new book *Justice*, he defines that principle thus : " Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it

in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely", they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON.

LITERARY NOTES.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 12, has 3 articles,—“Aspiration and Environment,” a very good reprint from *Lucifer*; “A Fragment on the Requirements of a Theosophical Life,” by a cherished American Theosophist, Miss L. A. Off; and “Theosophy and Theosophical Christianity.” The last is a well thought-out inquiry into the reasons for Christian antipathy to Theosophy, and why the latter must remain a distinct system. It is wholesome and palatable all through, except in the five lines about prayer. No doubt this question is “very difficult,” and it certainly is not made less so by defining prayer as a “command.” [A. F.]

WOMANHOOD AND THE BIBLE, by “Libra.” A potent and pungent defense of the equality of woman with man, with an occasional touch of grim sarcasm or light humor. There is no assault on the Bible itself, for it is clearly shown that the degrading doctrines attributed to St. Paul do not accord with his elsewhere teaching, and are the work of interpolation. This is an admirably composed pamphlet, strong in its learning and its diction, and it might well have been a little longer. In one respect it is defective,—it is vague exactly where it should have been precise. Existing marriage is denounced, but no alternative is set forth, and the definitions of maternity on page 8 and virginity on page 12 are mere graceful phrases expressing no distinct or realizable thought. The odious word “obey” in the Marriage Office of the English and the American Church, a word so odious that the absence of a movement to expunge it is astonishing, is insufficiently denounced. (*Theosophical Publishing Society, London; price, threepence*). [A. F.]

BLACK AND WHITE, under the heading “The Woman of the Hour,” accompanied with a most perfect reproduction of Sarony’s photograph, gives a cordial, manly account of Mrs. Besant. Attuned to evident reverence for all that is conscientious and self forgetful, the writer portrays her as an exemplification of both qualities, and is obviously truthful in the interview he reports. What a model for all journalism, and how little followed!

THE OCTOBER REVIEW OF REVIEWS (London edition) devotes its “Character Sketch” to Mrs. Besant, and narrates her intensely interesting life with the deepest feeling of sympathy and honor. In nothing is it more graphic than in the portraiture of her mental and spiritual conflicts, her one aim the reach to Truth, her one indifference personal suffering. How the heroic soul, tortured by inward agony and by the decrees of brutal and senseless Judges unworthy even to stand in her presence, never wavered or veered as it pressed onward to the Light it saw and reflected, is here thrillingly told. What a satire on the “culture” of the land, that this glorious woman, learned, eloquent, philanthropic, disinterested, pure and lofty and tender and strong, towering above the women—and the men—of her nation in the finest qualities of mind and heart, should have been the idol only of the lowly and the odium only of the high-born! Church and State persecuting, God and Humanity sustaining! But Karma has been vindicated. The foremost woman in character is now the foremost in position, and reverent appreciation is pouring around her as she is truly seen and truly heard. Not alone to Theosophists, enthusiastically as they

honor her, but to all who love and seek the Truth, are dear the name and voice of Annie Besant. The "Sketch" contains portraits of herself at different epochs, and is prefaced by a group containing Col. Olcott, Mr. Judge, Mr. Keightley, the Countess Wachtmeister, Mr. Mead, Mr. Old, and Mrs. Oakley. [A. F.]

THE A. B. C. OF THEOSOPHY, by H. S. Ward, is a singularly clear and well-composed little pamphlet, written by a person not a Theosophist but desirous to furnish, in the interests of fact and truth, a fair statement of what Theosophy is. In simple language and with great correctness he does this, succinctly giving an intelligible and intelligent sketch of its outlines. Perhaps it is not strictly accurate to say that "an actual volume or series of volumes," "the book of all truth," was "in the beginning of time" committed to the Mahatmas, but otherwise hardly an exception can be taken to the contents of so useful a tractate, intended for broad distribution. (*Percy Lund & Co., Ludgate Circus, London; one penny*).

THE PITTSBURG (PA.) DISPATCH of October 18th publishes a very strong article upon "The Spirit World" by an F. T. S. Facts upon death and super-sensuous planes are lucidly stated as grounds for the wholly different theories of Theosophists and Spiritualists. Very valuable is such exposition in educating the public to right attitude towards each. Why cannot other intelligent F. T. S. read, study, and then write?

THE PACIFIC THEOSOPHIST is the title of an 8 paged monthly just begun by the untiring Theosophists of Seattle, W. T. It is a frank, manly, straightforward presenter of Theosophical truths and news, giving general facts, local items, and common-sense illustrations. The inability of the secular press to print all the matter now needed for correction and exposition is one reason for the new periodical, which will also endeavor to present a synopsis of Theosophical news the world over. The subscription per year is 50 cents, single copies being 5 cents. (*Theosophical Publishing Co., Room 32, Haller Block, Seattle, W. T.*)

THE VAHAN, Second Series, No. 4, is good. The Editor's own responses are, as usual, most happy, in particular the singularly dispassionate one about the Upanishads (Question XXIII), though that to Question XX is somewhat enigmatical. The following under Question XVIII doubtless contains some meaning: ". . . the objective state of consciousness of the solar system from the point of view of earth consciousness." "W. R. O." quotes as a "saying of Jesus given in the Gospels," St. Paul's "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" (1 Corinth. III, 16). An extra weekly meeting of the Blavatsky Lodge, for members only, has been arranged for Saturday evenings on account of overcrowding. A Debating Society now meets each Friday evening in Duke Street. Each member in rotation is made Chairman for an evening, and has 10 minutes to open and 10 minutes to close the debate, and every member present is obliged to speak for at least 3 minutes, not over 5.

PAUSES No. 2 gives Dr. Hartmann's able *Lucifer* article on "H. P. Blavatsky and her Mission," begins a reprint of *The Wilkesbarre Letters on Theosophy*, quotes articles from the *PATH* and the *Theosophist*, and answers several questions, that to "W. P." being peculiarly terse and well done.

THE T. P. S. is most wisely perpetuating Mrs. Besant's Addresses by printing them in pamphlets. There have just been issued *The Sphinx of Theosophy* (3d.), *From 1875 to 1891* (2d.), *In defense of Theosophy* (2d.). Mr. Mead's fine *Theosophy and Occultism* is also thus issued (2d.), and Mr. E. T. Sturdy's *Theosophy and Ethics* (1d.). If ordered through the *Path*, these will be respectively 10 cents, 8 cents, 8 cents, 8 cents, 5 cents.

"LETTERS THAT HAVE HELPED ME" have now been reprinted from the *PATH*, and to them has been added the article in *PATH* for July, 1888, entitled "To Aspirants for Chelaship." With the exception of certain statements made by H. P. B. herself, the latter is probably the most important exposition ever made to would-be disciples, and is the one to which questioners are constantly referred. In its new and more accessible form, and connected with other facts stated in the "Letters," it will be even more generally useful. The book is bound in cloth and is on sale at the *PATH* office; price 50 cents.

THE NEW CALIFORNIAN for November opens with the first part of a very fine paper by Dr. Jerome A. Anderson on "Hypnotism." An abstract of the General Secretary's lecture on "Reincarnation" at San Francisco covers 7 pages. "The Children's Hour" is an exceedingly interesting description of a dramatic representation in the S. F. Sunday School of "The one Truth in many guises." Ten children personate as many religions or teachers, each bearing a significant emblem. Wisdom interrogates each as to its own phrase of truth, and the reply—mostly from its Sacred Book—epitomizes that. Mahomet is not well received, but Wisdom rebukes the dissidents, and they hear some salutary doctrine on forgiveness from the "Kashf al Asrar." Miss Marie A. Walsh, is the enviable describer—perhaps the constructor—of this admirable scheme.

A CATECHISM of Brahmanism has been received by the *PATH* from Mr. S. T. Krishnamacharya of Pondicherry, and it is hoped that it may be possible in the course of a short time to publish it for those who are interested in comparing religions. Our thanks are extended to the sender, and also our excuses for a delay which was unavoidable in consequence of the absence of the editor in the Western States.

MIRROR OF THE MOVEMENT.

AMERICA.

THE TWO BRANCHES in Fort Wayne, Ind., the "Light" and the "Annie Besant," have determined to consolidate, the name of the latter being preserved. The President and Secretary of the former, Judge E. O'Rourke and Mr. Andrew A. Purman, were elected to corresponding offices in the "Annie Besant." This consolidation reduces the American Branches to 59.

A THEOSOPHICAL HEADQUARTERS has been established in Chicago at Room 30, Athenæum Building, increased demand for literature and growing interest having made it important. A Reading-room and Library have

there been opened for the use of members and the public, orders for books and magazines will be taken, and all other business transacted which may be found necessary for the Society. It is hoped that all Brethren visiting the city will visit also the Headquarters, thus increasing its reputation and prosperity. All communications to the Chicago T. S. should be there addressed.

VERY GREAT INDEBTEDNESS is felt by California Brethren and by the General Secretary to Mrs. Vera M. Beane of San Francisco for her invaluable preparatory work at Fresno. Having gone there in advance, stirred up interest and expectation, and arranged with local Theosophists for the meetings, she so made ready the way for Mr. Judge that his visit was highly encouraging and fruitful. If such pioneers could be had in each other town on the route, what a report the next April Convention would hear !

BRO. SIDNEY THOMAS is another Californian rolling up good Karma. He has made his house in San Diego practically a Headquarters, whereto members from far and near have come. Open-air meetings are held there in an out-of-door place back of the house, a thing possible only in California. By request of the Pacific Coast Executive Committee, Bro. Thomas is to undertake an active missionary work in Southern California. May a report thereof duly reach the PATH !

UPASANA T. S., San Diego, Calif, has elected as Secretary Mrs. Mary B. Clark, 1210 Cedar st., Mrs. Bessac having removed to the East.

COMPLAINT HAS BEEN MADE that the *Theosophical Forum* has so few contributors and therefore so little variety. This grievance is far more acutely felt by those who conduct than by those who receive it, and the latter can always refrain from reading though the former cannot refrain from issuing it. Once more are F. T. S. reminded that in this department, as in all others, only that can be done which they themselves make possible. If they want a good *Forum*, they must exert themselves to make it so. This is not accomplished by imparting their good wishes, but by sending thoughtful questions and answers, calling attention to problems, using the *Forum* for the purposes contemplated in its establishment. If they so do, it may acquire an interest and a value otherwise impossible. The November number is important because of the devastation wrought on Mr. Moncure D. Conway's complacent slur on H. P. B. in the October *Arena*.

THE ARYAN T. S. enjoyed on November 10th the second of Miss Katharine Hillard's lectures, "Karma and Reincarnation." At its annual meeting on the 17th, the Branch re-elected its old officers, except that Mr. Alexander H. Spencer, 65 Leonard Street, succeeded as Secretary Mr. Chas. Seale, who has demitted to the "H. P. B." T. S. for much-needed work there.

GOLDEN GATE T. S. had as its November lectures : *Universal Brotherhood*, Miss M. A. Walsh ; *The Great Breath*, E. B. Rambo ; *Spiritual Growth and Practical Living*, Mrs. M. M. Thirds ; *Karma*, Professor Chas. H. Sykes.

AURORA T. S., Oakland, had as its November lectures : *The Scientific Basis of Immortality*, Dr. J. A. Anderson ; *Spiritual Growth and Practical*

Living, Mrs. M. M. Thirds ; *Karma*, E. B. Rambo ; *The Continuity of Life*, Daniel Titus ; *Reincarnation*, Professor Charles H. Sykes.

LEND A HAND for November, Rev. Edward Everett Hale's magazine, prints an article by Mrs. J. Campbell Ver Planck on the Leagues of Theosophical Workers.

NARADA T. S., Tacoma, W. T., announces a systematic course of lectures upon Theosophy beginning on November 1st. On October 24th Brother L. P. McCarty of San Francisco had lectured to over 200 people in the Unitarian Church. The new course has place in the studio of Bro. J. H. Scotford, Room 32.917 C Street, each Sunday afternoon at 4 o'clock, and is under a Lecture Bureau conducted by Tacoma and Seattle. The attendance at the first was about 100. Questions are invited after each lecture. The course is : *Theosophy ; what is it ?* Mrs F. I. Blodgett of Seattle ; *Evidences of Theosophy*, J. H. Scotford of Tacoma ; *The Masters of Wisdom and Occultism*, W. F. Richardson of Seattle ; *Evolution of Soul Through Matter*, E. O. Schwagerl of Tacoma ; *Sevenfold Divisions of Man and Nature*, J. H. Scotford of Tacoma ; *Reincarnation a Necessity of Evolution*, Frank I. Blodgett of Seattle ; *Karma, Cause and Effect*, Mrs. F. I. Blodgett of Seattle ; *Scripture Interpreted by Theosophy*, a member. The course will probably be offered to the new Branch at Olympia, and will enormously aid its work.

A NEW BRANCH, the "Olympia T. S." with 5 Charter-Members, has been chartered at Olympia, Washington Terr., thus raising again the number upon the roll to 60. Mr. David E. Baily is the President, and Mr. Archibald H. Adams the Secretary ; box 694.

MISS KATHARINE HILLARD, Vice-President of the Aryan Branch, accepted the invitation of the Boston T. S., and on Thursday the 12th lectured in Stanert Hall upon "Karma and Reincarnation," and on the 14th in the Society's Rooms upon "The Theosophic Theory of Evolution." On Monday the 16th she went from Boston to Providence, R. I., in response to the request of the new Branch there, and in the evening lectured. It may be that Miss Hillard's contribution will initiate the formation of a regular Lecture Bureau at the New York Headquarters, San Francisco having set an example.

CHICAGO T. S. AND RAMAYANA T. S. propose a union of interstate Branches for the purpose of greater work, on the plan of the Pacific Coast Committee, and the room in the Athenæum Building has been taken as an experiment, the expectation being that other Branches will help. The General Secretary cordially endorses this excellent plan, and foresees from it most valuable results.

THE "H. P. B." T. S. had four lectures in November: Mr. Alex. Fullerton on "The Common Sense of Theosophy," Mr. E. A. Neresheimer on "The 7 Principles of Man," Mr. F. L. Mathez on "Man and His Relations to the Universe," and Mr. Alex. H. Spencer on "Karma and Reincarnation." It meets each Friday evening at the music-room of Miss A. H. Stabler, 142 W. 125th Street, New York.

FORT WAYNE THEOSOPHISTS have done such excellent and constant

work that the sale of books has become very large, about 1,000 copies of *Esoteric Buddhism* alone having been called for in that region.

TOLEDO THEOSOPHISTS have made an informal club called the "C. T. L." (Circulator Theosophical Literature), each member to pay \$1.00 and receive books 10 per cent. in excess, he agreeing to circulate them among inquirers.

TRIANGLE T. S. has made strenuous efforts to interest the people of Alameda in Theosophy, but with little result. The papers refuse to print articles, and the members feel that their only present duty is to study faithfully the literature and to live the life. Though the public address by Mr. Judge was well attended, no one subsequently accepted the invitation to Branch meetings. Curiosity was satisfied and then ended. But leaflets will still be distributed, and the Branch refuses to be discouraged.

HERMES COUNCIL T. S., Baltimore, has hitherto had an unsatisfactory meeting-room in an unsavory building, and outside interest was hardly felt. But now very pleasant quarters have been found in a good locality and house, 323 N. Charles street, and regular meetings are held on Friday evening. The consequence is an increase in visitors and inquiries. There is now a prospect of good attendance each week. The Library has mounted to about 170, which includes that rare possession—a complete set of the *Theosophist*. Arrangements are made for the use of books by friends of members. Much cheer now enlivens the little Theosophic group in Baltimore, and a hope that it may not be little much longer.

AFTER some four weeks one is happy to note that the Pacific Coast Branches first visited by Mr. Judge, the General Secretary, those in Portland, Tacoma, and Seattle, not only speak in the highest terms of the benefit of his visit, but by their acts are up and doing. Portland has taken rooms in the central part of the city, on Second street, and opened a free library, to which many good additions are being made, and where public meetings are held every Thursday. They were addressed by Bro. L. P. McCarty of San Francisco on the 15th. Tacoma has new and commodious rooms in connection with Bro J. H. Scotford's art studio, and meet every Thursday evening as well as on Sunday afternoons, and reports a good interest evinced. Tacoma and Seattle being but two hours' ride from each other, the two branches have arranged to exchange speakers and original papers for one or more courses of lectures, assisting each other at their public meetings. Seattle, more than any other point in the Northwest, seems to have had newspaper antagonism to the Theosophical Society, but it has been answered, whether the answers have been printed or not, and the Society seems to thrive on such opposition. Secretary Richardson keeps the rooms and library open, and three meetings are maintained every week—one for study, one a Branch meeting, and a public meeting on Sunday evening, at which there are always some new faces, assuring the spread of Theosophic knowledge. Mr. and Mrs. Blodgett, the indefatigable pioneers in Seattle, are about starting a Theosophic newspaper—not a magazine, but a simple paper, and if the great dailies will not publish refutations of their slander, the members shall have an opportunity to present the truth regarding the Society and its Founders. It is the aim of this little sheet, which will come out wholly in the interest of the Society, to present Theos-

ophy in the simplest and shortest form. At this writing the paper has not been named, but will be issued monthly, and at a cost of not over fifty cents per annum.

B.

THE GENERAL SECRETARY'S TOUR.

Having said farewell to San Francisco Mr. Judge reached Sacramento on Oct. 27th, and at Dr. J. S. Cook's received several callers in the evening. The next day he had a meeting of members, and at night lectured in Pythian Hall to what for Sacramento was a good audience, about 125. After the lecture a talk with members had place at Dr. Cook's. The Branch is happy in a good library. That night Mr. Judge left for Salt Lake City, arriving on the 30th. Various callers were received during the day, and at night a lecture was given in the hall of the Metropolitan Hotel to about 150, a good attendance in view of the facts that lectures are not popular and that an admission fee had been found necessary. The listeners were intelligent and attentive, though the lecture was an hour and twenty minutes in length. After it questions were replied to, and at 10 o'clock a T. S. meeting was held for devising further work. The Branch is to take up regular study, beginning with *The Key to Theosophy*. The next day Mr. Lloyd, the President, drove Mr. Judge through the city. The local newspapers gave such excellent reports that many misconceptions of Theosophy were corrected and Branch interests much promoted. On the 2d he arrived in Omaha and accepted the hospitality of Dr. Jensen. On the 3d was held a T. S. meeting in Dr. Borglum's office, where the Branch now assembles, about 25 being present. The next day Mr. Judge went to Lincoln, and in Masonic Hall found about one hundred present for his lecture, election interests diminishing the attendance. Yet much interest was exhibited, and several persons sought interviews afterwards with Mr. Judge for further talk. On the 5th a lecture was given at Germania Hall, Omaha, to about 300. It was an intelligent gathering, largely of professional men, and would have been larger but for election excitements. Mr. R. D. A. Wade, a barrister, presided. On the 6th Mr. Judge left for Sioux City, some F. T. S. accompanying him. The Scientific Association was to have held its regular meeting and a lecture that evening, but courteously deferred the latter and made way for Mr. Judge, its President presiding and introducing him. This secured a larger audience than would otherwise have been possible, and a more cultivated one. An unusual amount of questioning and discussion followed the lecture, in spite of the *Journal's* remark that "In himself Mr. Judge is not a man to provoke contention. His placid face, with its long silky beard and general expression of spirituality and intelligence, suggests anything but a polemic disposition."

Mr. Judge reached St. Paul from Sioux City on the 7th, whence Dr. La Pierre and others escorted him to Minneapolis, where reporters at once surrounded him. The forenoon of the eighth was occupied with visitors, and at 2.30 a lecture was given in Unity Church, which was well filled, about 925 being present. Some excellent music was given on the organ, before the lecture, and serious, intelligent questions were put after it. Bro. Pettigrew then conducted Mr. Judge to St. Paul, where he was the guest of Mr. Peter Long. In the evening he lectured in the Unitarian Church, procured through the kind efforts of Miss Long. It was completely filled by the time the lecture began, and all remained till its close, listening attentively

and putting thoughtful questions. Very many afterwards came up to express thanks and satisfaction. The Branches both in Minneapolis and St. Paul felt delight and cheer at the public interest shown in Theosophical doctrine.

On the morning of the 9th a meeting of the St. Paul Branch was held in Mr. Long's house, visitors from Minneapolis attending. At 3 in the afternoon Mr. Judge went to Minneapolis for a meeting of the Ishwara Branch. That Branch has now a nice room in the N. Y. Life Ins. Co.'s building, where the Library is kept, and where it is aimed to keep open doors and some members in attendance during a part of each day.

Some of the young men members of the St. Paul T. S. have rented P. O. Box 2413, and insert in the Sunday papers a notice that a Theosophical Society has been formed in St. Paul and that any inquiries may be sent to the Box. Seven inquiries came in the first three weeks, three of them from other States. Tracts and information are sent to each inquirer. Although the results seem as yet small, this method of propaganda is good, and every inquirer is a gain.

On the afternoon of the 9th a private meeting was held at the West Hotel in Minneapolis, and in the evening a Branch meeting. The press reports in both cities were very full and good, and one Monday paper put some of the lecture in its "Notes from the Parsons"! Evolution may perhaps bring about "The Rev. Mr. Judge". He left on the 10th for Chicago, arriving on the 11th, and was met by Dr. Phelon, Mrs. A. B. Leonard, and Mr. and Mrs. A. M. Smith, who conducted him to the new Headquarters in the Athenæum Building, where many friends greeted him, as also several reporters. An impromptu reception was held and many strangers were present, but the chief inquirers were of the newspaper fraternity, who interviewed Mr. Judge till late in the evening. Bro. A. H. Spencer of the Aryan Branch also called.

The evening papers were full of accounts of Theosophy, and several gave portraits of the Gen. Secretary, that of *The Evening News* being excellent. The morning papers of next day also gave copious articles.

On the evening of the 11th a large private meeting for members had place at Mrs. Leonard's, and on the 12th at 2.30 a reception was given at Headquarters, the evening being devoted to a public lecture in the Hall of the Athenæum building, the audience being large and evidently interested through the hour and twenty minutes of it. A number of city editors were present, and many persons remained to make personal acquaintance with the lecturer.

On the 13th Mr. Judge departed for Fort Wayne. The Masonic Temple had been secured, and in two hours the seats on the entire first floor were taken in advance. The lecture was free. On the 14th a reception was held in the parlors of the Randall House from 2 to 5, and a dinner to the Gen. Sec'y was given by Judge O'Rourke. Unfortunately a severe cold had almost entirely deprived him of his voice, and Dr. Buchman advised him to seclude himself and rest, so that he saw but few of the many who called. When the trouble grew still worse he telegraphed to Dr. Buck at Cincinnati to come and help him if possible. Dr. Buck arrived on Sunday, and the lecture was given by the two, Dr. Buck speaking for three-quarters of an hour and Mr. Judge after him for the same time, the

subject being divided between them. The Hall was crowded to its full capacity of 1400, the best people of Fort Wayne attending. A stenographic report of the addresses was taken and will be published. Judge Edward O'Rourke presided. Close attention was given by the audience through the whole evening. At one time it was thought impossible that Mr. Judge's voice would return, but through the united efforts of Drs. Buck and Buchman he was able to redeem his engagement. Great pleasure was felt by members of the Branch at the ample reward for all their previous work.

On the evening of the 16th Mr. Judge reached Toledo, and was met at the station by Mr. Wheeler and Mrs. Fisk, the latter his hostess, who had invited several prominent people to meet him at dinner. Although his voice was still weak he lectured in Memorial Hall to a full house of 400, the Unitarian minister presiding. A railroad detention prevented his reaching Jamestown the next day, and he passed the night of the 17th at Cleveland, arriving at Jamestown on the 18th. That evening he lectured to about 250 people. On the 19th he conferred with Branch members, assisted with his counsel some projects for local activity, and in the evening departed for New York, arriving early on the morning of the 20th.

Thus ends a most important and successful tour, every day of which illustrates the great need of a Travelling Lecturer for the American Section, and fortifies the General Secretary's resolution to repeat this tour and to supplement it with others so far as possibility allows.

WEDDING BELLS. With great satisfaction the PATH announces the union of two very eminent Theosophists, Dr. Archibald Keightley, former General Secretary of the British Section, and Mrs. J. Campbell VerPlanck, whose published and private expositions of Theosophy have done so much to enlighten and guide the minds of students. The nuptials were solemnized in the Parish Church of Wayne, Pa., on Nov. 25th, the Rector of Wayne officiating. In this auspicious union is symbolized anew the oneness of the two great Sections, and encompassing it may well be, not only the deep interest, but the joyous felicitations and the cordial benedictions of the London and the New York Headquarters. Always an American in sympathy, and of late years in habits, the Doctor now settles permanently in the land of his heart, and, whether assuaging physical ill or ministering food to souls, will continue the services which have made the name of Keightley so beloved in the Theosophic world. With its now added lustre, we welcome it and salute it anew. May it be indissolubly connected with Theosophic history and Theosophic extension!

OBITUARY. The Memphis T. S. has lost one of its most earnest members, Mr. Mathias H. Baldwin, who relinquished this incarnation on the 11th of October. Bro. Baldwin was a man of singular purity and devoutness of heart, as well as gentleness of disposition, feeling Theosophy and living it. His long and painful illness was borne with the greatest fortitude and patience, and his only regret was that his labor for the Cause was to terminate. He was Vice-President of his Branch and adjudged by its best-informed member, so that in both character and knowledge the loss seems irreparable.

FOREIGN.

LONDON LETTER.

The interest in Theosophy is being steadily kept up in the "old country." Every meeting held by Mrs. Besant is crowded to overflowing. The largest meeting in Europe took place in St. James' Hall. Between 2,000 and 3,000 people were there to hear the magnificent address on Theosophy given by Annie Besant. Never had she been more eloquent and powerful. The leading members of the Society were on the platform behind her, and a definite mark was set on the Society's progress that evening. Many and varied were the questions sent up to be answered, and very lucidly were they dealt with. Opponents were then invited on the platform, and they arrived in hot haste. The audience did not receive the adverse comments with favor, and it was quite evident that Annie Besant had taken the meeting with her.

New members are daily joining the Society from every grade of life, and letters of inquiry from all parts of Great Britain are very numerous. The Headquarters' staff have their hands overflowing with work. During the past month Mrs. Besant has lectured at Nottingham, Bradford, Reading, Maidenhead, and Dublin, and in many of the outskirts of London. At Bradford she received an ovation, and was conducted by an admiring crowd to the station. All interest is now centred on the debate which is coming off on November 10th at St. George's Hall, Langham Place. The Rev. Y. Y. B. Coles challenged Mrs. Besant in the *Daily Chronicle* to advocate the symbolism put forward by the Society. He will affirm the following proposition: "That the historical and esoteric explanation of the symbols of the Serpent and the Cross, as given by Madame Blavatsky, is both defective and misleading, and, therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." I hear that Mr. Coles is studying H. P. B.'s books diligently every day at the new Public Reading Room which has lately been opened by the Countess Wachtmeister. Let us hope that he will rise from his studies "a sadder and a wiser man." A friend, writing to-day, said he looked forward to the contest, though he regretted that it was "so hopelessly unequal." I hear also that the Congregationalists are looking forward to an easy victory! Anyhow, every ticket is gone except a very few five shilling places, and the demand is steady.

The lime-light diagrams are to be used at Mr. Coles's expense; he proposed to have them, as they would be useful to him again. Professor Rhys-Davids, the well-known Orientalist, will take the chair. It will be a good opportunity of teaching people some truths on symbolism, of which the world is at present hopelessly ignorant.

The "Debating Class" functions with much vigor very Friday night at Duke street, and in a year's time we shall no doubt have a new set of efficient lecturers. The crush at the Blavatsky Lodge still continues. Last Thursday night the Hall was crowded to excess, and Mr. Mead held an overflow meeting in the library at No. 17; this became so crowded, people sitting in the hall and up the staircase, that Mr. Old held a third overflow meeting in the drawing-room at No. 19, while Mr. Sturdy talked to one or two crowded-out members in the dining room. The crowd was almost entirely composed of associates and strangers, as the Blavatsky Lodge is

now holding two meetings a week, Thursday for associates and visitors, and Saturday for members only. This last is a success. A most interesting syllabus has been drawn up, and all members enter into the discussion with great interest.

Lending libraries are being formed very rapidly, the demand for literature being quite extraordinary. One of the Headquarters' staff went off yesterday with a group of men to Eastbourne to help in protecting the "Salvation Army girls" from the really savage attacks that the "roughs" there had been making on them. From the account in the *Daily Chronicle* to-day they must have had a hard time of it. Our Brother addressed the mob, pointing out to them that attacking women was cowardly in the extreme. The other men also spoke on behalf of the "Salvation ladies." This was after they had formed a guard round the girls to take them safely through the streets. All the police were called out to protect them.

There is a big scheme on ; and the H. P. B. Press, which has done such good work under Bro. J. M. Pryse, is developing into a regular printing office. A much larger house has been taken for it, and all the Society's printing will, for the future, be done by the H. P. B. Press. A new edition of the *Secret Doctrine* is to lead the van, and last but not least the third volume is to be published. This last piece of news will be hailed with joy by all true students.

A Theosophical Book Exchange is being started by one of the Scotch members, in order to facilitate the circulation of Theosophical literature and provide all Theosophical students with the opportunity for obtaining and disposing of books by exchange, sale, or purchase.

A good number of cheap pamphlets are being rapidly evolved from Headquarters, Theosophy in plain language at last, and the demand is quite equal to the supply. The first to mention are three pamphlets by Annie Besant, reprints of her lectures in London. *The Sphinx of Theosophy*, price 3d ; *From 1875 to 1891*, price 2d. ; *In Defence of Theosophy*, price 2d. G. R. S. Mead on *Theosophy and Occultism*, price 2d. ; *Theosophy and Ethics*, by E. T. Sturdy, price 1d.

The *A. B. C. of Theosophy* is a penny pamphlet by Mr. Snowden Ward. It has two or three errors, as Mr. Ward has not long been a member of the Society, but it is exceedingly clear and fairly put.

Another "jumble" sale is to be opened by Mrs. Besant at the Bow Club on Monday, Nov. 16th. A "jumble" sale consists of every cast-off article of clothing or household goods, sold for a few pence to the poor people. Old bits of carpet, boots and shoes, old iron grates, every conceivable scrap, are utilised.

Time and space would fail me if I try to tell more of our doings here. Every hour is filled with the great work we have in hand, the responsible charge to "keep the link unbroken"; and through all fatigue we hold the knowledge and comfort of *that help which never fails*.

ISABEL COOPER-OAKLEY, F. T. S.

INDIA.

THE INDIAN HEADQUARTERS has begun translations of Theosophical works into the vernaculars of India. It is now at work on a translation into Tamil of *The Key to Theosophy*.

 BERTRAM KEIGHTLEY'S TOUR.

The General Secretary of the Indian Section leaves Headquarters on Sunday, 27th Sept., for Calcutta, on a tour round the Branches of Bengal, the Punjab, Bombay, and the North West Provinces. The tour has been a long-promised one, and it is hoped that it will be of special use just now. Some of the Northern Branches which have been doing good work have had no visit to encourage them for some years past, while to those that have been less active the General Secretary's visit will serve as a stimulus.

Bro. S. V. Edge, who has recently joined the Adyar Staff, will have charge of the Headquarters during the Secretary's absence.

VISIT OF MRS. BESANT.

A telegram from Mrs. Annie Besant announcing her sudden sailing for America Nov. 18th upon important business and rest led to hurried messages which resulted in the following program. Reaching New York on the 27th or 28th, she will lecture in Chickering Hall Nov. 29th upon "Madame H. P. Blavatsky and Reincarnation", go to Fort Wayne, Ind., for a lecture on the evening of Dec. 1st, return to New York and upon the 4th run over to Philadelphia for a lecture that evening, and give a final lecture in New York at Chickering Hall on Dec. 6th upon "Theosophy and Occultism," sailing for England Dec. 9th. An address to the Aryan T. S. on the evening of the 8th is hoped for.

IMPORTANT NOTICE.

A REVISED EDITION OF THE SECRET DOCTRINE.

The second edition of H. P. B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible. Verification of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received. It is important that the ERRATA of the first part of Volume I should be sent in IMMEDIATELY.

ANNIE BESANT.

G. R. S. MEAD.

"The peacock of the personal self hath a thousand beautiful eyes in its tail, wherewith it contemplates its separate distinction from all other birds. Pluck out those eyes."—*Tibetan Palm Leaf.*

OM.

Æ Û Ð

The real treasure is that laid up through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though he leave the fleeting riches of the world, this a man carries with him—a treasure that no wrong of others, and no thief, can steal.—*Nidhikanda-Sutta*.

At the end of life the soul goes forth alone; whereupon only our good deeds befriend us.—*Fo-ko-king-teen-king*, v. 1, 560.

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

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

DOGMATISM IN THEOSOPHY.

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy*, in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as

much as in anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philo-

sophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

AN HOUR IN THE SANCTUM.

"I wish," said the Editor of *The Way* one morning to his *factotum*, "that you would run over the letters and see if there are any that need my attention." And here are some which the *factotum* read.

No. 1. "Dear Sir and Bro ;

The Smithville *Weekly Clarion* has just announced that the Pope has offered a Cardinal's hat to Mrs. Annie Besant if she will abjure Theosophy and make her submission to the Roman See. I can hardly believe the report, and yet the *Clarion* is usually most reliable. Please drop everything and telegraph me the facts.

Yours fraternally,

John C. P . . ."

No. 2. "Dear Sir,

I have had a very singular experience, and write to ask you what it means. There is some Occult significance, I am sure, and I know no one but you to explain it. I had eaten a hearty dinner the other evening and was lying on a lounge in the twilight, calmly smoking, when I gradually seemed to pass out of consciousness for a time. Then a strange vision in which I took part occurred. (Three pages of description here.) Then it all passed away, and I found myself again on the lounge and my cigar out. The clock showed that about 45 minutes had passed. If you will interpret this for me, you will do me a lasting favor.

In much perplexity,

(No stamp was enclosed)

Wm. L . . ."

No. 3.

"Jonesburg, Nov. 20th, 1891.

Dear Sir,

I enclose 75 cts. Please send me by return mail the two volumes of *Isis Unveiled*.

Yours respectfully,

Mary W . . ."

(No State given, and stamp of P. O. on envelop illegible)

No. 4. "Dear Brother,

I have not been doing well in business of late, and think I could better myself if I moved to the city. Can you help me to find an opening, and would you mind looking for a suitable boarding-house? I can pay \$5 a week, but of course want first-class accommodation, Madison Square preferred. I will look for your kind answer to-morrow.

Yours in truth,

(Mrs.) Susan H. F . . "

No. 5. "Dear Sir,

My little daughter, now 15, has been studying Theosophy for 6 months, and has written a paper on it which several persons in the village have thought very remarkable. My old aunt shed tears as she read it. We all think that you would be glad of it for the *Way*, and I send it on. If you have not space, perhaps the *North American Review* would like it.

With high regards,

Truly yours,

Ellen Ann J. . . "

No. 6. "Honored Sir,

I am deeply interested in Theosophy, and have also a Cure for Corns which has never been equalled. My usual terms are 50cts., but I will sell it for 25 to Theosophists. Let me hear from you soon.

With much respect,

Josiah M. T . . "

No. 7. "Dear Sir and Brother,

Two weeks ago I sent you an order for the *Theosophist* of last June. You said you would forward the order to India, but I have waited all this time in vain. Is this fraternal?

Yours with regret,

Francis D. G . . "

No. 8. "Dere sir

i have red a grate deal of filosofy and science and i want to understand your noo religion. i now all about mettafisics but what do you mean by Karmar? explane this to me and i may join your society. Their is nothing like trooth.

Yours in Trooth,

Philip P. . . "

No. 9. "Dear Sir,

I enclose for your consideration a poem of 5 Cantos which I should be glad to see in the *Way*. Remuneration is not indispensable, though it would be welcome. In case you are unable to make use of it, please return it by registered mail.

Sincerely yours,

(No stamps were herein.)

H. L. S. . . "

No. 10. "My dear Sir, .

I have been greatly exercised of late upon certain problems in the Wisdom-Religion, and venture to ask light from you upon the following points. Doubtless you can clear up to me these difficulties, and thus further a student's progress.

1st. What is the relation of the Ego to the All?

2nd. Is consciousness indivisible on the plane of matter, or is it to be referred to supersensual conditions?

3rd. How are the assertions in the *Secret Doctrine*, pages 16, 41,*and 132 of Vol. I, to be reconciled with the teaching in *Isis Unveiled*, pages 40, 77, 101, 226 of Vol. II?

4th. What is the true theory of cosmogony? Your early answer will greatly oblige.

Very truly yours,

George L . . ."

No. 11. (postal card.)

"Editor *Way*,

Please send me some copies of the *Way*. I am curious to see it.

Yours,

Charles M. F . . ."

No. 12. "Dear Sir,

I have long known myself to be possessed of rare spiritual gifts, but they need cultivation. I should greatly thank you for some guidance, as also for the address of a first-class medium. Do you know of a good astrologer?

Your obedient servant,

H. L. M . . ."

No. 13. "My dear Brother,

The novel upon which I have been at work, *Cupid in Tibet*, and which gives details of life in the fastnesses of the Mahatmas, is now completed, and I am very anxious for your judgment upon it. I have sent you the MSS. by express. Will you kindly read it with care and tell me in what small ways you think it can be improved? One other favor; kindly arrange with one of the best publishing houses for its issue.

If I was not a Theosophist I could hardly think of exacting your time, but I know that you live but for the Cause.

Most fraternally yours,

Belinda Catherine F . . ."

No. 14. "My dear Sir.

Three copies of the *Way* have gone astray through the carelessness of our new carrier. Please make good this loss, as I do not like my set spoiled.

Yours, &c. &c.

James S. C . . ."

No. 15.

"Sir,

"Chicago, . . .

You have not yet answered my letter. I should like your immediate reply.

Yours,

John M. L . . ."

(No street and number address, and no date of letter stated.)

At this point a messenger entered with a telegram. The Editor read it and handed it to the *factotum*. Here it is :—

"Galveston, Texas. Have just heard of Mrs. Besant's coming. The two Theosophists here are most anxious to meet her. Please arrange for lecture here. Edward C. D . . ."

"Did you find any trouble with the letters thus far?", asked the Editor. "None," answered the *factotum*. "But you may possibly think it expedient to de-flavor slightly my replies,"

THE FACTOTUM.

A PARABLE OF REINGARNATION.

[READ BEFORE RAMAYANA T. S. BY MRS. M. M. PHELON.]

Out of the garden of the earth grew a pair of leaves. As they rose slowly from the surface, other leaves were added with stem and twigs, and at last, when the summer drew to a close, a well-developed shrub showed itself. It grew strong also in the various woody parts, from the putting forth of many leaves. Otherwise no sign appeared of what its purpose was, whether blossom or fruit. So the summer passed and the autumn came. When the early frosts of winter touched it with their blighting fingers the leaves disappeared, but the resistance of concentrated fibre in that which remained became more and more apparent. The snows fell, covering entirely all that had accrued of acquisition and assimilation.

Time, the recorder of the interweaving cycles of the Universe, stands not still. In due season the voice of the spring made itself heard. From out the disappearing snows the shrub once more shows itself, the same in the outer as when it disappeared from view. But not the same in the inner, for there had been a change by which the wood itself had ripened both for resistance to attacking force or influence from the outer, and for the perfecting of the power of receiving that which might be offered for its acceptance. Under the genial, kindly touch of the sun's rays, and the moisture of the showers, stirred the impulses of sequence, to fashion out of the forces hitherto stored up the buds, those indices of the renewed flow of life. They grew until the confining sheaths gave way, and that which

had been concealed was revealed. Once more in the former fashion the shrub rejoices in the glory of stalk, twigs, and leaves. As the season wore on, to the watcher appeared, from one of the strongest centers of growth, a new formation. To the nourishment and development of this, all the energies of the rest of the plant seemed to be drawn. Still, this in the outer was but a stem and leaves, but upon the summit, as if crown-borne, rose a bud, quite different from the buds from which the leaves were unfolded. It was a bud of promise, of hope, of creative energy, of power, of possible unfoldment.

Looking at it from the outside, none could tell from either its size or the greenness of its covering what might be within it. Little by little it approached its maturity. The twisted points of the outer sheaths of the bud gradually loosened their hold one upon another, and as they fell apart a faint color flushed the edges. Still they loosened yet a little more, until at last, as if suddenly shaken out, the glorious beauty of the soft material of the flower revealed to the eye of the passer-by all the splendor of its coloring, and permeated the whole atmosphere with its fragrance. There is now no further question as to the contents of the bud.

Yet a little longer, and that which was so beautiful, appealing to the sense of touch, sight, and smell, finishes its mission. One by one the petals fall away, and in their place is developed a calyx or capsule. In this, securely sealed from light and from the curious eye of the meddling investigator, in darkness the wonderful transmutation takes place, by which the transmission of life in direct sequence from the plant to the seed occurs.

No human eye nor even human knowledge can say when, or where, or how there first falls upon the seed the impinging shadowing of the One, by which in years to come, under favoring circumstances, it shall produce after its kind. No one can tell the precise moment when the Omnipotent finger places within the tiny receptacle the condensation of the future shrub, enclosing it within its casket, locks the door and flings away the key. But man is familiar with the result. He knows that seed-time and harvest exist, that they always come, and will so continue to come, so long as the present race shall continue to live upon the earth.

This, O man ! is a symbol of all individualized life, more perfect, perhaps, than any other, the type of reincarnating lives among the earth-born.

In the coming and the going of the seasons, in the disappearing and reappearing of new foliage to the shrub, which constantly gathers strength during its passing struggles with wind and weather, we see the incarnating ego putting itself into a new outer covering. This is temporary, because limited by the years of the incarnation ; but always sure to be discarded when the purposes for which it was needed are finished.

As the stems and twigs absorb through the leaves the force, energy, and magnetic qualities needed to maintain equilibrium in growth, so do the bodies of the incarnation furnish the ego with whatever is needed for its strengthening and growth. As the incarnations are thus typified, so also is foreshadowed the spiritual unfolding and expansion by the blossom.

No man knows nor can tell what shall be the outcome of a life, measured in soul growth. But borne aloft as the crowning work of a life, all that is absorbed is spiritualized, and formed and molded into the highest perfection of form, color, fragrance, and sound. The sounds of the blossom rarely reach the corporeal sense of hearing, but that does not in any sense prove their non-existence.

As the blossom finally bursts into full bloom in all its perfected loveliness, so at last, having gathered and assimilated to itself everything possible from its incarnation, the soul also suddenly blossoms: mortals call this action death. As the flower seemingly has no connection with the rest of the shrub and leaves, simply because it is on a different stalk or plane, so the soul at the moment of dissolution is transferred to the spiritual plane. Then, as in the formation of the seed capsule, part of the outermost coverings are sloughed off, so that which is not necessary to the soul's unfolding is left heaped up nearest to the earth plane. When separated into their ultimate elements, they can again be of use in the creation of new forms.

But as in the seed capsules new processes of assimilation and formation go forward, so in Devachan, within the soul, there must also take place assimilation, adaptation, and quickening of all the intensity of impulse, until, like the coiling up of a spring, the desire to still further pursue its journey through the immeasurable spaces of the Universe increases to such a point that reincarnation is once more inevitable.

Thus is typified by the growing shrub the whole cycle of the incarnating ego, and the soul life, as it passes from incarnation to incarnation, through all the revolving æons of the endless ages. As below, so above.

OF "METAPHYSICAL HEALING".

The time for temporizing or for silence in respect to what are severally styled "Mind Cure", "Mental Science", "Christian Science", and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,¹ when in the message sent by H. P. Blavatsky she wrote that some of these practises

¹ Rept. of Conv. 1890.

were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic". At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble", is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as

well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

A TALK ABOUT THEOSOPHY.

Theosophy is undoubtedly the religion of the future. Human intellects are growing away from creed-cumbered Christianity as it is taught in most of the churches.

Fifty years ago, only an occasional daring soul was brave enough to question the truth of the Trinity, or doubt the efficacy of a vicarious atone-

ment. To-day hundreds of strong, upreaching minds express their dissatisfaction with such a creed, and demand something more in keeping with the progress of human intelligence. Every thinking mind must realize that the ultimate spiritual development of man can only be retarded by a belief that a death-bed confession of Christ, as the Son of God, can atone for a life of sin and selfishness.

It would be a poor method of making a young man industrious to tell him that whatever debts he might incur, or whatever extravagances he indulged in, a devoted relative would assume his liabilities. The sooner the young man learns that he must toil and suffer to pay for his excesses, the sooner he will reform his ways.

The Chinese merchant is not allowed to continue in business unless every debt he owes is paid at the New Year ; as a consequence the Chinese merchant is the most honorable in the world, and bankruptcy is seldom heard of there. It is exactly the same with spiritual bankruptcy. Fully impress upon a child's mind that he must pay here and hereafter for every selfish and sinful act, and he will attain a higher degree of morality than one who believes that his deeds can be washed away in Christ's blood, or paid for by generous gifts to the Church, and that he can by sudden repentance finally be taken among Heaven's honored hosts.

Theosophy teaches the necessity of an unselfish life, in thought as well as in deed. It tells us that we are responsible for each word, act, and thought, and that by these words, acts, and thoughts we are daily building ourselves perishable or permanent mansions. We can not put bad and poor material into our soul-house to-day, and to-morrow say " Lord, I repent," and have the slothful deed remedied. The bad bricks must remain, but they may serve as warnings to us in the future. It teaches us that we are part of one supreme system, and that we are surrounded by illimitable spaces, filled with godlike forces and powers, who will aid us to any height or attainment if we put ourselves in harmony with them ; and it teaches us that within ourselves lie undreamed-of and superhuman powers that render us godlike in strength if we choose to develop them. It teaches us that selfishness is the root of all evil, and only in subjugation of self can peace be attained.

" Why ! ", exclaims the Christian, " all this is what Christianity is at the core ! "

Ah, yes, my dear Christian, all religions are the same at the core, for the core is the essence of God's love. But Christianity, like many other religions, has grown away from the core, to a very tough rind of creeds and dogmas.

" Do as you would be done by " is the core of Christianity, as of Theosophy. But I can count upon the fingers of one hand the church members of my acquaintance who place this phrase higher than any portion of the catechism or creed of their denomination, and who regard its obedience

to be of more import than the strict observance of Sunday, or partaking of Communion, or a belief in the Trinity.

Few of our prominent divines follow this motto to the extent of avoiding narrow prejudices and belittling quarrels over dogmas and creeds. The recent Church wrangles which disturbed the spiritual nerve-centres of the United States were sufficient to turn devout natures away from modern Christianity, in search of something more elevating and strengthening.

Theosophy has received many converts, owing to the undignified quarrels of Christian clergymen, but alas ! Theosophy has other than true followers as well as Christianity, and already its ranks need weeding. Fad-lovers, seekers after the marvellous, restless souls who desire change, and sensational people who desire to astound the world, are all crowding into the broad aisles of Theosophy.

The man who to-day says "I am a Theosophist," needs watching.

One of the founders of Theosophical Branches in America retarded my early desires for investigation by his pretense of occult knowledge of my personal affairs, which I know he had learned by quizzing a mutual friend. This was followed by an exhibition of petty jealousy and vanity which made many, for a time, doubt the worth of a religion that could produce such leaders. This man is no longer regarded as a Theosophist, however, although he undoubtedly is a magician of some power.

A man who claims to be an advanced Theosophist, and who is writing a book upon the subject, was endeavoring to enlighten me on some intricate points of its mechanism recently. I was interested in his assertion of having visited a friend's house in the astral body that day, and in his description of the various forms he saw surrounding different people. But when I detected in him a vein of intense selfishness in the small daily matters of life, and saw him display uncharitableness and discourtesy, I lost my interest in his occult powers. This man cared only for the phenomena of Theosophy, evidently, and pursued his studies with a desire to startle, not to benefit, his kind.

It seems an unfortunate fact that such a man can develop his occult powers to a great degree, without living up to the higher spiritual demands of Theosophy. Yet such is the case. Without doubt this man could project his astral body to a distance, and could behold mysterious forms ; yet he certainly does not walk in the noble eight-fold path to Truth, for this journey demands among other things Right Thoughts, Right Speech, Right Endeavor, Right Meditation, Right Doctrine.

In speaking to me of a lady acquaintance he said, "Although so young, she is a full fledged Theosophist." The young lady modestly assented to this, and assured me she could feel a person's "aura" the moment she entered a room. Within a week, however, I detected her in jealous back-biting and malicious gossip concerning a rival who had never harmed her

in any way. It seemed a misfortune that this young lady could not detect her own aura and improve upon it. She seemed better fitted for Church sewing-societies than for Theosophy.

Hartmann says, "There is nothing more productive of a tendency to develop selfishness than the development of a high degree of intellectuality without any accompanying growth of spirituality."

I can only account for the remarkable evidences of selfishness among some Theosophists in this way. Those who study it with the brain only, and pursue it as a Science, are able to develop certain hidden powers which they possess, but they also develop intense selfishness with these powers. Such people are far more dangerous to the progress of humanity to a higher goal than the creed-bound Church member; and just in the proportion as they are stronger. It requires no strength to accept the idea of the vicarious atonement. It requires only passive inactivity of mind. The creed-crammed Christian mind is not progressive, and not dangerous; but the intellectual Theosophist who has neglected his spiritual development is a dangerous character.

I once met a pronounced Theosophist of this order, who would not kill a mosquito because he did not believe it right to take life. Yet he did not hesitate to take credit which belonged to others, in a petty spirit of wanting all the glory in his vicinity. Such a man, and the woman who disseminates scandal, are mere pretenders in the Courts of Theosophy; however much they may have developed their occult or intellectual powers, they should not be allowed to represent the religion.

A research into Theosophy can bring harmful knowledge alone, unless the spirit is developed with the mind, and made to crave the highest good, which means the extinction of self for selfish purposes. The true Theosophist cares little about phenomena, and does not boast of his powers in that direction; his life is open to the most scrutinizing investigation, and his influence is as inspiring and comforting as the sunlight. He is a "spiritual power for good," and delights in giving pleasure and help, and asks no reward save his own consciousness of being an instrument of the Powers of good.

It is impossible for the true Theosophist to feel jealousy or envy, he holds himself responsible for every thought, because he knows far better than any other the power of thought. He knows that by rigid control of his thoughts and their right direction he can bring himself into harmony with all the forces of the Universe and develop the God within him.

Christ was a perfect Theosophist, and the miracles he performed were the achievements of his spirit, which was wholly in league with the forces of beauty, light, goodness, and truth.

There is a Christ in each one of us, and the way to the true Christ is through Theosophy.

ELLA WHEELER WILCOX.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 212 to p. 252, Vol. I.)

By W. Q. J.

From p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at page 221, where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma (19th line, p. 221), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyān Chohan has to become" such, it must follow that even a Dhyān Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

MAN'S GREAT DESTINY. Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

THAT HIGH SPIRITS WORK ON EARTH in bodies of men, while those spirits are still in the highest spheres, see V. I, p. 233-234 and notes, also note p. 235. On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all around was still, had a "status and function" in other

spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—“The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved.”

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

LOSS OF THE SOUL. The possibility of the abandonment of the body by the soul is outlined on *page 234, V. I.* thus: “The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc.” And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: “For this occurrence is found to take place in wicked materialists *as well as in persons ‘who advance in holiness and never turn back.’*” From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

THE NECESSITY FOR INDIVIDUAL EFFORT. This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244*, in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the “ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*” [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of “not interfering with Karma”.

ONLY THREE DIMENSIONS OF MATTER. The "fourth dimension" is combatted on *pages 251-252 et seq.*: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." [p. 254.]

LESSONS ON THE STANZAS OF THE SECRET DOCTRINE.

These lessons are examples of work which has been done by the Branch in Sioux City, Iowa, and they have been sent to THE PATH by Miss Bandusia Wakefield who is their author. They are printed in the hope that other Branches may find them as useful as they proved at Sioux City, and also with the view of giving out lessons of the same kind from the General Secretary's office if the plan seems good. As Miss Wakefield says, the Branch prepared itself by some previous study. Lesson 3 was also sent, but lack of space forbids its appearance in this issue. Branches are asked to communicate with the General Secretary about this matter and to report results if any. There is no doubt that the T. S. at Sioux City will be glad to aid any Branch in the study in advance of anything that the Gen. Sec. may do.

The plan pursued was that the questions were given out in advance of the answers, and the members of the Branch asked to learn the Slokas and try to find answers to the questions. After they had done what they could the Answers were given them, not as conclusive, but as aids. [En.]

ABBREVIATIONS.

- S. D.=The Secret Doctrine.
I. U.=Isis Unveiled.
T. B. L.=Transactions of the Blavatsky Lodge.
L.=Lucifer.
V. S.=The Voice of the Silence.
W. G.=The Working Glossary.

LESSON I.

1. Of what do the Stanzas of the first volume of the *Secret Doctrine* treat? [S. D., I., pp 13 and 151, T. B. L., 2. p. 6.] Define Pralaya Maha-Pralaya, Manvantara, and Maha-Manvantara. [W. G.]
2. How may these Stanzas be interpreted? [T. B. L., 2, p. 6.]
3. What is the first of the three fundamental propositions which the Secret Doctrine teaches? [S. D. I., p. 14.]
4. Under what aspects is the Causeless Cause, or the Absolute, symbolized? [S. D. I., pp. 14 and 43.]
5. Absolute abstract motion is symbolized by what term? [S. D. I., p. 14.]

6. Does this ever cease? [S. D. I., p. 55.]
7. What is the second fundamental proposition of the Secret Doctrine? [S. D. I., p. 17.]
8. What is the third fundamental proposition of the Secret Doctrine? [S. D. I., p. 17.]
9. Why is the pilgrimage of every soul through the cycle of Incarnation said to be *obligatory*? [S. D. I. p., 17.]
10. Of what does the first stanza treat? [S. D. I., p. 21.]
Define Sloka. [I. U. I., p. 585. Five years of Theos., pp. 567. Theos., Rel., and Occult Science, p. 374.]
11. What is the first Sloka of the first Stanza?
Ans.—The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.
12. What one word is used to symbolize the Eternal Parent? [S. D. I., p 35.]
13. In what sense is this word used? [S. D., I. pp. 11 and 14.]
14. What other terms refer to the same thing or different aspects of it? [S. D. I., pp. 17, 48, 256, 332, 458, 460, 534.]
15. What are the “invisible robes”? [S. D. I., p., 35.]
16. Why is the feminine used in referring to the Eternal Parent? [T. B. L. I., p. 4.]
17. When is space, or the Eternal Parent, called “Mother,” and when “Father-Mother”? [S. D. I., p. 18.]
18. What is meant by the “Seven Eternities”? [S. D. I., p. 53.]

LESSON II.

19. What is Sloka 2 of Stanza 1?
Ans.—Time was not, for it lay asleep in the infinite bosom of duration.
20. What is time? [S. D. I., pp. 37, 43, 44. L. IX. p. 146.]
21. What is the difference between time and duration? [T. B. L. I., p. 10, 11.]
22. Why was time not? [S. D., I. p. 37.]
23. What is Sloka 3. of Stanza 1?
Ans.—Universal Mind was not, for there were no Ah-hi to contain it.
24. What is meant by “mind”? [S. D. I., p. 38.]
24. What is meant by saying “Universal Mind was not”?
26. In what sense *is* it during Pralaya? [S. D. I., p. 38.]
27. Why is it not manifest?
28. What is the vehicle of manifestation called in the Sloka?
29. What are the Ah-hi? [S. D. I., p. 38.]
Review Lesson I.

ANSWERS TO LESSON I.

1. The Stanzas of the first Volume of “The Secret Doctrine” treat mostly of the evolution of our own Solar System after a Solar Pralaya.

"The first Stanzas treat of the awakening from Maha-Pralaya, and are not concerned with the Solar System alone." [Tr. B. L. 2. p. 6.] "Sloka 4 of Stanza VI. ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Maha- Pralaya." [S. D. I., p 151.]

Pralaya is a state of rest or dissolution, where all is in a condition of latency or potentiality. *Maha* means great, and a *Maha Pralaya* is a great period of this character.

A *Manvantara* is a period of evolution or "reconstructive activity on the objective planes of the universe intervening between two pralayas."

A *Maha Manvantara* is a great period of this character, including a number of smaller manvantaras and pralayas.

2. These Stanzas "may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross, and physical aspect, the process which takes place on the first or purely spiritual plane." [Tr. B. L., 2, p. 26.]

3. The Secret Doctrine teaches as the first of three fundamental propositions that the Causeless Cause of all is "an Omnipresent, Eternal, Boundless, Immutable Principle" which "transcends the power of human conception." [S. D. I., p. 14.]

4. It is symbolized under the aspect of "Absolute Abstract Space representing bare subjectivity," and "Absolute Abstract Motion representing unconditioned consciousness." [S. D. I., p. 14.]

Duration is also an aspect of the Absolute. [S. D. I., p. 43.]

5. Absolute Abstract Motion is symbolized by the term "The Great Breath." [S. D. I., p. 14.]

6. "The Great Breath" never ceases, not even during Pralaya. [S. D. I., p. 55.]

7. The second fundamental proposition of the Secret Doctrine "is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow." S. D. I., p. 17.] We have illustrations of this law in the succession of day and night, winter and summer, sleeping and waking, etc.

8. As the third fundamental proposition, "the Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term." [S. D. I., p. 17.]

9. This pilgrimage is said to be obligatory, because in order to attain independent conscious existence it is necessary that "the spark which issued from the pure Essence of the Universal Principle, or the Over-Soul," should pass "through every elemental form of the phenomenal world of that Manvantara," and acquire "individuality, first by natural impulse, and then by self-induced and self-devised efforts." [S. D. I., p. 17.]

10. The first Stanza describes in symbols "the state of the *One All* during Pralaya, before the first flutter of re-awakening manifestation." [S. D. I., p. 21.]

A Sloka is a distich, or a couple of poetic lines making complete sense, not in the translation but in the original stanzas. [I. U. I., p. 585.]

11. [Stanza 1., Sloka 1.] *The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.*

12. The Eternal Parent is symbolized by "Space."

13. The word is not here used in its ordinary meaning, but in the sense of "Absolute Abstract Space representing bare subjectivity."

14. The following terms are also used as synonymous with "The Eternal Parent" or with each other: Akâsa, Mulaprakriti, Universal Soul, Over-Soul, Sixth Principle of the Universe, Aditi, Pradhâna, Æther [of the ancient Greek philosophers], Alaya, Waters, Great Deep, Celestial Virgin Mother, and Primordial Ocean of Space. [See S. D. I., pp. 17, 48, 256, 332, 458, 460, & 534.]

15. "The 'Robes' stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense." S. D. I., p. 35. | Hence the "invisible robes" are but an aspect of the Eternal Parent. This "mystic root of all matter" the Hindus call Mulaprakriti. "It is the Soul, so to say, of the *One* infinite Spirit." It is the source from which Akâsa radiates." [S. D. I., p. 35.]

16. "Though it is impossible to define the Causeless Cause, yet once that we speak of the first something that can be conceived, it has to be treated as a feminine principle. In all Cosmogonies, the first differentiation was considered feminine." [T. B. I., p. 4.] It is sexless, but has in it the latent potentiality of both sexes.

17. "Space is called 'Mother' before Cosmic activity, and 'Father-Mother' at the first stage of re-awakening." [S. D. I., p. 18.]

18. By "Seven eternities" is meant seven periods of rest equalling the seven periods of activity. "'Seven Eternities' is made to apply both to the *Maha-Kalpa* or the (great) Age of Brahma and to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane." [S. D. I., p. 53.]

LITERARY NOTES.

TWENTIETH CENTURY, which had printed some nasty flings at Theosophy and the Founders, very generously allowed a reply, double the length usually conceded to correspondents, to a very able refutation by a very able Brooklyn Brother who never vainly grasps a pen.—"W. M." This is another illustration of how journalism is opening its doors to Theosophy.

"THE MYSTIC QUEST, a Tale of Two Incarnations," is by Wm. Kingsland, and any man who has read *The Higher Science* expects to find, and does find, in anything else by its author an able and lucid depiction of Theosophy. In this story is emphasized what is, in our judgment, a truth of large significance and importance, that quick response to Theosophic doctrine means familiarity with it in prior incarnation. Arthur Sifton thus responds, and a bare rescue from drowning revives his mem-

ory of self and friends during their association in Thessaly 1600 years before. The "Tale" is slight, almost too slight for the heavy mass of doctrinal structure it is made to support, and hence has not the mental relief of Sinnett's *Karma*; but its exposition of the Theosophic system is so just, its portrayal of the "Quest" so inspiring, and its whole tone and spirit so truly devout, that any reader may be uplifted and nerved by it. [*Geo. Allen, London; price not stated.*]

NOVEMBER LUCIFER gives warning in the editorial "Mysticism, True and False" against the sensual perversion of Mysticism in writings of the T. Lake Harris school. "The Esoteric Christ" enters the region of the fanciful and cloudy. "The True Brotherhood of Man," by Mr. G. R. S. Mead, is a demolition of Mr. Innes's serial "The True Church of Christ". Perhaps there has never been a better exemplification of the *à priori* and the *à posteriori* methods than in these two articles. With great acuteness and minute pains Mr. Innes elaborated a labored scheme from theory and analogue. Mr. Mead points certain facts at it, and down it goes. The facts are mainly concerning the Church Councils, and are steel-like in their incisiveness and fatality. At the close of the article is a serious, earnest appeal to all students "not to impose a Church and a Priesthood upon any man," an appeal which all who know H. P. B.'s cautions against creed-tests and dogmatic assertiveness most gladly welcome and echo. "The Seven Principles of Man" goes on in its invaluable explanation, and as a pamphlet will be indispensable to every Theosophist. If only for its beauty, the second paragraph on page 236 would be a gem to any *littérateur*. Part II of the "Outline of the *Secret Doctrine*" is excellently well done. "Heat, Sound, and Consciousness" is highly argumentative, and may possibly be no less logical. The League of Workers has established a *crèche*, and other good news is that the debt of the Headquarters Building Fund has sunk to less than 20£. [A. F.]

NOVEMBER THEOSOPHIST contains the first of several articles by Col. Olcott upon "My Hypnotic Research in France," this one expressing purpose, if leisure is ever obtained, of a critical work on Hypnotism, showing that its puzzling problems can only be solved by Asiatic Esotericism. E. Kislbury begins a course of papers on "Modes of Meditation," analyzing and illustrating in this one those practised in the Roman Catholic Church. It is exceedingly interesting, and already gives clue to valuable methods of practice. "Sradha Ceremony of the Hindus" expounds the offerings of food to the *manes* of deceased ancestors and contains some very just reflections on collateral themes, even if not very strong on the rationale of Sradha itself. Branch Reports are good, and the excellent work of the Inspector of Branches is spreading life all through India.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 13, is of two articles. "The Septenary Nature of Consciousness", A. L. Cleather, is hardly a contribution to the topic, being mainly of extracts from the *Secret Doctrine* and the *Study of Man*, without addition of independent thought or of elucidation. Hence a continuance of confusion and contradiction. It is asserted that "the terms Spirit and Consciousness are interchangeable", but that the Absolute is unconscious, and that the unconscious Absolute, the Conscious Spirit, and Matter are the "Root from which all the manifested

Universe springs"! Dr. Hartmann's wise reminder in Vol. IV, No. 7, that streams do not rise higher than their source should be hung above the desk of every Theosophical writer on metaphysics. "Theosophy", Dr. Allen Griffiths, is a very excellent paper which has had the honor of being reprinted by *Siftings* from the *Theosophist*, having been reprinted by the *Theosophist* from a California daily. [A. F.]

FEBRUARY ARENA is expected to contain an answer by Mr. Wm. Q. Judge to the slurs upon Madame Blavatsky by Mr. Moncure D. Conway in his article in the October issue of that magazine. [*The Arena, Copley Square, Boston; 50 cts.*]

PAUSES No. 3 contains 9 selected articles explanatory of Theosophic principles, the PATH being honored by having 2 of them from it.

THE PACIFIC THEOSOPHIST for December announced the following course of lectures to be delivered on Sundays at Tacoma in the afternoon and Seattle in the evening: "Theosophy, What it is"; "Evidences of Theosophy"; "Masters of Wisdom and Occultism"; "Evolution of Soul through matter"; "Seven-fold division of man"; "Reincarnation a necessity of Evolution"; "Karma"; "Scriptural Interpretation of Theosophy." Besides many crisp items of Theosophic news about the Pacific Coast and elsewhere, are given short articles on important doctrines and facts. The *Pacific Theosophist* is but 50 cts. a year, and subscriptions may be sent to Mrs. Anna L. Blodgett, Yesler Ave. and Rochester St., Seattle, W. T.

THE NEW CALIFORNIAN for December has an astute sketch by Violet Williams called "A Phenomenal Phenomenon", concludes Dr. Anderson's able paper on "Hypnotism", reports Mr. Judge's lecture on "The Inner Constitution of Man", and adds short articles on social problems. It is evident, however, that Herbert Spencer is still needed to dispel the delusions about the "State" as a successful manager.

THEOSOPHY AND RELIGION, a tract of less than 6 pages by G. R. S. Mead, is one of the most compact examples of resistless logic and clear, terse thought ever put in print, not a superfluous word or a sectarian touch marring it. The only questionable position is that in lines 10 and 11 of page 4.

THEOSOPHY AND ETHICS, by E. T. Sturdy, is very well done, but would be even better if somewhat enlarged in its last part.

THEOSOPHY MADE EASY, by Major W. Hudson Hand, sketches rapidly an outline of the system, making it both clear and precise. It is one of the many little works now pouring from Theosophic presses which fill up at intervals the vast space between a leaflet and *The Secret Doctrine*.

THE IMITATION OF BUDDHA is a beautiful little book of verses from the Buddhist Scriptures arranged for each day of the month. It is by Ernest M. Bowden, with a preface by Sir Edwin Arnold, K. C. I. E., C. S. I. Sir Edwin says, "It is a well meditated little volume", and recommends it without hesitation or reserve. So do we. [*Methuen & Co. 18 Bury st., London E. C., 1891.*]

THE BUDDHIST for 3 of the weeks in October has arrived. Its most important articles are an interview with Mr. Sinnett and a defense of Buddhism against the charge of atheism.

THE PATH has received a fresh supply of the *Memorial Volume to H. P. B.*, and can now fill all orders at 35 cts. This is a collection of letters upon the life and character of our great Teacher contributed to and first published in *Lucifer*, the authors being Laura Cooper, Emily Kislingbury, Isabel C. Oakley, the Countess Wachtmeister, A. P. Sinnett, Chas. Johnston, Wm. Q. Judge, Annie Besant, G. R. S. Mead, Herbert Burrows, W. R. Old, J. D. Buck, Rai B. K. Laheri, Saladin, Archibald Keightley, Franz Hartmann, Alice Gordon, Francesca Arundale, Alexander Fullerton, J. Campbell Ver Planck, Wm. Kingsland, Henry S. Olcott, Bertram Keightley, and José Xifre. From different view-points and from varied experiences these friends sketch her many-sided nature, and give from their intercourse with her illustrative incidents and suggestive facts. Such a testimonial is almost unique, and every theosophist has an interest in perusing and preserving it.

ESTUDIOS TEOSOFICOS, first series, from Feb. to Oct., 1891, has been bound in a pamphlet and issued from Barcelona at the price of 4 francs. It contains many important and instructive articles, and is a monument to our worthy Bro. F. Montoliu.

THE first installment of a "Brahminical Catechism" from a Brahmiu of Pondicherry, India, intended for this number of the PATH, has been crowded out by want of space.

TEA TABLE TALK.

In a conversation far more weighty than any which the Tea Table has recorded, and which took place between the two editors of *Lucifer*, this question—or its equivalent—was asked by the sub-editor:

"What is the first step in occultism?"

It was H. P. Blavatsky herself who answered:

"To adapt your thoughts to your plastic potency."

This reply, quoted here from memory, might be developed into a volume of no mean size. It is an epitome of the science of thought. The many persons—and their number grows daily greater—who desire to study practical occultism, would do well to approach it by this, the only safe gate, which is also the gate of power. It is not sufficiently well understood that every one of those energetic emissions or processes which we call "a thought" does mould the subtile matter of the ether into etheric form. Such forms are condensed ether, and are held together by the formative power, or plastic potency of the soul substance, just so long as the thought energy inheres in them. The more intense the thought—or the greater the thought tension, to put it differently—the longer does that etheric form cohere as such. The same

fact has been otherwise expressed when it has been said that life-elementals at once coalesce with such thought pictures and remain in them so long as they cohere. The atomic substance of the ether is, every atom of it, a life. Some of these lives are the microbes of modern science, elementals of a low grade. They are the fiery lives, the devourers of the *Secret Doctrine*. They are also the builders. Anon they go to form a body or parts of a body; they sustain it awhile and then destroy it, often by fermentative or putrefactive processes: thus they are seen in the triad of Brahma, Vishnu, and Siva; each function expressed by these names, creative, preservative, and destructive, being in turn manifested by each microbe or germ. See, for example, the giant cells of the bone, which at first go to form bone and afterward to absorb it.

The energetic pictures thus formed by the mental action of men are sensed by the inner man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centers and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly but which also re-act upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent. As thought is dynamic, these pictures, often themselves an agglomeration of lives, are felt far and wide. It has frequently been said that a man could be shut between prison walls and could yet work for Humanity, by the simple means of right thinking.

The reason why such adaptation is the first step in occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be "the study of the workings of the Universal Mind." Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. What is called the sub-conscious mind is a near approach to the Universal Mind. But how can we find that? We are inclined to say it is too difficult a task.

It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover a trace of the sub-conscious mind.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and dissect the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before it. Through this power even the sinner who knows his sin

still feels that sin not to be representative of his entire nature, feels himself, at the core, to be better than that vile outward seeming. It is Patanjali who says of the soul that it is the Spectator, and when the question is asked, where is the soul at the time of concentration—or when the mental energy is at rest—he replies, “At the time of concentration the soul abides in the state of a spectator without a spectacle.”

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode, or state of consciousness in which he surveys his whole mental field as something not himself, and feels that self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment—if I may so call it—of the Universal Mind. That mind, that state of consciousness, observes the mayavic panorama spread before it as something apart from itself; the person who realizes that state of consciousness is nearer the Universal Mind; he has entered one of its phases or states; it is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform—as opposed to duality—which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says “I crave,” “I win,” “I desire,” “I sin.” No longer, intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of desire comes before him, “In this the Kamic principle is active”; another he ascribes to undue stimulus of the *linga-sarira*; here he sees the lower *manas* prevailing, and here the flash of intuitive perception. He ascribes each act to its parent principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of desire. *For desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his methods of thoughts permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, or the center of which the principles are modes or functions; that center is consciousness itself.

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon his mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or, at least, somewhat further up stream. By means of this cold analysis the personal mental image is broken up into a

series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own. The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

JULIUS.

MIRROR OF THE MOVEMENT.

AMERICA.

BROOKLYN T. S. has given up its meetings in Robertson Hall, and will hereafter hold them at the house of Mr. Shaw, 29 Lefferts Place. The Library of 200 books is free.

MALDEN T. S. has wakened up, arisen from repose, has secured a permanent Headquarters, and feels the tingling of life. In a nice, old-fashioned house not far from the Square the Branch has taken 3 rooms, two of which will be thrown together into a Hall amply large enough for meetings. The first meeting was held Nov. 30th, and the home-like and comfortable aspect of things gave great satisfaction to all present. Of Mr. Louis F. Wade, the President, such pleasant accounts reach us that the temptation to be personal is very strong. There is a generally-diffused hope of continued activity and of consequent growth. Malden is our fourth oldest Branch, having been chartered in '85, and 7 is an age when life is expected to be vigorous and buoyant.

MRS. ERMA E. GATES, 117 Public Square, Cleveland, Ohio, whose generous offer to supply tracts for distribution at the mere cost of paper was published in September PATH, has received orders for 12,000. Not only does she purpose continuing this admirable plan for enabling Fellows and Branches of small means to do good missionary work, but she now makes a still further offer. It is that she will contribute the labor of type-setting and press-work towards the issue of other tracts and of such Theosophical matter for distribution as may be desired, only the paper to be paid for. It often happens that an article in a magazine or a newspaper, sometimes a private letter or a Branch paper, has peculiar fitness for local circulation, though not demanded for general use. Many such are lost because the cost of printing is a bar. But Mrs. Gates's noble project opens the way to an extended use of varied matter now read but by a few, and intelligent Theosophists can thus contribute at a very petty expense a great boon to a whole neighborhood. Of course the offer has no reference to the printing of matter for private purposes, it relating only to *missionary* efforts. It is virtually an offer of partnership with Theosophists able to pay only for paper and mailing: the partner will give the artistic skill, the time and the manual work. Probably many will be glad of such an opportunity, and the PATH will be glad to hear that they have seized it.

INDRA T. S., Clinton, Iowa, had hitherto held its meetings at the houses of members, but has now rented a room—the Odd Fellows' Library, and will be able in the future to secure a better attendance at meetings and to

provide for public admission. Branches very often, perhaps usually, begin with the use of private houses as a necessity for the time, but always find that a room is indispensable to the best work, as also to supplying any facility for instruction of and accretion from the public.

MRS. FRANCES G. VAUX, 1714 Pacific Ave., San Francisco, has modelled a bust of Madame Blavatsky which has received much encomium from the artist's friends. Being made from photographs and not from life, it has exacted no little perception and even intuitional skill, and some contribution as to detail has been made by personal friends of H. P. B. Before long a copy of it will be placed in the New York Headquarters, as also of the mask which can be furnished instead of the full bust. The friends and pupils of H. P. B. will always look with the deepest interest on every attempt to portray her features by art, and must forever regret that no cast was made while she was with us. But many photographs in different styles exist, and Mrs. Vaux was conversant with several of excellence. Terms for either the bust or the mask will be furnished by her upon application.

AURORA T. S., Oakland, Calif, had for its Sunday evening lectures in December *Theosophy and Metaphysics*, Dr. Allen Griffiths; *Divine Thought and Primordial Substance*, Mrs. Sarah A. Harris; *The Evolution of Consciousness*, Geo. P. Keeney; *The World's Crucified Saviors*, Dr. J. A. Anderson. Two private meetings of the Branch are held each month, a Free Circulating Library of Theosophical books is open every Saturday afternoon, and the "Children's Hour" is held each Sunday at 2.30.

CHICAGO T. S. has reelected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell St.

VEDANTA T. S., Omaha, Neb., has elected a new President and Secretary, Mr. R. D. A. Wade, and Mr. Harrie Merriam, 2113 Clark Street. Branch work is to be undertaken with fresh vigor, in particular the furnishing of documents to all interested persons. Every member of the Branch has been appealed to for direct information and help, and it is determined that the attention to Theosophy now diffused through the city shall be fully utilized. The regular meeting of the Branch is held each Sunday evening, and a meeting for study has place each Tuesday evening.

CINCINNATI T. S. since the opening of its enlarged and remodelled Headquarters has changed its regular time of meeting to Tuesday evening, since which date four essays or lectures have been given, with informal discussions thereon: Dr. J. D. Buck on *The Founding of the T. S. and its Mission*; Mrs. Robert Hosea on *Karma and Reincarnation as applied to Universal Brotherhood*; Dr. Thos. M. Stewart on *Evolution*; and Mr. J. Ralston Skinner on *The Kabbala, the Source of Measures and their Meaning*.

BOSTON T. S. A class for the study of the *Key to Theosophy* was started here in October with about 15 attendants at the rooms, 152 Boylston St. Bro. R. Crosbie has charge thereof. It has been working steadily on alternate Sundays with increasing numbers, so that at the meeting on Nov. 22d there were 50 attendants, many being non-members. It has been found of great use in educating the members in Theosophical doc-

trines. One person reads the questions from the book, the chairman reads the answers. A section is completed in that way, and then questions and discussions follow on what has been read. A class on the *Secret Doctrine* is also held every second Sunday under charge of Chas. R. Kendall.

THE LADY THEOSOPHISTS of Decorah, Iowa, gave a musical and dramatic entertainment on Nov. 17th, the proceeds to form the nucleus of a public T. S. Library. Nearly \$40 were cleared. The drama was intended to express Theosophical teaching, and, as the curtain fell, a red light was thrown on the tableau of a Philosopher pointing out to a reverent group a banner bearing the word "Theosophy".

"THE GENERAL SECRETARY'S VISIT to the Pacific Coast has, among other good things, resulted in measures now being perfected by the "Pacific Coast Committee for T. S. Work" to secure a suitable man as travelling lecturer upon Theosophy for the Coast. In order to effectuate this scheme the Committee have appealed to Theosophists there for financial aid, and with good prospect of results. The necessity of such a lecturer was one of the first things which impressed Mr. Judge upon arrival, as it had previously impressed the Committee. They now hope to have the lecturer in the field by Jan. 1st. Several persons are available for such work, but no selection has yet been made. The Executive Committee—Dr. Allen Griffiths, Dr. J. A. Anderson, Mr. E. B. Rambo, and Mrs. V. M. Beane—are investigating the qualifications of different candidates, and hope soon to make a satisfactory choice for so important a work.

Bro. Sidney Thomas of San Diego is doing good Theosophic service in Southern California, and is now preparing a course of lectures for use in a tour through that section.

Recent lectures in Red Men's Hall, San Francisco, have been: Nov. 22d, *The Judean Adept*, Dr. J. S. Cook of Sacramento; Nov. 29th, *Theosophical View of Metaphysical Healing and Mind Cure*, Dr. A. Griffiths; Dec. 6th, *Divine Thought and Primordial Substance*, Mrs. S. A. Harris; Dec. 13th, *The Evolution of Consciousness*, Geo. P. Keeney; Dec. 20th, *The World's Crucified Saviors*, Dr. J. A. Anderson; Dec. 27th, *Karma*, Prof. Chas. H. Sykes." (*Communicated.*)

FROM THE N. Y. HEADQUARTERS lectures have been supplied during December as follows: Washington, D. C. Dec. 11th, 12th, and 13th, Miss Katharine Hillard, on *The 3 Objects of the T. S.*, *Karma and Reincarnation*, and *The Theosophical Theory of Evolution*; Harlem, N. Y., Dec. 11th, Wm. Q. Judge on *Karma and Reincarnation*; Providence, R. I., Dec. 13th, Alexander Fullerton on *The Common-Sense of Theosophy*.

OBITUARY. Bro. Chas. Wieland, member of Krishna T. S., died Dec. 10th, 1891, aged 56. His body was cremated at Walnut Lane Crematory, Philadelphia. At the house Bro. A. W. Goodrich, F. T. S., made some remarks. Bros. Wieland was a graduate of the University of Stuttgart, and was a man of learning.

VISIT OF MRS. ANNIE BESANT.

Mrs. Besant's visit to the States lasted only 12 days, for she arrived on Nov. 27th and left Dec. 9th, but she gave 4 public lectures and an address to the Aryan Branch, as well as a talk to a private meeting. The first lecture was at Chickering Hall, New York, on Nov. 29th, upon "Madame H. P. Blavatsky and Reincarnation", about 550 attending. The second, "Theosophy", was in Fort Wayne, Ind., on Dec. 1st. The third, "Theosophy and Occultism", was in Philadelphia on Dec. 4th. The fourth, of same title, was in Chickering Hall on Dec. 6th. A dense crowd blocked the entrance, the sale of tickets became difficult, speculators flourished, and, when the lecture began, 1250 people filled the seats, others stood throughout, and still others were turned away. Perhaps never had she been more lucid, illustrative, and convincing. All her marvellous power seemed evoked by that dense crowd intent on every word, a crowd to most of whom Theosophy was a new thought, yet who had come to hear her and it. And if applause expressed their feeling, what were the gratitude and enthusiasm of those familiar with it, but who had never heard it voiced with such power and clearness, such mastery and eloquence! Truly a Theosophist may be proud of a title and of a faith which he shares with so exalted and yet so gracious a representative.

On Tuesday evening, Dec. 8th, Mrs. Besant attended the Aryan meeting. The front part of the Hall was reserved for Aryan members, but the rest was filled by an eager crowd, even the gallery being for the first time used. "Concentration" was the subject in order, and after brief participation by others Mrs. Besant took it up and poured light and strength and inspiration into its every section. For 40 minutes her great gifts were lavished on a delighted audience, and then, as on Sunday evening, scores asked the honor of touching her hand. On Wednesday morning she embarked on the "City of Paris", her closer friends, as with St. Paul at Ephesus, sorrowing for the words of farewell which she spake. "And they accompanied her unto the ship." Upon the voyage she lectured upon Theosophy to the passengers. [A. F.]

FOREIGN.

LONDON LETTER.

A new step in advance may now be recorded; the H. P. B. press has grown into a regular printing office, and Bro. Pryse has a staff of seven under his able management.

A house has been taken close to Headquarters, and over it in large letters is the talisman of the Theosophical Society, *H. P. B.*, and much curiosity do these well-known letters excite in the passers-by.

The name of the Society is also on the front of the house. Inside it has been arranged with great taste by Bro. Pryse, and the press has started on its great work, a new edition of the *Secret Doctrine*. All Theosophical literature is now printed by the Society on its own premises, and indeed the call for literature has been extraordinary, from all parts daily do we have demands for "something about Theosophy."

The debate at St. George's Hall on Nov. 10th scored a brilliant success for Annie Besant, and a most unqualified defeat to the Rev. G. Coles. To quote from the report of a well-known London paper, "An all-pervading faith in their own powers has before now led men to do strange

things, but Quixote in tilting against the windmill never made a greater mistake than did Mr. Coles when he came out to do battle against the Theosophists armed with no better weapons than a large white sheet and a long bamboo fishing-rod. Mr. Coles may be a fair Sunday School lecturer, but he is certainly no debater. After reading out the proposition as a preliminary, he seldom again alluded to it." The *Daily Chronicle* remarked that "whenever Mr. Coles had nothing to say he filled up his time with slides." The fact was that he had some large beautiful lime-light pictures of the symbols of the Society, and opened his discussion with these being thrown one after the other upon the large screen on the stage. They were received in perfect silence until the beautiful design of the *Lucifer* cover went slowly up, with the words in strong relief, "Founded by H. B. Blavatsky": then the Hall rang with thunders of applause from all the Theosophists—it was a significant sign. As the sounds of welcome broke on his ears, poor Mr. Coles looked up in a helpless way, utterly astonished, and well he might be.

He came out to see a "reed shaken by the wind," and he met a "strong man fully armed".

The Theosophists wended their way home both cheery and triumphant. Every paper scored more or less prominently Mrs. Besant's success.

The "League of Theosophical Workers" is making good way. The Crèche, or day-nursery, has had over £80 given to it; and Lady Menk has generously offered to pay the first year's rent; she has also given £20. In connection with the Crèche a "Soup kitchen" is to be opened for giving 2d dinners to the poor during the coming winter. A correspondence class was arranged by Miss Kislingbury, and she now has nine earnest students scattered about England whom she is training in Theosophy. Many and various are the works that are now in hand, too many to be given in a short letter, but everywhere there is vital life and fervent hope for the success of the "Cause".

Truly 1891 has recorded many changes and proved an eventful year. The coming end of the year reminds us of our great loss, but we can say with deep thankfulness that so far the "link" has been kept "unbroken," nay, it has forged a new chain of devotion and aspiration. May 1892 show even more work for the beloved cause.

ISABEL COOPER OAKLEY, F. T. S.

THAT ZEALOUS WORKER, Bro. Peter d'Abrew, 7 Brownrigg st., Cinnamon Gardens, Colombo, Ceylon, is starting a new and invaluable form of propaganda to be called the "Harbor Mission". Colombo is the port of call for steamers to the far East and to Australia, and the number of passengers, already enormous, is continually increasing. He purposes a Committee who will visit every in-coming steamer and distribute Theosophical leaflets and pamphlets to the passengers. Not only will this carry Theosophy to remote and diversified regions, but the need for occupation during those long voyages will insure to such documents both perusal and discussion. It is a most excellent scheme, full of hope. To carry it out Bro. d'Abrew needs ample supply of tracts and small pamphlets, and American Theosophists are warmly asked to mail him at above address whatever they can send. It is better not to mail to this office, as then postage would be doubled, but straight to him, prepaying at rate of 1 ct. per 2 ounces. Why not order tracts for him from Mrs. Gates?

COL. HENRY S. OLCOTT writes from Kobé, Japan, that he has succeeded in getting the majority of Japanese sects to sign as approved his draft of 14 Fundamental Buddhistic Beliefs, and but for the awful horrors and losses from the earthquake (which occupy the attention of most of the greatest high-priests), he would have secured all. It was not possible to convene a Council, as at Mandalay, but the translated document was passed around, signed, and sealed on behalf of the sects. The connecting link between North and South has therefore now been made.

MRS. MARIE M. HIGGINS, Principal of the Sangamitta Girls' School, Colombo, Ceylon, was expected to arrive on Nov. 14th. The sad death of Miss Pickett and the loss of pupils during the interregnum depressed greatly the prosperity of the institution, but the few devoted workers raised all the funds they could towards Mrs. Higgins's passage and the current expenses. The rent of the building seems very low to an American—£5 a month, but this is much in a poor country where hardly anything can be paid by pupils. So the School is not self-supporting, being rather one form of the missionary effort to educate and train the future mothers of Ceylon. Very earnest and touching requests come from the Ceylonese Theosophists for help in this excellent work, and the PATH will have pleasure in receiving and forwarding whatever any generous souls may choose to contribute.

INDIAN LETTER.

Adyar, 5 November, 1891.

I open my budget of news for October by announcing two additions to the Headquarters. The first is Mr. Edge, who has come from the London Headquarters. He is all that we could wish and more, having an unbounded sympathy for India and its people, and going to work among us as if he had been here all his life. He has improved upon the present working system of the Indian Section by sending out important pamphlets to various able members, to be translated into the respective vernaculars and distributed gratis among the people. He is of a cheerful and amiable disposition, and has nothing of the reserved formal Englishman about him. He has infused new life and vigor into the Madras Branch by presiding at its weekly meetings and encouraging discussion on Theosophical topics. His last Branch paper, "Some Considerations on the Study of Occultism", should be read by every Theosophist.

The second is C. R. Srinivasayangar B. A. He has been brought here by Mr. Keightley to work for the Oriental department, America. He is a graduate of the Madras Presidency and stood the first in his year. He has, we hear, begun to translate Garuda Purana.

Mr. Keightley left the Headquarters on the 27th of September on his Northern tour. Owing to the Dusserah festival he has had to wait before beginning his course of lectures. The *Indian Mirror* has reported in abstract three of his lectures in Albert Hall, Calcutta, and speaks very approvingly of them. One of them was "Occultism and Modern Science." In the words of the paper, "They have aroused an interest in Theosophy that is not likely to die away". He was laid down by fever some days, but he is now all right and working away.

All the papers here have had daily notices on the expected tour of Mrs. Besant now postponed. Some said that it would be good for the political interests of the country, and others that she would be disgusted at the apathy and degradation of the Hindus and leave the whole concern. The thing has made quite a sensation here, and many of the leading papers often quote from the English papers whole articles about Theosophy and reports of the speeches of Mrs. Besant.

The indefatigable Theosophist, Mr. Coopooamyayer, M. A., B. L., F. T. S., who was formerly District Munsiff at Ambasamudram, Tinnevely, has now been transferred to Sholinghur. While in the former place he was, as it were, Theosophizing the whole town, and it was through his efforts that Mr. Powell founded the Ambasamudram Branch. He has now been only some months in his new place, but has arranged to found a Branch there too.

Mr. Edge, Ganapatiayar, his clerk, and Mr. Kotayya, the Inspector of the Branches, went down to Sholinghur and opened the Branch. Nine members were initiated, and two lectures were delivered by Mr. Edge. May we have many such Coopooamyayer among us!

Mr. P. Srinivasa Row is about to publish his invaluable *Commentaries on the 'Light on the Path,'* with additional useful matter. He is also, we hear, writing a novel, *Morya, the Mahatma*. They are in the womb of the future, and, when they see the light, will benefit us considerably.

Inspector Katayya has started on his tour and will visit the Branches in the West and South and prepare them for the Convention. Mr. Dhammapala, who is over in Gaya working for the revival of Buddhism, lectured by invitation in Albert Hall, Calcutta, on "*Buddhism and its relation to Hinduism*." It was a very able lecture, and is fully reported in the *Indian Mirror* of October 30. I think some of the comparisons made were not tenable, but lack of space prevents my dealing with them here.

In the *Hindu* of to-day I read that the Indian vernacular papers have called Mrs. Besant "*Sannyasini Srimati Beshante*", which means "the holy female ascetic Besant."

CHARLES LINDEN.

NOTICES.

I.

Branch Paper No. 22, *Fragments on the Astral Light*, read before the Golden Gate Lodge by Geo. P. Keeney, was mailed to the Secretaries early in December. Forum No. 30 and O. D. Paper No. 9 were sent to members at the close of the month.

II.

The dues-notice to Members-at-large will be issued Jan. 1st, and no documents during 1892 will be sent to such as do not respond.

Reflect, O disciple, that thou hast only a moment in which to mould for good or evil the fleeting atoms that thou castest off each instant.—*The Sadhu's Book*.

OM.

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"For in his passage to the next World, neither his Father, nor his Mother, nor his Wife, nor his Son, nor any of his Kinsmen will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives reward of his good, and single the punishment for his evil deeds. . . . When he leaves his corse like a log or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanyeth his Soul. Continually therefore and by degrees, let him collect Virtue for his guide, and he shall traverse a gloom now hard to be traversed."—*Catechism of Brahmanism.*

THE PATH.

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

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

MEDIUMSHIP AND ABNORMAL PSYCHISM.

The Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H. P. B. was from the first clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H. P. B. and all other interpretations than their own of these "dealings with the dead". It was long ago predicted by "Those who know", that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—"That which hath been is that which shall be, and there is no new thing under the heavens". Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand

Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented ; now it is inevitable, and the T. S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger ; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential, if the mission of the T. S. in this important regard is to be effectual and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H. P. B. and the Theosophical movement. There could, from the first, be no compromise, and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha Yoga practice among Theosophists has been all along discouraged and its dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha Yoga *may* result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak in both body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. Unfortunately there are members of the T. S., and possibly of the E. S., who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Kamic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T. S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended the *Secret Doctrine* they would long ago have fled from

this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

- 1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.
- 2d. Do not denounce "Spiritualism" or ridicule "Spiritualists", but on all suitable occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary Constitution of man, what actually occurs at "death", and the Kamaloca and Devachanic states. This can be found fully explained in the *Key to Theosophy* and the *Secret Doctrine*, and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to disseminate knowledge and create public sentiment as to protect the natural psychic even from himself. HARIJ.

IRELAND.

Erin's Isle has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy

talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a "saintly island". It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to *

* * * . In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:¹ "It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and 'working hypotheses' are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i. e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?"

BRYAN KINNAVAN.

PROFESSOR DEAN'S CONSULTATIONS.

BY MATILDA J. BARNETT.

"Walter," said Mrs. Dean, hesitatingly advancing into her husband's study, "may I speak to you a moment?"

"Y-e-s", replied the professor, laying the palm of his hand upon the page before him as if to keep the subject from slipping away during the domestic interview.

"I am much troubled about our Vera", said the mother of his only child as she faced him with an anxious countenance.

She dropped into a chair and extended her arms out upon the desk towards him in a helpless imploring way. "What shall we do about it?"

¹ *Lucifer*. June 15, 1889, p. 347.

she asked for at least the fortieth time. "She is nine years old and has not outgrown it yet. I have threatened to punish her, I have cried over her, I have prayed over her, and you remember how many hours you have spent in trying to argue her out of her fancies; yet, in the face of all these reasonable methods of cure, she still persists in seeing strange things and in talking to herself in the most fantastic way. What can we do about it?"

As if in response to the question, the subject under discussion appeared in the doorway hand in hand with Dr. Clement, the family physician.

"You have come at the right moment," said the professor, "pray be seated! and Vera, dear, don't you want to run and play in the garden?"

"Oh"—cried the child disappointedly. Clinging closely to the doctor she bent a pair of large pleading grey eyes upon her father, mutely waiting for him to revoke the unwelcome sentence.

To one who noted only the upper part of the child's face with the little vertical line already set between her straight heavy brows, she would have appeared serious almost to grimness. But this expression was contradicted by a mouth with a decided upward curve and a dimpled chin.

"Vera," interposed her mother, "could you take the basket to poor Mrs. Green?"

"May I?" cried the child, letting go her hold upon the doctor's hand and standing erect in her expectancy. And her slender little form, which though having no appearance of leanness was yet not burdened with one ounce of superfluous flesh, seemed now in its unwonted buoyancy almost to rise from the floor. As the word of permission fell from her mother's lips she darted from the room.

"Dr.," began the professor solemnly, "the skeleton still remains in our closet. The symptoms of the disease are if anything aggravated. You must make her body more healthy so that it may build up a more sound mind," he said, with his inverse method of deduction.

"I tell you now as I have told you before," replied the doctor, "that the child is all right. Children will have their cranks and their notions. If it is a disease she will outgrow it, and if it is not a disease you don't want her to outgrow it. If she sees only agreeable things what harm can it do?"

"She generally sees beautiful things," said Mrs. Dean. "She sees little beings that she calls fairies, and she says they love to help her. But one day when she was angry, she said that all sorts of dreadful little things were dancing around her. She cried out for her good fairies but they did not seem to come. She does not dare to be angry any more."

"Surely the cerebral disturbance that creates such hallucinations ought to be looked into," observed the professor. "Leaving her to out-

grow it may be giving her up to insanity. There is no taint of that sort in my family. So far as I know, none of the Deans, even in their most diseased conditions, have ever been troubled with seeing what did not exist," he concluded, proud of his descent from a long line of scholars.

"How do you know what exists?" queried the doctor. "We did not know that some of the stars existed until the telescope helped us see them, yet they were there just as much before we saw them as after. Who knows what telescopes nature may be able to help us to?"

"Oh—well," said the professor, "if my child discovered more stars or if her explorations proceeded in the line of any of our verified sciences I might believe that she was only blessed with rare perspicacity. But her statements are at variance with the laws of nature, therefore we have reason to infer that she is diseased."

"Who knows the laws of nature? Look at her now!" responded the doctor, drawing the father to the window to see his child leaping and bounding through the garden with a basket on her arm.

"What a pity! she has taken the large basket," said the anxious mother. "And I have no doubt it is full."

"But see how delightfully she carries it!" remarked the doctor. "It does not matter *what* our burdens are, you know, it matters only how we are able to carry them."

"She persists in saying that *they* help her carry it, so that a large basket is no heavier than a small one, but I'm sure I don't know," added the mother sadly.

"Could a sickly child look like that?" continued the doctor, pursuing his own train of thoughts. "Why, there's health in every movement! I tell you, let the girl alone! It is both of you who are diseased instead of her."

The professor, in no way convinced, continued lengthily to advance his usual argument on his usual premise, that what we do not see does not exist, and the doctor with his wonted good-natured impatience continued to set aside rather than confute such arguments, and in doing so cleared the atmosphere so that when he withdrew the two parents were the better for the consultation. They could not, however, have specified wherein they had derived comfort.

"Is it safe to follow his counsel?" inquired the professor, reluctantly yielding to a mitigation of his anxiety. "He is an ignorant man. I don't believe he could for the life of him show a diploma. The fellow has never seen the inside of a college."

"But he has pulled you through some pretty severe attacks," replied his wife, "and after the learned Dr. Grandmere had made a failure of it too."

"It is true", was the reply. "By some strange chance the fellow seems frequently to hit it. It is his luck, I suppose. But when it is only luck and not learning, how do we know at what moment it may desert him? Knowledge is the only substantial, reliable thing there is."

"But is all knowledge a matter of the intellect?" timidly inquired his wife.

"Certainly. Without a cultivation of the intellect knowledge is impossible. We positively know of nothing beyond the intellect."

"Yet," she ventured, "without Latin or other learning, and whether he gives medicine or advice or reproof or seemingly nothing at all, Dr. Clement always benefits his patients. That is what I call the true gift of healing."

"Why then doesn't he cure Vera?" asked the professor.

"I don't know," was the faltering reply. "He says there's nothing the matter with her. Perhaps someone else would understand her case better."

"Then we'll try some one else," said the professor, reseating himself at his desk to signify that the domestic interview was over.

Mrs. Dean had for some time hesitated to yield to the insistence of her conscience, which urged her to consult her pastor concerning her perplexity. At length deciding to hesitate no longer, she wrote him a note requesting him to call for an interview.

The Rev. Mr. Pendergast promptly responded by presenting himself for service.

When he entered the room he impressively advanced to Mrs. Dean and slowly folded her hand between his own, then after greeting the professor he turned imposingly to Vera.

The child recoiled from him and with unwonted discourtesy ran from the room.

As the pastor's eyes followed her they seemed to gleam beneath his shaggy brows, while the straightening of his full lips in a long line above his massive chin added to the severity of a usually none too gentle countenance.

"We wished to consult you about her", said Mrs. Dean, flushing with maternal humiliation at the rudeness of her child. "We fear there is something wrong with her."

"That is an evident fact," was the sententious reply.

Mrs. Dean carefully and at considerable length proceeded to state the case as she had begun to acquire the habit of doing, and she was so absorbed in her subject that she failed to note the strong gaze which was the only response of the listener.

"Have you prayed for her in fear and trembling?" inquired the pastor when she had concluded.

"Perhaps it is because I have prayed with so much fear and trembling that my prayers are unanswered," she replied.

"It is evidently some kind of evil possession," he rejoined. "It may be hallucination, or it may be one of those sad cases of persistent mendacity."

"Mendacity!" repeated Mrs. Dean, for a moment unable to catch his drift. "Do you mean that it may be that my child is untruthful, that she does not really think she sees what she pretends to see?"

"My dear Mrs. Dean, such cases are not as rare as you may suppose."

"So far as I know," interposed the professor, drawing himself up proudly, "the Deans have never had a liar among them, and my child inherits the nobility of her race."

Mrs. Dean's lip quivered. "I named her Vera," she said, "because I hoped that above all things she might be truthful. I have never thought it possible for her to be untruthful. She is frankness itself. She never conceals a thought from me."

"But", interposed the professor, turning to the pastor with mollifying grace, "may we not suppose that, without intending to be untruthful, she is not quite responsible for what she says, her mind being a little astray on this one subject?"

"May we not suppose it possible for her to see things that we cannot see?" timidly suggested Mrs. Dean.

"She could not see what does not exist unless she were diseased," replied her husband, confident that his stock argument would as usual prove an unanswerable one.

"There are mysteries that we do not understand," murmured Mrs. Dean.

"If the child is prying into God's mysteries she is justly punished for her audacity," said the parson.

"But it is only we who are distressed about it," replied Mrs. Dean. "The child is very happy."

"She has no right to be happy," was the response. "Have you ever tried fasting with her? Three or four days without food might bring her to her senses. You cannot deal too severely with her. The Lord loveth whom he chasteneth. Let us pray!"

The pastor rose erect and folded together his large white hands and fixed his eyes upon the ceiling.

As he proceeded, his sonorous voice fell jarringly upon the ears of the tender mother, and seemed to fill the little room with dark forebodings. Her agitation of heart and mind interfered with that close attention to the

words of the invocation that duty was urging her to bestow. She was, however, vaguely conscious that the depraved heart of her child was being offered up for inspection to a deity who was supposed to take delight in searching out its blackness and in bringing it to the torture for transformation.

It need scarcely be said that she failed to be guided by the superior wisdom of her pastor or to be comforted by his spiritual ministrations. It was with only a sense of relief that she saw him depart.

The next day the professor came home elate. He had met an old college friend who had become a celebrated oculist, and who, on learning of Vera's case, felt convinced that the seat of the difficulty was in the child's eyes. The nerves of the eye were so delicate and so easily disturbed, and their connection with the brain so immediate, that the least strain upon them by muscular contraction or in any other way was quite likely to result in brain disturbance which might involve any organ or function of the body, or might even cause hallucination. He wanted to see Vera and make a careful examination of her eyes.

"He is so skilful," said the professor animatedly, "that he is worked almost to death. He can, however, give us a little time on Saturday morning."

"It is all nonsense," replied Mrs. Dean, "the child's eyes are perfect. He will learn that fact if he examines them. I do not suppose it will harm them to be looked at, but it is surely a waste of time."

"How can we tell just what condition her eyes are in?" asked the professor sharply; "we have not his learning on the subject."

On the appointed morning the professor in a hopeful frame of mind set out with his daughter. But as he did not formulate his thoughts in words, it was not clear to any one but himself whether he hoped that the eyes in question would prove guilty or not guilty of the suspicion cast upon them.

The interview with his friend was a long one for a celebrated specialist to grant in office hours, and the air of satisfaction with which the professor returned home indicated that it had been fruitful in encouraging result.

He drew his wife into his study for close conference.

"Isabel," he began, "it is just as I believed"—hoped, he had almost said; "the child's eyes must be operated upon."

Mrs. Dean gazed at him in blank astonishment. Her arms fell nerveless at her side.

"Yes, we have reached the true cause at last," he continued with cheerful volubility. "There seems to be no doubt whatever that there is a slight disturbance of equilibrium interfering with binocular vision. In connection with slight myopia, which we have never discovered, there is an

insufficiency of the *recti interni* causing a slight *strabismus*, so that maintaining the necessary convergence creates a certain fatigue in those muscles which may result in nervous derangement capable of manifesting itself in a variety of ailments. The operation is short and painless. A preparation of coca is applied in order to deaden sensation. When ready for the operation, which, you see, is really a beautiful one, the lids are held apart by a speculum, the eye-ball is seized with the fixation forceps, near the cornea and opposite the muscle to be divided, then the eye-ball is rolled over into a position that leaves freedom for operation. Above the tendon of the muscle, or a little in front of it, the forceps seize the conjunctiva and lift it into a fold, and then make in it an incision which by being parallel with the direction of the muscle causes the wound to gape less after the operation and—Why Isabel! What is the matter?"

With unprofessional and unscientific haste the alarmed husband darted from the room and returned with a glass of water, which he vainly attempted to administer to his fainting wife. He carried her to the lounge and then flew to open the window.

It was some time before she recovered full consciousness, and when she did so she fell to weeping violently.

The professor was not able to discover any adequate cause for so much emotion, but he instinctively refrained from mentioning the subject of the operation again that day.

The next morning at the breakfast table he gently, *very* gently, remarked that the oculist had given him a long list of references among his patients who had been cured of chronic disorders by a slight operation upon the eyes.

"Walter, with my consent," said Mrs. Dean with unusual decision, "my child's beautiful eyes shall never be tampered with."

For some moments the repulsed husband sipped his coffee in silence, now and then glancing up furtively at his wife's flushed countenance.

When he thought her excitement sufficiently abated, he began blandly—

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 252 to p. 260, Vol. I.)

By W. Q. J.

ORDER OF THE ELEMENTS ESOTERICALLY is, *Fire, air, water, earth*. (2nd para). Counting up from the earth, the order for the elementals, or the nature spirits in the elements, is : earth elementals, water elementals,

air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

FIRE IN THE PRECEDING ROUNDS. She says (p. 253), "For all we know, fire may have been pure akasa, the first matter of the builders". The phrase "For all we know" is sometimes to be translated "Thus it was".

THE FIFTH ELEMENT IN THE FIFTH ROUND. This, as said before in these notes, will be "The gross body of akasa" (257), and "by becoming a familiar fact in nature to all men as air is familiar to us now, will cease to be hypothetical".

WHAT IS THE SIXTH SENSE TO BE? In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let some one else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic sèances could never have happened; but alas! we need not look for aid there so long as the beloved "spirits from the summerland" continue to hold sway over their votaries.

THE EARTH IN ITS EARLY PERIODS. Some students have thought that this globe in its early times when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life. This is contradicted and explained on page 258 in the second para, for: "Thus Occultism disposes of the Azoic age of science, for it shows that there never was a time when the earth was without life upon it". This is asserted for no matter what form or sort of matter thus, "Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious".

OF SPIRIT AND MATTER. In the commentary on p. 258 the author plainly writes, "Spirit is the first differentiation of and in space; and mat-

ter is the first differentiation of Spirit". This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One—the Absolute—an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two—spirit and matter, the latter following the first in order of differentiation. These are said to be coeternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the absolute. But because this doctrine of the coeternality of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coeternal because they exist together in the absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysics, they must be regarded as the two poles of the one absolute. And the *Bhagavad Gita* does not support the contrary, for it only says there is no spirit without also matter, as it is dealing through the words of Krishna with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speak of the "superpersonal god", asserting at the same time that they do not mean "a personal God", and they are opposed by still another class who point to the well-known denial by H. P. B. of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the superpersonal deity can without doubt find support in the lines on p. 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God. It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who, while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

A MYSTERIOUS PRINCIPLE MENTIONED. After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *akasic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly it is pointed out that the primordial substance of which she then writes "is the very body of those spirits themselves and their very essence". Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities,—sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.

ANOTHER VIEW OF METAPHYSICAL HEALING.

The opinion of metaphysical healing presented in the Jan. No. of the *PATH* by the Editor will probably be shared by such of its readers as have not examined the subject sufficiently to arrive at an understanding of the principles involved.

This opinion comes specially before the members of the Theosophical Society whose time and attention are given—presumably—to the study of Theosophy mainly; and who, therefore, do not give special attention to that teaching which is covered by the term "Divine Science" and which is ignorantly classed as the same thing under different heads—viz., "Mind Cure," "Mental Science," "Christian Science," etc.

But these, and all fair-minded individuals, will agree that the only true basis for judgment is understanding of the matter involved; and a moment's reflection will show that opinion is one thing and understanding another. With all due respect for Mr. Judge personally and for his recognized high attainments, it is maintained that his whole article betrays lack of understanding of the subject involved. It shows a confounding of statements made by individuals with the true conclusions compelled by exact principles.

Neither Mr. Judge nor other earnest theosophists would like to have Theosophy judged by the declarations of some of the members of the Society.

Speaking for it they would cry "Deliver me from my friends; I can take care of my enemies." There is all the difference in the world between a mere believer in Theosophy and a conscientious student of it. There is equal difference in the statements about it likely to be made by each.

No one knows better than a conscientious student of "Divine Science"—the term being used merely as a distinctive appellation—that numbers of people who call themselves variously "Christian Scientists", "Mental Scientists", and "Mind Curers" make declarations which are absurd and illogical in the extreme, perform acts which were better left undone. Every true defender of this teaching will admit this and protest against the identification of it with these declarations, even as the earnest theosophist would make the same protest under like circumstances.

A fair and candid examination of any teaching, by whatever name it is called, can be given only when it is considered apart from any and all representatives of it; when it is studied from the basis of its own premise, following along the line of deduction to conclusions. No subject can be honestly studied and righteously judged from the basis of comparison with something else.

If Mr. Judge could forget that he was a theosophist and, laying Theosophy aside for a season—for it will keep, give his attention more to the principles bearing the various tags, and less to the erratic utterances of individuals and the awful examples of which he has a record, he might, and probably would, arrive at different conclusions than those he at present voices; and this course is absolutely essential for every theosophist—for every one who would know instead of believe some one's opinion.

As the result of some years of attention to both "Theosophy" and "Divine Science" the writer affirms that the essence of the two is one and the same, Theosophy being that presentation which appeals to and engages the intellect, Divine Science the one which appeals to and engages the soul or the self-consciousness. Strip theosophical teaching of its foreign terms, use for the various designations and appellations plain every-day English, detach it from any and all persons, lay aside the spectacles of veneration for authority both ancient and modern, and we shall have an exhaustive, detailed system in which every part has its relative and appropriate place, a cosmology including the visible and invisible which holds the mind in admiration and awe.

Separate "Divine Science"—what it is in itself—from the claims made for and about it by those partisans whose zeal outruns their discretion; accept—for the time being and for the purpose of a clear understanding—the terms as used, with the meaning attached to them and which they are meant to convey; follow the process of deduction from its premise to its conclusions without weighing and measuring these according to another

standard than their premise, and we shall have the skeleton, the inner structure of that magnificent body, Theosophy.

We shall have that supporting inner form around which all the muscles, nerves, and tissues cling, which these only round out into a full shape where every composite part is in its appropriate place.

"For of the soul the body form doth take,
For soul is form and doth the body make."

But the skeleton of a body remains when the blood, muscle, and tissue have been consumed ; and in this skeleton we have the substantial and enduring, that which will be the possession of the soul when it has worked its weary way through the many rounds outlined by Theosophy.

Within the limits of a single article one can not give the exhaustive argument necessary to sustain positions contrary to those occupied by Mr. Judge : but some of his, as affirmed, are open to critical examination from the theosophist's point of view. To quote from the article in question—
"We know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on their way down and out."

Here is admission of the truth of "Divine Science" teaching that thought is the cause of these conditions. It follows, naturally, that the condition is according to the kind or quality of the thought, on the principle that the seed produces according to its kind. It follows, as naturally, that a higher kind or quality of thought will be a corrective of undesirable conditions, these being the legitimate fruit of a lower kind.

The logical inference is that thought must remove what thought produces. This is simply the sequence of cause and effect. If it is the Karma of an individual that he is suffering now from thoughts held and allowed in a preceding life ; if, because this condition is Karma, it should not be interfered with, why do those who hold this view seek to be rid of their suffering by any means whatever ? Why do they use medicine in any form, why do they use physical applications of any kind or sort, why do they thus interfere with Karma ? According to the view put forth in the article under consideration, the trouble is on its way down and out and should not be interfered with.

It would seem that it is a question of means, simply, that is raised, for the theosophist does not allow himself to suffer from the thoughts of a previous life passively, making no effort to be rid of the suffering. He uses what he recognizes as legitimate means. The one who recognizes a truth in "Divine Science" and endeavors to live according to it, does the same. He uses what to him is legitimate means. He uses thought as a corrective of what it produces. The theosophist uses external remedies. Which

course is most in accordance with the view held by both alike, that the kind of condition is according to the kind of thought?

Mr. Judge quotes Mm. Blavatsky's statement that "whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic", and endorses it. So does the writer of this article, who admits that much of the work done by many under the name of "Mental Science" and "Christian Science" is ignorant practice of the same; but the mistakes of individuals should not be credited to the thing itself. It does not follow but that White Magic may also be practiced by those who see the difference between the two, even though these may be called "Christian Scientists" or by another title. And it is affirmed that those who have grown sufficiently in the understanding of Divine Science, and have incorporated the same in their daily lives through hourly effort to "live the life that they may know the doctrine", will *never* interfere with the free mental action of any one. He will respect another's mental freedom as religiously as he does the physical.

Mr. Judge speaks of some nervous derangements which may be cured by directing the mind of the patient to high thoughts. To this, he says, there can be no objection.

This is just what is done by the intelligent and honest practitioner of Divine Science healing. His patient is *always directed*, never held in mental bondage. He is shown a higher ideal than his sense-consciousness permits him to view. The healer's work is a helping work only; never a finality. The sufferer is afforded "a sign from heaven"; he must win heaven, or a higher consciousness, for himself.

The Divine Science healer who stands upon and works from the principle involved, under bonds to no human authority, listening for and obeying the voice of the higher self heard in the Soul, will feel himself to be standing on holy ground where shoes of any and all kinds should be removed from his feet. These have served him on the way, he has walked by their help, but what he has to do there is between him and the Most High. He simply *cannot* practice what he does "for purely selfish ends or for money in addition".

The question of money payment is one which needs to be looked at from an all-round point of view, not from one only. Mr. Fullerton in a number of the FORUM gave an opinion which will be endorsed by a large number as fair and sensible. No one knows better than a practitioner of Divine Science healing—of the order referred to—that divine or spiritual powers *can not be bought or sold*, even if there were, through ignorance, inclination to do so. He knows too, as every theosophist should, that through daily endeavor and increasing aspiration he must and will bring himself into that juxtaposition with these which will bring their healing, purifying, and elevating influence into his self-consciousness, regenerating it in time.

Mr. Judge warns theosophists that there is danger in these practices which they will do well to avoid. The only danger for theosophists, and for others, is ignorance. We can all take to heart Solomon's injunction and profit by it. "With all thy getting, get understanding." The best safeguard against such dangers is earnest and honest endeavor to know truth and to grasp it wherever we find it, looking *through* names, persons, and acts for that purpose. Perfect sincerity and fearlessness, with reliance upon that which *is*, will always protect the searcher.

URSULA N. GESTEFELD.

[EDITOR'S NOTE. The PATH has no desire to seem unfair, and hence the foregoing article is inserted at the request of a friend. It cannot be considered as a reply to the article in January issue, nor does it deal with the important points then raised and which will be further discussed at a later date. Very few earnest theosophists will share with Mrs. Gesterfeld, however much they respect her, the assumption made in her second paragraph that because they give time and attention to the study of Theosophy they "also therefore" do not give attention "to the teaching covered by the term Divine Science." Such assumption assumes the total non-existence of Theosophical literature. *Divine Science* is a term used ages ago in Indian writing, and is well understood to cover a real science of psychology physiology, and spirit; but if a number of people in America appropriate the term to cover a few half-truths from the whole, it does not necessarily follow that others who are not of that cult do not study the real thing. There is no sequence between her premise and her conclusion.

The next point on which we must differ from our contributor is where she says this "Divine Science" of which she speaks—and which is different in her opinion from Mental Science, etc., as promulgated illogically—must be studied by throwing away all standards save those adopted by its exponents, "accepting for the time being the terms as used with the meanings attached to them" (by its exponents), and "following them" to conclusion "without weighing and measuring them by another standard than their premise." This is just the difficulty. The terms used are strained in general, and thus false conclusions are arrived at if we thus throw away right standards long ago fixed by the use of English by wiser and better educated people than most of us can claim to be. We cannot do that, even to show that "Divine Science" is the same as theosophy; nor can we with the same object in view abandon words from foreign tongues to express ideas for which materialistic English has no counters. By such a process the students of Modern Divine Science may be saved the trouble of investigating and classifying the manifold divisions in man's personality—and which even now the celebrated hypnotists call number 1, 2, and so

on. The resulting calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called akasi, nor the subtle body temporarily called sukshma sarira, nor the Mayavi rupa, nor those negative and positive astral currents known as Ida and Pingala but not yet perceived distinctly by either scientific men or "metaphysical or divine healers." When, diving into Greek or Latin, the authorities of the day shall have adopted distinctive terms for these things as they discover their existence, use, and function, then we will take those more familiar terms and drop Sanscrit. For, digressing, we may remind our readers that it is a tradition in the Lodge "which seeth all, holding all, as is were, in its eye", that our language will creep slowly back by way of Greek and Latin to the ancient Sanscrit]

"THE BROTHERHOOD OF THE NEW LIFE."

This is one of the many enterprises gotten up to catch the unwary who seek after spiritual things, and the words of the Bible are good to remember hereupon:—"By their fruits ye shall know them". It is an alleged community run by Thos. Lake Harris out under the mild skies of California, and a continuation of the same work of Harris wherein he entangled the late lamented and gifted Oliphant. Harris reigns supreme, and never to die, imposes upon and hypnotises all the weak ones whom he can catch. It has the usual broad hint of sexual affinities and such disgusting doctrines. With it the Theosophical Society has nothing in common, and all Theosophists should beware of it. This is the day for the arising of false prophets. We had Butler and the Esoteric, Burgoyne and the Hermetic Brotherhood of L., and the Bath (England) set, Teed in Chicago as Jesus Christ reincarnated, and so to the end of an uncompleted list. Harris has steadily maintained his hold on some, as he is a man of strong will and good worldly judgment. His power over Oliphant was very great, for M. de Blowitz has written not long ago that Oliphant came to be correspondent of the *Times*, at Paris during the siege, by Harris' order. Beware, Theosophists, you cannot gather figs from thistles. Better read Mrs. Oliphant's book about it.

The New York *Tribune* of Dec. 13 printed a special despatch from San Francisco stating that Miss Chevallier had just returned from a six months' sojourn in Mr. Harris' community, and briefly gave her account of what goes on there. The *Chronicle* of San Francisco subsequently printed the entire account given by Miss Chevallier, in which she declares her intention of attempting to break up the community. These facts should be well known, because there is a tendency on the part of such people as this

“prophet” to assume now and then a theosophical guise. Our Society must be kept as free as possible from being mixed up with these enterprises. For now that theosophy is becoming better known through the years of effort made by devoted members of the Society, the cranks and false prophets in all directions are attempting to trade for their own advantage on the public interest so aroused.

A CATECHISM OF BRAHMANISM.

[We have received from a Brahmin friend in India a Catechism of Brahminism in English for the benefit of American students of that religion, and shall print it in this Magazine from time to time. If it shall excite any interest and prove also correct after it has been subjected to the criticism of our Hindu readers, it may be published in complete form. [Ed.]

1. Q. Into how many divisions are the people of India divided?
A. Four.
2. Q. Name them.
A. The *Brahmin*, the *Kshatriya*, the *Vaisya*, and the *Sudra*.
3. Q. What are the duties of a Brahmin?
A. His duties are to study the scriptures, philosophy, and sciences, and propagate them among the people.
4. Q. What are the duties of a *Kshatriya*?
A. They must devote their time to the study and practice of military science.
5. Q. Who are the *Vaisyas*?
A. They are those who pay attention to Commerce and Agriculture.
6. Q. What are the duties of *Sudras*?
A. The duties of the *Sudras* are to serve the three above-mentioned classes.
7. Q. Must all the Hindus be classified under one or other of these four classes?
A. Yes.
8. Q. Who are the *Chandalas*?
A. The Chandalas were originally the breakers of the law who, on account of their aggravated offenses, were excommunicated from their respective classes. Hence the severity of the laws against them.
9. Q. Upon what scientific principles are these divisions made?
A. These divisions are based upon the principles of division of labor or heredity, or the transmission of impressions from the parent to the issue.
10. Q. Into how many orders are the Brahmins divided?
A. Four.

11. Q. Name the four orders ?

A. (1.) *Brahmacharya*, the order of studentship ; (2) *Grihasta*, the order of householders ; (3) *Vanaprastha*, the order of anchorites ; and (4) *Sannyasi*. These are they.

12. Q. At what age is a Brahmin boy initiated into the Brahmanical religion ?

A. A Brahmin boy is generally initiated at the age of seven, but he may be admitted into the Brahmin Community at any age before sixteen. If not admitted before his sixteenth year he becomes a *Vralaya*, or an out-caste, and must be treated as such.

13. Q. What name is given to the ceremony of initiation ?

A. It is called *Upnayana*.

14. Q. What is done during the initiation ?

A. The Brahmin boy is taught the *Gayatri* or sacred verse, after which he becomes qualified to study the scriptures.

15. Q. Give me some of the rules which a member of the first order must observe.

A. Some of the duties which a Brahmin boy should observe during his studentship are :

(1) Each day he must receive his food from the houses of several persons who are renowned for discharging their duties and performing the sacrifices which the Vedas ordain.

(2) He must abstain from injury to animated beings.

(3) He must abstain from falsehood.

(4) He should preserve strict celibacy and not even look at a woman.

(5) He must abstain from alcohol, from flesh meat, from perfumes, from chaplets of flowers, and from sweet vegetable juices.

16. Q. Can a Brahmin student study under a non-Brahmin ?

A. Certainly. For Manu says, "A Brahmin student may receive pure knowledge even from a Sudra, a lesson of the highest virtue even from a Chandala. From every quarter, therefore, must be culled knowledge, virtue, purity, gentle speech, and various liberal arts."

17. Q. When does the Brahmin school open and when does it close ?

A. It opens at the commencement of the rainy season, and is closed for the vacation during the hot season.

18. Q. When does a Brahmin enter the second order of that caste ?

A. After dwelling with a preceptor during his studentship and finishing his education, he may live in his own house when he has contracted a legal marriage.

19. Q. Give me some of the duties which a Brahmin householder must observe.

A. (1) He must cause no injury to animated beings.

(2) He must not be strongly addicted to any sensual gratification.

(3) He must constantly improve his intellect, avoiding all kinds of wealth that may impede his study.

(4) He must every day study the Holy Scriptures and the books which increase his knowledge, wealth, and health.

(5) He must perform to the best of his power oblations to Sages, to the spirits, to men, to his ancestors, and to the Devas.

(6) He must make oblations to consecrated fire at the beginning and end of every day, and at the conjunction and opposition at the close of the season during the harvest and solstices.

(7) He must neither dance, nor sing, nor play on musical instruments, nor live by them ; he must not play with dice.

(8) He must be virtuous, happy, and independent, knowing that all that depends on another gives pain and all that depends on himself gives pleasure.

20. Q. When may a Brahmin become a Vanaprastha or an Anchofite ?

A. When a father of a family perceives his muscles become flaccid and his hairs grey, or when he sees his child's child, he may become a Vanaprastha.

21. Q. What must he do to become a Vanaprastha ?

A. Abandoning all his household utensils and all food eaten in towns, he must go to the lonely woods with or without his wife, according to his wife's desire.

22. Q. Give me some idea of the mortification and penances which he must practise in the lonely wood.

A. Some of them are :

(1) He must not eat the produce of the ploughed land, nor fruits or roots produced in a town, even though oppressed by hunger.

(2) He may eat what is mellowed by fire, what is ripened by time, or hard fruits by breaking them with a stone or his teeth.

(3) He may eat these at the evening or in the morning. On the fourth or eighth day he may take such regular meals.

(4) Or by the rules of Lunar penance he may eat a mouthful less each day of the bright half of the moon, and a mouthful more each day of the dark fortnight of the moon, or he may constantly live on flowers and roots which have fallen to the ground spontaneously.

THE SYNTHESIS OF OCCULT SCIENCE.

(Continued from November No.)

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"¹ Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, and beyond. There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When

¹ Quotations are from the *Secret Doctrine* and other writings of H. P. B.

this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out of the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former, they are the "dark nucleoles", and potentially "Gods", conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

"Runs through all time, extends through all extent,
Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through æons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the "*eternal pilgrim*."

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or 'be-ness.'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives". Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive

matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form". Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness". Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim", the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris". "Hamman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of

principles awakens from the sleep of ages and over-shadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

"The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*, i. e., of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."

THOMAS TAYLOR,

Introduction to Mystical Hymns of Orpheus.

LESSONS ON THE "SECRET DOCTRINE."

PLAN OF WORK.

Before beginning the lessons on the *Secret Doctrine*, there should be a general knowledge of Theosophical teachings, such as may be obtained by studying the *Key to Theosophy*. A careful study of "Theosophical Gleanings" in volumes VI. and VII. of *Lucifer*, with the references in these articles, will give a general view of evolution as taught in the *Secret Doctrine*, which is a good foundation for further study.

It is the plan of the lessons that the questions should be given out in advance of the answers, and that the members of the Branch should be asked to learn the Slokas and try to find answers to the questions. Those who have books can from the references given find answers. Those who have no books can learn the Slokas and think about their meaning, and although they should not be able by so doing to answer the questions, yet their minds will by this process be quickened to receive the answers when they hear them. The Commentaries, or portions of them, may be read and discussed. It is well for the members to have note-books and pencils, to make such note of things desired to be remembered as will help to recall them. After they have done what they can to answer the questions, the answers are to be given them, and these are not intended to set aside all other answers, but as aids, and to give meanings to those who have neither books nor answers. By this method everyone has something to do and means furnished for doing it, so all should be prepared on review, and reviews should be constantly kept up. The last preceding lesson should

always be reviewed in connection with the next advance, and occasional general reviews should be had. These will vary according to circumstances, and the judgment of the teacher must decide. It is very essential that all terms not in common use should be clearly defined, for although they may be perfectly familiar to some of the members, there will usually be found others who do not know their meaning. Some definitions are called for in the questions, but it will often occur that many more ought to be given. The questions and answers are only a basis of work, upon which much or little may be built.

The questions are useful for self examination, and each one can test his knowledge of the lesson by means of them.

These lessons were not designed to fill up the whole evening, a portion of the time being devoted to the *Bhagavad-Gita*, *Voice of the Silence*, or some short reading helpful to spiritual growth. BANDUSIA WAKEFIELD.

ANSWERS TO LESSON II.

[Lesson 2 appeared in January.]

19. (Stanza 1, Sloka 2.) *Time was not, for it lay asleep on the infinite bosom of duration.*

20. "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." [S. D., I., p. 37.] "Time is the panoramic succession of our states of consciousness." [S. D. I., p. 44.] We have an illustration of this in dreams and in the memory of drowning persons resuscitated, where the events of a lifetime are gone through in a moment, and yet the moment measures a lifetime because of the succession of the states of consciousness.

21. Time is finite; duration is beginningless and endless.

22. "Time was not" because there was no succession of states of consciousness on this plane to produce the phenomenon called time.

23. (Stanza 1, Sloka 3.) *Universal Mind was not, for there were no Ah-hi to contain it.*

24. "Mind is a name given to the sum of the states of consciousness grouped under Thought, Will, and Feeling." [S. D. I., p. 38.]

25. The expression "Universal Mind was not" means that Universal Mind did not exist as a manifestation during Pralaya.

26. Yet it still "remains as a permanent possibility of mental action." [S. D. I., p. 38.]

27. It is not manifest during Pralaya, because there is no vehicle through which it may come into action.

28. The vehicle of manifestation is called Ah-hi in the Sloka.

29. "The Ah-hi (Dhyān-Chohans) are the collective hosts of spiritual beings" through whom "the Universal Mind comes into action." [S. D. I., p. 38.]

LITERARY NOTES.

DECEMBER *LUCIFER*'s editorial is "Ought Theosophists to be Propagandists?", and conclusively shows that the widest sowing of seed is in accordance with reason and with the expressed wish of Masters and of H. P. B. It is strange that there should be any Theosophists with a contrary opinion, though not more strange, perhaps, than that there should be greedy or lazy or careless Theosophists, or Theosophists of the "Free Lunch" type. A powerful story by H. P. B., "A Bewitched Life", is begun. There is a great deal of thought in the brief article "Reincarnation and Waste in Nature"; "The Dream of Ravan" contains a vivid picture of the ravages of Death in this world. Mrs. Besant's "Seven Principles of Man" ends with this number. Every word from her mouth or pen should be preserved, and most especially should so plain an exposition of these fundamental facts be made forever accessible to learners. Fortunately this has been done, and the pamphlet is now ready. [Advertised elsewhere.] Mr. Kingsland begins upon "The Septenary in Nature" and is in the main delightfully lucid, though one does not quite understand how the circle of the Absolute can be hidden from the point within it, the Unmanifested Logos, by the veil of Mulaprakriti. The Building Debt of the London Headquarters has been entirely wiped out, and there is now a surplus. The book reviews in December *Lucifer* are unusually copious and very able. [A. F.]

"KARMA AND ITS TWIN-DOCTRINE REINCARNATION the Foundation Doctrines of Theosophy," by H. Snowden Ward, is a one-penny pamphlet of 12 pages issued by Percy Lund & Co., Ludgate Circus, London. The author distinctly states that he does not attempt to *prove* Karma, but only to *explain* it, and upon this line, especially emphasizing the doctrine of thought-forms, he shows the connection of our two great truths. Pages 7 and 9 are particularly good, but it is inaccurate to say that the physical body is called by Theosophists the "personality."

WHAT IS THEOSOPHY, by Walter R. Old, is a survey of the broad field of Theosophy, outlines being strongly marked and details needful for precision or proof drawn with keen skill and power. Unusual felicity of diction charms all through the 128 pages, and a no less unusual condensedness makes many a sentence significant in every one of its selected words. At times one fact from science illuminates a whole field of doctrine, as on page 79, and at others a clear, resistless argument chains to a necessary conclusion, as on pages 52 and 54. On page 42 is used a striking illustration to show the identity in nature of the Lower and the Higher Manas, as well as the cause of their differentiation. Pages 78-80 are especially fine; the analysis of dreams, page 89, and, indeed, all thence through page 93, admirable; a passing hit on page 82 at the metaphysicians and their wrappings with Consciousness and Unconsciousness is very neat; the remarks as to "seeing" a Mahatma, page 96, are sound, and the definition of Mahatmaship is that it "consists in the spiritual enlightenment of the Manasic principle and its consequent freedom from all illusions common to the natural mind, the whole consciousness being centered in the Higher

Manas, which absorbs the light of the divine Monad." Following this are sensible observations on notice from Mahatmas, page 97. Very thoughtful is the philosophy of the Great Renunciation on pages 105-106. On page 96 is this very interesting statement: "In Southern India there was recently another female Initiate named Ouvaiyar, whose Tamil work, 'Kural', on Occultism is still to be obtained". If this is so, the Oriental Department of the American Section might arrange for a translation, and thus give to Theosophists a work of real value and otherwise unattainable. The chapter on Ethics, pages 65-73, is the least satisfactory part of the book, being vague and superficial, thought roaming around its topic but not taking hold of it. "Fruition" on page 31 is used as if it had some relation to the word "fruit"; but a far more serious evil is the referring of the violent attitudes sometimes seen in exhumed corpses to the action of evil thought and feeling by the living! If this passage is happily dropped from the next edition, they who sit in the seat of the scoffer will be deprived of one opportunity to jeer at Theosophy. Excellent portraits of Madame Blavatsky and Col. Olcott adorn the book, and it is enriched with a preface by Mrs. Besant, a preface so good that it is to be used in America by the "Press Scheme". The index is thorough.

This is a book of decided merit, a book that may well be circulated, and that will be food to an intelligent class just hearing of Theosophy and desirous of compact information. Yet there may be doubt as to its filling a really large field, for its length is too great for a popular pamphlet, and as a regular treatise it is not equal to *Esoteric Buddhism*. None the less is it welcome, for every work has its mission, and each has felicities and influences of its own. (*Theosophical Publishing Society, 7 Duke st, Adelphi, London; 1 shilling and 2 pence.*) [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, 14-15, is at hand. It contains five essays by the excellent theosophist, Alexander Fullerton. The general title is *Topics in Karma*, and the subordinate ones are *Karma and Sentiment*, *Karmic Suggestions*, *Karmic Perplexities*, *The Creation of Karma*, and *Men Karmic Agents*. These essays are all of a practical character, extremely useful, and written in a very clear and beautiful style. Bro. Fullerton is fond of praising Mr. Sinnett's style, but these are in my opinion more flowing and clear than anything in *Esoteric Buddhism*. There can be no objection to the general well-known broad propositions put in the last essay on *Men Karmic Agents*, nor to the statement that there is no excuse under Karma for a failure to do a present duty in protecting those who are wronged or attacked, but the tone of that essay is really in the direction of showing the necessity of our being reformers of other people who offend in various ways. It is a personal question with every theosophist whether he will assume this position; the general proposition "Men are Karmic agents" does not make it entirely clear in the way claimed by the author. For horses, dogs, the wind, the whole of manifested nature, are Karmic agents as much as Man is. There is no doubt many people need reforming, and if one's observation did not show that they generally rebelled at interference it might be well for us to ride forth to the reformation. But for one person who is benefitted or reformed by our punitive measures in social life, there are probably one hundred who are only angered. Respecting government and police, of course I have nothing to say. If, then, an enormous per-

centage of people are made to set up extreme currents of anger and bitterness by our reformatory acts and speech in small matters, we must some day feel the reaction even though we thought to benefit Society in what we did. In those cases, while attempting to constitute ourselves conscious Karmic agents, we succeeded, but at the same time set up new Karma just as bad as that which we appeared to be working out : an endless chain, a ceaselessly moving wheel moved again, and nothing particular gained except a minute percentage of benefit, a larger proportion of bitterness evoked, and the largest result being self-satisfaction at having punished the fault of another.

The essay on *Karma and Sentiment* is peculiarly clear and beneficial, and Theosophists would do well to remember that it is erroneous to account for sectarian opposition to Theosophy by attributing it to bigotry and self-interest. In *Karmic Perplexities* I cannot uphold the clause in paragraph second p. 17 that "*the constitution of things was adopted as being the best*"; it infers a God who may be defined and who made a choice for adoption out of a number of possible systems of law, for it seems to me there could only be one system of cosmic law. [W. Q.].]

MAN; HIS ORIGIN AND EVOLUTION, ACCORDING TO THEOSOPHIC PHILOSOPHY, is an 8 paged pamphlet by Herbert Coryn & George Spencer. The first part has a somewhat peculiarly flavored diction, rather savory at times, but the pamphlet is not very good. It is too abstruse and remote for general use, and its distinctions are not always clear. So many elementary tractates now exist that, unless a new one possesses very marked merit in bringing truth into fresh light or before another section of the public, the inexpediency of printing may well be considered. [A. F.]

DECEMBER THEOSOPHIST recalls the ante-Harte months, when Occidental subscribers sank under the impossible duty of reading it and reluctantly yielded to the conscientious duty of re-subscribing to it. So dry and lifeless is it, so remote from juicy thought and vital interest, so grim and hard and unappetizing, that it suggests a Yogi in the last stage of desiccation. Why should spiritual energy be supposed most vigorous when its intellectual expression is so peculiarly arid? The redeeming articles are Mr Edge's "Two Sides of a Question," a most interesting study of the place phenomena have and should have in the history of the Society; Miss Kislingbury's "Modes of Meditation," which we sincerely hope not ended, as the last of its sentences implies; and the London Correspondent's Letter. The arguments of Bharata on pages 169 & 170 seem so slightly permeated with a Divine cogency that one rather wonders at the emotion they produced in King Rahugana. Perhaps modern times and western thought make one either less susceptible or more *exigeant*. [A. F.]

MR. JUDGE'S REPLY to Mr. Moncure D. Conway's aspersions upon Madame Blavatsky in Oct. *Arena* was to have appeared in *Arena* for February, but has been unavoidably transferred to the issue of March. But Mr. C. can be laughed at meanwhile.

VAHAN, 2d Series, No. 6, begins with a question respecting practice for psychic development through postures, etc., which receives a most outspoken, unqualified answer from W. Q. Judge and the Editor, sternly pro-

testing, and warning against all amateur and unguided pranks of this kind. Never was anything truer than this: "The best elementary Yoga-practice is good hard work for others, and effort to build up a wall of distinction between the 'animal' and 'man' in oneself." The rest of the number is rather weak, some of it namby-pamby, but "W. K." and "H. M. M." utter some sound thought on page 5, and on page 6 the Editor lets out a blast of virile common sense which makes short work of the rubbish in front and whisks it off into space. This is delightful reading—and re-reading. *Vahan* makes the important announcement that a large *Glossary* by H. P. B. herself will be on sale in 6 weeks, in length nearly 400 pages of same size as *The Secret Doctrine*, filled with information of all kinds and throwing much light on many problems in the *S. D.* and the *Voice of the Silence*. Jan. *Lucifer* states the price—12 sh. 6 d. [A. F.]

THE EDITORIAL OF JAN. LUCIFER has reached us in advance. Entitled "The Time is Short", it points out, as H. P. B. wrote in Dec., 1890, that the cycle will close on Feb. 16, 1898, and then, in glowing words worthy of the occasion, appeals to every Theosophist to so fill these 6 years left with such unceasing, intelligent, tactful work that the truths of the Wisdom Religion shall be lodged in the Western mind with a security beyond all risk from time or enmity. 1891 in calamities and devastations and losses fully justified H. P. B.'s forebodings; yet Theosophy has made unprecedented advance, only H. P. B.'s body has left us, and she and the other MASTERS are still behind and about us in help. If not an hour should be lost, not an hour's work can really be fruitless. [A. F.]

"DR. ZELL AND THE PRINCESS CHARLOTTE, a Narrative of Theosophical and Occult Interest", by Warren Richardson. This is one of the fore-runners of a class of books which in swelling horde will continue to minister to the growing taste for Occultism. The evil in them all is three-fold,—the belief that the great quest is for "powers", the supposition that the highest powers are possible to those who seek them for selfish purposes and expect "initiation" without absolute purity of motive, the notion that Initiates ever proclaim their status. This book professes to be the autobiography of an Initiate. He says (page 63). "I desired to attain hidden knowledge and occult power for the sake of the rewards held out. Nor can I *even now* imagine any other sufficient motive to induce one to embrace the mystic life". Besides the claim to have been initiated in India and to have been under the guidance of a "Theosophic group", he says, "I was destined to attain greater triumphs (in hypnotism), probably, than any yet recorded on earth" (p. 89). Utter misconception of the teaching and the spirit of Theosophy crops up throughout. Adepts struggle to subdue each other by animal magnetism (p. 156); "pity, sympathy, love . . . are unknown to the initiate" (p. 165); the soul is at death, or soon after, reincarnated, the author having had six incarnations in 200 years! (p. 169); Adepts sometimes *sell* hypnotic secrets (p. 266, note); it is possible for two bodies to exchange souls (p. 289-290); "Adonai" appears and gives help when needed (p. 290). Nowhere is there the slightest perception that Theosophy is a spiritual philosophy prompting to self-abnegating philanthropy, or that it has any truths or motives beyond "powers", or that character is the *sine quâ non* to spiritual progress, or that there is congruity

between status and conduct. The author's first steps in Occultism are made in a fortune-teller's sanctum disguised as a girl, and after initiation he raises money by betting in chess and by occultly creating funds. A few superficially read-up facts in astrology and hypnotism are used to give a learned coloring, but the whole book is a travesty on Theosophy and on Adepts, sometimes even on grammar,—“this phenomena” (p. 243), “you was” (p. 296), etc. It is fairly well written, and has several scenes of no little power, but is totally misleading and mischievous. (*L. Kabis & Co., N. Y.*) [A. F.]

THE NEW CALIFORNIAN, January, contains a superb article on “The Scientific Basis of Immortality” by Dr. Jerome A. Anderson, and a rebuttal by Z. Roberts of the strange notion that Herbert Spencer is a materialist.

TEA TABLE TALK.

A friend distant—so far as space and objectivity have anything to say to it—yet one of those who are never at any real distance from us, writes:

“I think I can furnish you with two or three remarkable sayings of children I have known, of sufficient interest to add to those recorded in your September number.

In reply to some precocious remark (I forget now its purport) I said to a child: ‘Why, Freddy; how do you know that?’ With a broad grin upon his chubby face, Freddy, aged three, replied:

‘Why, don’t you know? I’ve lived before.’

A boy of four, learning to read, when told to spell a word, always began at the end and spelled backwards, and after that, forwards. He was asked, ‘Why do you spell like that, H.?’ ‘Because I like to see all round things,’ was his ready reply. The same boy, when out walking and holding his governess by the hand, had a habit of turning his head and looking behind him, because, as he said, he wanted to ‘see things.’ When told that in so doing he missed the things in front of him, he replied:

‘Yes; but you can never see things *properly* till they are gone past you.’

Some of our news writers might take a lesson from this.

As a rule, I have noticed that, after seven or eight years of age, children leave off saying strange spiritual things; they are introduced to the world of books, to the treadmill of the commonplace, and they forget

‘That celestial glory whence they came.’

As Wordsworth so truly says:—

‘Shades of the prison house begin to close

Upon the growing boy.

The youth, who daily farther from the east

Must travel, still is Nature’s priest,

And by the vision splendid

Is on his way attended;

At length the man perceives it die away,

And fade into the light of common day.’

May it be a part of the mission of Theosophy to keep men to recover and retain possession of the lost vision!" (E. K.)

The loss, by the youth, of the "vision splendid" is largely due to present methods of education, assisted by the rapid development of the physiological senses. Such development is natural, is right and proper in its place, but other senses have also their proportionate value and rightful place. The *resumé* of such inner senses is the intuition, the perceptive faculty of the Soul. We turn out our children according to a cut-and-dried process, a system, right enough in itself, so far as it has to do with the objective world, yet injurious in so much as it teaches the child to rely upon the *dixi* of others in all things, and does *not* teach him to think for himself. In the very case above given, we have a child whose philosophy governed his daily walk, and yet, in most cases, such natural perception and right Thought would have been discouraged, reprimanded, at the behest of conventional training. The whole science of Life consists in a knowledge of the *relative* value of things. To crush a budding philosophy in order to conform to the propriety of the promenade, is sacrificing the diamond for the lump of cheese. Were it not better to encourage habits of right Thought in the child, trusting to later years for such conventional training as might at first interfere with the natural growth of the germ of perception? Not every child has this rare gift. And how precious it is! Antonina, coming down stairs one summer morning, found her elders bewailing a heavy mist which threatened to spoil the day's pleasure. She surveyed the scene and then remarked, in her dear little voice of patience, that she had often seen a great thick mist hiding and wetting everything, and afterwards this had lifted, letting the sunshine through, "and now I think a mist always *means* to say to me, 'It will be clear *bye-and-bye*.'" Thus the child taught herself hopefulness and resignation from the very face of Nature. Her remark, applied to Sorrow's Mists, is a truth which is based on the action and reaction of all Nature.

It might appear that the Tea Table too often insists upon the above points. It confesses to an urgency born of the wish to see about us, now and here, those who will carry the theosophic movement well on into the next century. Where are they, the banner-bearers of 1900? They must now exist as children amongst us. Right Thought will be their guiding star. Their appearance is longed for. It is time.

An occultist recently said: "Man is a thinker; his food is thoughts." This again shows the incalculable importance of right Thought, and the right use of Thought becomes plain even to the careless eye. A system of Thought which is illogical, or based upon wrong conceptions or philosophy, or which ignores relativity, systems, for example, like many of the forms of so-called mental healing, may defer but cannot withhold pernicious results. Want of co-ordination is far more fatal in the mental sphere than in that of the body. We deeply need to arouse ourselves to the importance of these things. As a student once said:

"I understand the duty to make the most of self in order to be more to others. *We don't escape by remaining out if we are capable of being in.*"

The same student also said: "To be resigned is to *be* Philosophy. With resignation and devotion we enable the gods to help us because we are no longer antagonistic. After resignation is attained, if we are wise and just, we help the gods." (S. M.)

Still another friend sent this fact.

"If a diamond of considerable size, and one which is cut in the exact proportions, is exposed to the direct rays of the sun for many hours in succession, it becomes saturated with light. If it is then immediately placed in an envelope of density sufficient to obstruct the passage of light through its folds, the diamond will retain, for a time, a certain quantity of that light. If then the envelope be taken into a very dark room and there opened, exposing the diamond, it will be seen that from the stone exude the rays of light which it has soaked in and stored during the exposure to the sun. Its traces will be seen upon the paper. This fact is one not generally known, and it proves that by nature of its composite material the diamond, unlike any other known material substance, is capable of attracting, retaining, reflecting, and exuding light. It is not so constituted with regard to heat, for it is nearly always cold, and perhaps, like glass, a non-conductor." (E.)

How fine the analogy between this gem and the "diamond Soul". The latter also must be of "correct proportions" (its qualities justly balanced); it must be "exposed to the direct rays of the (central) sun for many hours in succession" or for a period of *consecutive* time. It too can "reflect" and "exude" this higher light down to an inferior substance—to the lower mind; and it also is differently constituted with regard to "heat" (or the Kamic principle), conducting nought of that terrestrial fire.

"Make hard thy Soul against the snares of *Self*; deserve for it the name of 'diamond Soul'.

For as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy Mind and Soul. . . .

A thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won." (*Voice of the Silence*.)

Let us then first cultivate right Thought.

JULIUS.

MIRROR OF THE MOVEMENT.

AMERICA.

THE SAN FRANCISCO HEADQUARTERS LIBRARY has received from one of its recent members, Mrs. Julia K. Chandler, and from her son, a munificent donation of books. There are one hundred and twenty-four in all, and the list includes the Encyclopedia Britannica and an important selection of standard works, poetical, historical, and scientific, as well as books of travel. Twenty-four books will make a valuable addition to the Children's Library, which is now enough advanced to truly appreciate this increase.

This good example may well incite other Theosophists to a like disposition of books in localities where books of reference may be a welcome gift and also form a nucleus for a general library which can be utilized by on-coming students of Theosophy.

ST. PAUL T. S. has secured a room, 123 Globe Building, where open meetings will be held on the 1st and 3d Thursdays of each month, and which will be used on Saturday evenings for inquirers. Letters are received from persons hearing of Theosophy, a class for study has been formed outside the actual Branch, and there are indications that seeds are germinating.

"THE INTEREST IN THEOSOPHY aroused by the visit of the General Secretary still continues in Los Angeles, Calif. The two Branches, Dhyanis and Los Angeles, join forces every Sunday evening in a public meeting at St. Vincent's Hall, 6th and Hill sts. The attendance is good in both quality and numbers. The Library has been re-organized, and is now open every day from 10 to 5 at 635 S. Hill st. Strangers visiting Los Angeles are invited to call. The Theosophists here are preparing for a brisk campaign beginning with the New Year." (*Communicated.*)

JANUARY LECTURES at Red Men's Hall, San Francisco, were: *Whence, What, Whither?*, Dr. Allen Griffiths; *Karma and Reincarnation*, Mrs. M. M. Thirds; *The Seven-Fold Nature of Man*, Dr. J. A. Anderson; *Theosophy, its Practical Application to Daily Life*, Dr. J. S. Cook of Sacramento; *Man his own Creator*, Dr. W. W. Gamble of Santa Cruz.

SEATTLE T. S. has elected W. F. Richardson as President, and Thos. A. Barnes as Secretary. Though not numerically strong as yet, it is steadily gaining, and its members are confident both that good work has been done in the year past and that ample ground for hope exists as to the work projected for '92.

CINCINNATI T. S. has elected Dr. J. D. Buck President, and re-elected as Secretary Dr. Thomas M. Stewart, 104 W. 8th st. Branch success is greatly conditioned on capacity and activity in its President, and Cincinnati has now enough of those to warrant the utmost hopefulness for its future. Late discussions have been "Gods, Monads, and Atoms", "Karma—Good and Bad", "The Astral Light". On Jan. 12th, Dr. J. D. Buck lectured on "Theosophy, its Aims and Methods".

THE MONTHLY SOCIAL of the Chicago Branches in January was held at the new Headquarters, 30 Athenæum Building, and included recitations by Miss Pauline Kelly, Mr. Geo. E. Wright, and Dr. Phelon.

BROOKLYN T. S. gave a highly agreeable *conversazione* on the evening of Dec. 16th, at 29 Lefferts Place. It was prepared by a few of the members unofficially, and about 150 persons were invited. Music vocal and instrumental was arranged for, and Mr. Wm. Q. Judge made an address upon Theosophy for about twenty minutes. The 120 people present gave evident proof of the interest it had for them. Then there were refreshments and general talk. It was all so successful that the Brooklynites not only think of repeating it, but advise other Branches to attempt it, thus using social as well as literary measures in furtherance of the great Cause.

ARYAN T. S. has adopted a Syllabus for the next 3 months' discussions and systematized arrangements for essayists. It has been greatly and singularly blessed by acquisition of no fewer than 3 members of the Blavatsky Lodge of London, Dr. A. Keightley and Mr. Claude F. Wright, both pupils of H. P. B. and in constant attendance on her person, and Mr. Beecham Harding. Each is a ready, thoughtful, and instructive speaker, and even apart from the revered distinction of having dwelt in the presence of H. P. B. would enrich any Branch anywhere. Some elation over present opulence may be pardoned in Aryans, especially as they exhibit no selfish greed, but are ready to share their treasures with provincial Branches as opportunity is given.

A HIGHLY PRIVILEGED FOREIGN THEOSOPHIST has been engaged by a prominent N. Y. publishing house to prepare a book on Theosophy for issue in its "Series" on scientific and literary topics.

JANUARY LECTURES from the N. Y. Bureau were: 9th, Harlem, "The Birth of a Theosophist", Alex. Fullerton; 13th and 14th, Chicago, "Reincarnation", and "Karma and Ethics," Wm. Q. Judge; 15th, Cincinnati, "Theosophy and Reincarnation", Wm. Q. Judge; 17th, Providence, R. I., "The Doctrine of Rebirth", Dr. A. Keightley; 22d. before Manhattan Liberal Club, N. Y., "Theosophy," Wm. Q. Judge; 28th, Philadelphia, "The Common-Sense of Theosophy," Alex. Fullerton; 28th, Boston, "Karma and Reincarnation", Dr. Keightley.

LEAGUE OF THEOSOPHICAL WORKERS No. 1, of New York, founded by members of the *Aryan T. S.* and *Brooklyn T. S.*, has continued its work. It moved from Suffolk Street on the 1st of November, '91, to smaller quarters in Lewis St. in the same district, where work is more efficiently concentrated than it could be in Suffolk St. The President is Mrs. W. Q. Judge, Secretary, Miss M. E. Swasey, and Miss I. C. Morris of the *Brooklyn T. S.* resides in the rooms. The work consists of Sewing classes for girls, a boys' club on Saturdays, a young women's literary class one evening, and a singing class one evening. At the girls' sewing class there are about 80 attendants. A reading room for men has been proposed, and members of the Society attended in the evening for the purpose of keeping it up, but as yet this has not reached success. At Christmas, 1891, donations of dolls for girls, toys for boys, ice cream and cake were given. Over one hundred children were treated, the girls on the Tuesday before Christmas, and the boys the day after Christmas. One little girl was asked if she thought she had a good time, and replied, "I don't think so, I *know* I had a nice time." Stories were read to the children, and the son of one of the *Aryan* members gave the girls a Punch and Judy show. Miss Morris has visited a good deal with the neighboring poor, and a quantity of clothing has been distributed. On the 4th January, 1892, Miss Chapin entertained the girls' literary club at her house in Brooklyn.

T. S. SUNDAY SCHOOL. The third T. S. Sunday School has been started by the "H. P. B." T. S., Harlem, the first having been that of San Francisco previously noticed here, and the second at Oakland.

FOREIGN.

MRS. MARIE M. HIGGINS reached Colombo on the 15th of November from Bremen, and at once began her duties as Principal of the Sangamitta Girls' School. On the arrival of the steamer Mr. Peter d'Abrew went on board and thence escorted her to the School, which had been prettily decorated for her reception and was filled with Buddhists, men, women, and children, ready to welcome her. Upon her arrival the teachers and pupils presented her with a beautifully illuminated address, and another, very tastefully gotten up, was presented by the Women's Educational Society. To each of these Mrs. Higgins replied suitably. The school children then loaded her with pretty bouquets of flowers which they had brought down in hampers from different places for her. Mrs. Higgins is very pleased with her work, and great confidence in her success is felt by the managers and friends. Her service has already given a great impetus to interest in the School and generally in female education in Ceylon. Efforts are being made to raise a Sustentation Fund for the School, and any donation that liberal friends in the States may make will be cheerfully forwarded by the PATH. The PATH has been the recipient of three photographs of the School. No. 1 is a group of the children with Mrs. Higgins and her assistants. No. 2 is the interior of the main hall with some of the decorations put up on the occasion of Mrs. H's arrival. No. 3 shows the School building and ground with the Push-Push cart of H. P. B. which she used when living at Adyar, Mrs. H. and Mr. d'Abrew standing near the cart. These pictures can be supplied at 7s 6d per set, the profits to aid the Sustentation Fund.

THE WOMEN'S EDUCATION SOCIETY (Ceylon), at a meeting held at the Sangamitta Girls' School on Dec. 7th, presided over by Col. Olcott, passed unanimously the following resolutions:—First, That a vote of hearty thanks be accorded to Miss Emily Kislingbury, Treasurer of the Sangamitta School at London, for the great help she has rendered the institution. Second, that Mrs. M. M. Higgins be elected Executive President of the W. E. S., besides her office as lady Principal of the Sangamitta Girls' School. Third, that Mr. Peter d'Abrew be elected as Foreign Corresponding Secretary of the W. E. S. at the School. Fourth, That Mrs. de Livera be elected President of the W. E. S., vice Mrs. Weerakoon. Fifth, That Miss Louisa Roberts be elected Assistant Secretary.

INDIA.

MR. BERTRAM KEIGHTLEY has had two slight attacks of fever whilst in the Bengal Presidency, the climate of which has not agreed with him, but he has reported himself as quite well again. He speaks with much interest of the wondrous sights at the Great Fair at Sonapore, the largest fair held in India. Here hundreds of horses, cattle, and elephants, of which latter he says there were over 500, were brought from all parts. The fair covered $3\frac{1}{2}$ miles square, not including the European camp, in which were the Lieut. Governors of Bengal and the N. W. P. He speaks of the picturesque crowd of natives, of the awful dust, of the magnificent mango trees, under the dense shade of which the booths and animals were placed. The fair was held at the junction of 3 rivers and in a very holy spot. As it was the night of the eclipse of the moon, every pious Hindu bathed, and the whole scene was one of extraordinary interest.

COL. OLCOTT telegraphs that the Annual Convention of the T. S. at Adyar was very successful. Particulars will be given in March PATH.

LONDON LETTER.

Our Sister, Mrs. Cooper Oakley, is, I regret to say, still too ill to take up her usual work, and Dr. Mennell, who was also H. P. B.'s kind friend and devoted medical attendant, insists upon her remaining in bed another two months. I must therefore ask you to accept my contribution to your news column in place of hers this month.

We were, as you may imagine, glad to welcome our beloved Annie Besant again with improved health and strength after her comparative rest in America and on the "healing bosom" of the Atlantic. On the "City of Paris" great interest was shown in the subject of Theosophy, and the favor of a lecture was requested, the Earl of Aberdeen taking the chair. The very next day after her arrival Mrs. Besant started off to the North and lectured at Workington in Cumberland, the following day at Halifax, and on the Sunday three times at Southampton, in the extreme South. With this *little* exception, Mrs. Besant has been devoting herself to clearing off arrears of work which had accumulated during her absence.

The new syllabus of the Blavatsky Lodge carries us over the next two months, as follows: "Leading Theosophical Conceptions," G. R. S. Mead, three lectures on Reincarnation, by Annie Besant—I. What is it that reincarnates; II. The method and results of reincarnation; III. History and Society in the light of reincarnation. Then—Objections to Theosophy considered and answered, Herbert Burrows; also three lectures, I. Scientific Objections; II. Philosophical Objections; III. Religious Objections.

The Thursday evenings are still well attended though not so crowded, naturally, as during the autumn. On the other hand, the Saturday evening meetings, to which Members only are admitted, continue to increase in interest, their character being more informal, ample time being given to thrash out the tougher points in the *Secret Doctrine* which would have perhaps little interest for new students or outsiders.

As regards practical work so-called, or rather as generally understood, we are going to have a busy time at the Bow Club for Working Women and Girls. Jan. 4th. there is to be a supper of beef and plum-pudding for 100 girls from the Match and Starch Factories, followed by what you would call a "Coloured Entertainment". Jan. 8th. 100 children under fourteen years of age are to have a Christmas Tree. Jan. 12th. the same number of "Mackintosh" girls will be provided with tea and a dramatic entertainment. So you see our excellent matron, Mrs. Lloyd, has plenty of work on her hands, and needs plenty of help from all who can spare time to second her efforts. These festive evenings once or twice a year go far towards establishing a fellow-feeling between workers in the East and West Ends of London, and breaking down caste distinctions.

The opening of our Day Nursery for Infants and Small Children, to be cared for while the mothers are at work, has been delayed through the difficulty of finding suitable premises, the nature of our requirement being changed by the proposal to work the Soup Kitchen and Dining Room on the same premises. Negotiations are now however, in progress for a house in the crowded neighborhood of Lisson Grove, Paddington, and in

the meantime liberal supplies of clothing for the poor babes have arrived from various kind friends. Our matron has also been busily employed in furnishing cot necessities and other details, so that when we do start we shall be fairly equipped. Subscriptions and promises of help are well up to the mark. We shall therefore begin the New Year with at least one new work, even though it be a humble one,—the first New Year without the cheering and inspiring presence of our beloved Leader. Or rather—ought I not to say, her visible, bodily presence? for surely her *thought* still inspires and directs us, in union with those whose servants we are, whose disciples we fain would be! Thus may we, in common with the whole Brotherhood, face the trials, carry on the labors, and conquer the difficulties that the year 1892 may have in store for the Theosophical Society.

EMILY KISLINGBURY, F. T. S.

January 1.

INDIAN LETTER.

ADYAR, Nov., 1891.

At the time of writing we are all of us very eagerly looking forward to the return of our dear Colonel to Adyar, for we feel here that we have not of late had as much of his company as we are entitled to. He will probably reach Adyar about 14th of December. Brother Keightley has been away from Adyar since the end of September on a tour round the Northern Branches. This, I believe, you already know. He has rather altered his arrangements and has determined to go on tour again after the Convention. He will go to Calcutta again, and to those Branches in the Punjab and N. W. P. which he has not yet visited. His visit seems to have been productive of very much good, and his lectures at Calcutta have been much appreciated and well reported. The writer too has had some little month-end trips to some of the neighboring Branches, and has made the acquaintance of a number of Hindu brethren and fully appreciated their hospitality and brotherly affection.

We are, of course, disappointed at not having Annie Besant among us this year as anticipated, but already we are beginning to solace ourselves by the thought that if she comes next year she will find things in a good many ways more convenient for her. In the first place, there will be no Congress next year, and all the members of the Society will be able to attend the Convention, whereas this year a number of them have to attend the former and thus to neglect the latter.

We are fortunate here in one respect, that is, in having several very earnest Theosophists, Editors of some of the leading papers. Among others I may mention Bahu Norendranath Sen of the *Indian Mirror*, Brother Jagannathiah of the *Sanmarga Bodhini*, and Pandit Gopihath of the *People's Journal*, who are always willing to give their columns for the benefit of the Society. I have thus been able to utilize in many ways most usefully the cuttings which have been sent to me by Brother * * * from time to time. I purposely mention this business detail in order to show the readers of the PATH that the usefulness of the American "Press Scheme", which we have all heartily endorsed, extends to India.

In return I hope to send Bro. * * * some accounts, written by natives, of Indian temples, customs, etc. It is only fair that we should return his kindness in sending us so many useful cuttings.

The Convention this year promises to be a successful one, and it is but fitting that it should be so, seeing that it is the first one immediately following H. P. B.'s death. A successful gathering will show India more than anything else that the Society is in no way disheartened by her death, but continues to work with even more vigor than before. In fact, throughout the Section, our Hindu brethren are now rousing themselves and taking the opportunities that are offered them. A good deal of the energetic Western spirit is being showed by them, and the Branches are now being put on a more business-like basis. The difficulty, however, in dealing with such a large country as India must be known to you all, and the plan of forming sub-sections with centres at Bombay and Calcutta appears to be the only feasible one for really, thoroughly, and successfully working India. That this will come in time I have not the least doubt, and if we can only establish centres in these places we shall have the Section in thorough working order.

We heard yesterday of the Colonel's success in Japan, and this will be a great feather in our caps here, and will do much towards enlisting the sympathies of more Buddhists in our cause.

Several Branches have been opened recently, one at Sholinghur, another at Erode. The former has been opened in connection with a Reading-Room. The Reading-Room is intended of course for the public, but the Branch also holds its meetings and keeps its library there. A well-known energetic native theosophist, who from his modesty would prefer his name not to be mentioned, has been instrumental in this work at Sholinghur and a like work at Ambasamudram, which is now an active Branch and has a good library. It was at this latter place that Bro. Powell breathed his last.

All the brethren here send their fraternal greetings to those in America.

S. V. E.

FRANCE.

Le Lotus Bleu has been very greatly improved and invigorated, and there are other signs of a better Theosophic condition in Paris. Nothing will so help to cure the inherent childishness of the French nature as a sound course in Theosophy. What is needed in France is not *rèvanche*, but *sagesse*.

AUSTRALIA.

The late spread of Theosophic interest has created a demand for pamphlets and books, and overtures have been made for a supply from America.

NOTICES.

I.

Forum No. 31 was issued the last week in January. No O. D. Paper was issued in that month. Branch Paper No. 23, "The Relative Place and Importance of Action and Contemplation in the Theosophic Life," read before the Aryan T. S. was mailed to the Secretaries early in the month.

II.

Persons using the Circulating Theosophical Library are invited to enter in their Catalogues the following additional books :—No. 168, *Isis Unveiled* (Blavatsky), Vol. I; No. 169, ditto, Vol. II; No. 170, *Short Lessons in Theosophy*, Miss Clark; No. 171, *Christos*, Dr. J. D. Buck; No. 172, *Path*, Vol. V; No. 173, *Numbers, Their Occult Power and Value*, Wynn Westcott; No. 174, *Hermes Trismegistus*, Chambers; No. 175, *Light through the Crannies*; No. 176, *Alchemystical Philosophers*, Waite; No. 177, *Kabbalah Unveiled*, Mather; No. 178, *History of Magic*, Vol. I, Ennemoser; No. 179, ditto, Vol. II; No. 180, *Mysteries of Magic*, Waite; No. 181, *Buddhism in Christendom*, Lillie; No. 182, *The Bible in India*, Jaccoliot; No. 183, *Eastward, or a Buddhist Lover*; No. 184, *History of the Rosicrucians*, Waite; No. 185, *Mysteries of Mayas and Quiches*, Le Plongeon; No. 186, *Mental Suggestion*, Ochorowicz; No. 187, *Indianapolis Letters on Theosophy*, Fullerton; No. 188, *Raja-Yoga*, Dvivedi; No. 189, *Hints on Esoteric Theosophy*, No. 2; No. 190, *Theosophist*, Vol. XII, Part 1; No. 191, ditto, Vol. XII, Part 2; No. 192, *Nine Months at Headquarters*, Dr. F. Hartmann; No. 193, *Topics in Reincarnation and Karma*, Fullerton.

III.

Tedious and annoying delays, caused partly by the breaking of several stereotyped plates, have postponed the issue of the new edition of *The Key to Theosophy*. As soon as the plates reach the office, the printing will be pushed forward. The indulgence of purchasers is therefore asked. Upon the arrival of stock, H. P. B.'s *Theosophical Glossary* will be furnished at \$4 00, and Mrs. Besant's *Seven Principles of Man* for 35 cts. *What is Theosophy* will be 35 cts.

There is a knowledge of material visible things among men, and among the gods there is a knowledge of the immaterial; both are true.—*Sage of Rajagriha.*

Æ U Ω

The multiplicity of worlds invisible and visible is unity in respect to the unity of God, for nothing else hath being. The Perfect seeth unity in multiplicity, and multiplicity in unity.—*Jemshid in the Desatir.*

THE PATH.

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No. 12.

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

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

SIX YEARS GONE.

Six years have gone into the void since the PATH was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. The PATH has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for intercourse.

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and

its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition", while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole theosophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place at once transferred themselves throughout the whole range of the Society, informing it with added energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modelled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H.P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature, it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone,—so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

PROFESSOR DEAN'S CONSULTATIONS.

By M. J. BARNETT.

(Continued.)

"It is exceedingly interesting from a scientific point of view to learn how many of us have an almost imperceptible convergence or divergence of one eye. Why, my friend says," he continued, warming with his subject, "that there is not one person out of a hundred whose eyes are perfectly true in position."

"Well, what of that?" rejoined Mrs. Dean with asperity. "Is not nature able to adjust herself to such slight irregularities without any interference on our part? There is perhaps not one person out of a hundred whose other features are not a little one-sided, yet what harm does it do?"

"But, my dear, can't you understand that with the eyes it is quite a

different thing? Thousands of ailing people have this little strain upon their nerves without suspecting the cause."

"Your oculist would have us believe that we are a squint-eyed race," she replied.

"When a man has a specialty his opinions in his own line are valuable," he said.

"When a man has a specialty he is quite likely to fall into a rut," retorted Mrs. Dean.

The professor reflectively folded his napkin and rose from the table. "To-night I may be a little late," he said as he departed.

In referring to his list of references he found that the only case of hallucination was that of a young girl who lived five hundred miles distant, so learning the particulars of that case was quite out of the question. But near by lived a man who had been cured of epilepsy. He resolved to call there on his way home.

Somehow the usually self-contained professor of mathematics found that day that he could not keep his attention fixed upon the problems presented to him. His classes were less interesting than usual. He seemed to inoculate his pupils with his own incapable condition of mind, so that even the Asses' Bridge with its glibly running statement failed to be on the square and carry the boys safely over to the next theorem. He found himself discovering any number of slight discrepancies in the pairs of eyes now facing him, and he felicitated himself upon the advance of physical science, which held the key to the mysteries of mind, and within whose province it was to control a riotous imagination. Perhaps some of these very boys among his students, whose obliquity of vision under his newly acquired discernment assumed so startling an aspect, perhaps they might be in need of the very surgical operation that he still coveted for his child. Perhaps thereby might be worked so great a mental change as seriously to affect the scholarship of the unsuspecting victims before him.

His speculations upon the subject, however, were brought to a sudden close by the noise and disorder that had gradually crept into his class until it had now become worthy of reprimand, and the professor realized that an alert rather than a reflective condition of mind was needed to sustain his reputation as a disciplinarian.

As soon as his class work was over, however, his thoughts returned to the charge. It was with alacrity that on his way home he rang the bell of the tenement occupied by Mrs. Dobbins, whose husband was said to have been cured of epilepsy by an operation on the eyes. The woman herself answered the bell and ushered him into an unpretending room.

He made known his errand. She seemed to bristle up with indignation.

"It may be true," she said, "that my poor husband has not had the fits so often since he had his eyes cut, but now he is in bed with his spine."

The literal professor wondered how she expected a man to go to bed without his spine, but he only waited in respectful silence for her to proceed.

"I don't believe in curing one disease by making another," she continued. "My husband had just as good eyes as you'd wish to see before that doctor meddled with them, but now they trouble him. As for his spine, he had never felt it before. For my part I should prefer the fits. They never lasted long, and did not keep him in bed."

"Now, my good lady," said the professor, endeavoring to let himself down to her level, "he *had* the fits, as you call them. His eyes were operated upon, and since that operation he has had them less frequently. Is my statement correct?"

"That doctor did him more harm than good," she rejoined. "It is of no use telling me that cutting into a pair of sound eyes will do anybody good, for I don't believe it."

"But, my good lady, according to your own statement, the end that the oculist had in view has been gained, which proves that his scientific efforts have proceeded in the right line."

"I don't know nor care anything about scientific efforts. I only know that my husband is worse than he was before," she concluded, as she opened the door for him to pass out.

"How impossible it is to make any logical headway with ignorant people," thought the professor as he disgustedly turned his back upon her and passed out into the street.

After dinner that evening he chose a favorable moment to describe the interview to Isabel. In doing so, however, he omitted all that superfluous collateral information with which the "good lady" had confused her statement, and the operation stood out as a bold and clear success.

Isabel, however, failed to be duly impressed. After an hour's discussion of the subject she still maintained her first attitude, and the disappointed husband felt that he must give up all thoughts of the operation and try some other expediency for the child's cure.

Some months had passed by when one evening the professor attended a medical banquet. He chanced to sit beside a learned M. D. whose specialty was diseases of the liver. Becoming eloquent and confidential over the *paté de foie gras*, this liver doctor imparted the information that not only heart and other organic difficulties, but even many of the brain disturbances resulting in hallucination, had their origin in abnormal conditions of the liver. Indeed from his point of view it appeared that the liver

was broad enough to cover almost everything included in pathology. He asserted that a perfectly normal and sound liver was a thing not to be expected until science should become more advanced ; and when the professor asked him why diseases increased in number with advancing science, he made it clear to the questioner that the increase of diseases was only a *seeming* which resulted from advancing skill in diagnosis and classification.

The professor was greatly impressed, and returned his confidence to the extent of laying Vera's case before him. He received great encouragement from the doctor in the statement that one may have serious derangement of the liver without manifesting any symptoms that would be apparent to the unskilled.

But then when the guests withdrew from the table the professor was introduced to a noted aurist, who in the course of conversation told him that no indication of abnormal hearing should be disregarded, that disturbance in this delicate organ might extend to the brain and result in serious mental derangement that in certain cases had been known to take the form of hallucination.

This at once so appealed to the professor that deranged eyes and disordered livers retired to the background, for did not Vera seem to be a little hard of hearing? To be sure her mother called it inattention, and said that when the child gazed at you with that far-off expression and the words addressed to her seemed to fall upon deaf ears, it was only that her mind was absent. But why should a child with no learning in its little head be absent-minded? It was not natural. Vera must be a little deaf. That explained everything.

But then he also remembered that, even though she heard as well as saw what did *not* exist, she at other times evinced an abnormal acuteness in hearing what *did* exist. She had, for example, many a time told him of the approach of a band of musicians before he himself had been able to perceive a sound from them. Might there not be such a thing as periodical or intermittent deafness?

The aurist thought most decidedly that there might, and that in such cases a slight operation would remedy the ill.

The professor ardently desired but did not dare to propose taking the child to him for examination. He recalled his wife's repugnance to any kind of an operation, and her firm resolve to follow Dr. Clement's advice and let the child alone.

As he was passing along out of the room revolving the subject in his mind, his attention was attracted to a knot of gentlemen near the door. They were discussing a case of hallucination. He quietly lingered near and heard many curious theories gleaned from the most advanced medical treatises to account for such diseases, as they termed them. He learned

that while such manifestations were usually a concomitant of ill health, more especially nervous derangement, yet in the case under discussion the subject had lived to a good old age in apparently perfect health. There were as many opinions concerning the non-apparent physical cause of this particular mental derangement, as there were medical practitioners each with a peculiar bias.

The name of the man, who in spite of his hallucinations was hale and hearty at sixty years of age, fell upon the professor's ears with a familiar sound.

John Graham. Surely he had heard that name before.

In another moment he learned that the man was a resident of his own town.

If this person really were on such a pinnacle of learning that he could with impunity indulge in hallucinations—for what but a knowledge of science could protect one in an abnormal condition of mind?—he would call upon him and learn his secret.

"John Graham," he repeated to himself on the way home. The learned men of the town were few, and it was very strange that he was not already on familiar terms with this one.

When the professor mentioned John Graham to his wife, she smiled significantly and said that she believed him to be just the man that could help them. But when she added that John Graham was none other than the old man who repaired their clocks, his countenance fell.

"What! that ignorant fellow?" he exclaimed. "What does he know about psychological or mental law? Why, he has lived down the street here all his life," he added, offering much the same arguments as were employed against the great spiritual teacher of 1800 years ago by those who thought that a carpenter's son who had lived among them could not tell them anything worth knowing.

Mrs. Dean confessed that John Graham was only a clock repairer and that he was still further guilty of living down the street. But she added with unwonted self-confidence that she believed him to be the one person who could understand Vera's case.

The professor turned and looked squarely into his wife's face. He discovered therein a new expression, and he now remembered that for some months she had been a different woman. She had appeared like one whose mind was pregnant with serious but most satisfying thought. Several times after passing a sleepless night she had said that the hours had passed like seconds, and that the whole twenty-four hours a day were none too many for her to think out what was in her mind. What could it be that she had been thinking about, and upon which she had not asked his opinion?

"My good little woman," he said, "what nonsense have you in your head?"

Mrs. Dean winced. If there was one thing more than another that she disliked being, it was a "good little woman", for it always indicated that her husband was vexed with her.

"I scarcely know how to tell you what I think," she replied, "but I am convinced that there are many, *many* things that we do not know, and that what we think we know may be all a mistake."

"Speak for yourself, Isabel. Do not, if you please, include me in your category."

"Walter, I cannot talk well about it because it is all so new and strange to me, but it is beautiful and I am sure it is true. It accounts for so many things. It makes life so much easier. It shows us how very little we know."

"Indeed! What is this great *it* you are talking about?" he inquired loftily.

"Why—this thought—these ideas—this knowledge—this truth. John Graham can tell you all about it. He has lived alone for forty years and thought it all out. It was all inside of himself. It is within all of us, and as soon as we bring it out we shall know about it: then there are teachers and books."

The professor took up a book from the table and glanced at its title page.

"Yes, he lent me that," she said boldly.

"'Astral Light.' *Astral Bosh*," he muttered contemptuously, dropping the volume with a thud. "Isabel, if I were the kind of man to do such a thing, I should forbid you to read that book, or to have anything more to say to that fellow Graham; but I am not, I am not that sort of a man," he added, as if he regretted the fact. "There are men who forbid their wives to do things, and not bad men either," he continued, lingering on the dangerous ground, "but I have never done such a thing."

"And if you did so in this case I should not obey you," she quietly replied.

"Wouldn't you, really? Would you conceal the book and read it in spite of my command?"

She returned his frowning glance with a steady, unflinching gaze. "If I thought the book contained a truth for me and it was right for me to read it, I should simply and without concealment read it. I should have a perfect right to do so."

Her husband's frown melted away into an expression of speechless amazement.

"Isabel," he said at length, "I do not recognize you. When have you seen this Graham? Have you ever permitted him to see Vera?"

"I have seen a great deal of him during the last few months. He and Vera have been good friends for a long time. He walks home from school with her nearly every day."

"And you have known this and permitted it, Isabel?"

"Why not?"

"A man whose abnormal condition has for years been an enigma to the medical faculty, and who, since he has no knowledge of science to protect him, must be classed with unreliable, non-responsible beings—why, how do we know what moral and mental effect he may have upon our child?"

"The effect has been only good," she replied. "I am able to recognize a good man. He has a true, noble heart. He is our brother and our equal, if not our superior."

"Does he help you to these communistic ideas?"

"He helps me to a true ethics such as I never dreamed of before, and, Walter, if you would let him he would help you also."

"Help me! What help do I need? Isabel, are you demented? He is an impertinent fellow to insinuate himself into the confidence of my wife and child," he said, flushing angrily.

"You are not yourself at this moment," replied his wife.

When he had become a little cooled she began again. "Walter, if you knew one-half of the noble deeds he has done you would glorify him, you who so appreciate and admire an unselfish act, and who are always so kind to those whom you consider your inferiors."

"I do not want to be hard on him," he replied, somewhat softened. "If it is your wish I will even see him," he added with heroic effort. "Of course I am perfectly willing to hear what he has to say for himself."

"You will find that he will say very little for *himself*," said Mrs. Dean, "but he may say something that will interest you and throw light upon Vera's case. The clock in your study needs attention; suppose we send for him to come professionally to-morrow afternoon. You will be courteous to him, Walter, will you not?"

"Why, certainly. What do you take me for?"

Mrs. Dean had quietly opened the door of her husband's study and now paused before the picture that presented itself.

A small, young old man with a fresh glowing countenance and white hair, was seated before a little table upon which stood a dismantled clock. The child standing beside him, with her golden-brown curls falling against his snowy locks, was peering curiously into the machinery under examination. The time piece was going at that alarming speed possible only when the pendulum has been removed.

REINGARNATION A PHYSICAL NECESSITY.

Some further considerations have occurred to me as not only supporting the doctrine of re-incarnation, but from a scientific stand-point rendering it a necessity. These points are often referred to in the *Secret Doctrine*, but it may be well to group them together as a single concept. Spirit and Matter represent the two poles of *one eternal Nature*, the subject and object, the energy and the form, of all things. "Matter" refined and purified through plane after plane till it reaches the sixth plane, the plane of the absolute, becomes "pure spirit", and disappears "behind the veil" of the absolute; is absorbed in it. "Spirit" precipitated, differentiated, condensed through plane after plane, becomes on the lowest plane that which we call matter. That which we call "solid", "real", "substantial" is thus the most illusionary of all conceivable things. Its very existence depends on ceaseless change. Thus we may complete the paradox, and say that it is because it is not. The One rootless-root, the potency that lies back even of what we call Spirit, and that never manifests itself *as such*, the Nameless, the Unknown and forever Unknowable, the *Logos*, reflects its image, or manifests always through a vehicle (*upadhi*). The divinity in man is a *ray* from this *Logos*. It is not "a part" of this ever-concealed Divinity, because there can be no partition or division in that which is forever *One*; but a "ray" or "beam" or "spark" may emanate from an Eternal Light, and the Light remain unchanged and its real source be still unrevealed. Now the principle is everywhere stated in the *Secret Doctrine* that this *Logos* always manifests through a vehicle, and that of the six planes into which Spirit descends and manifests in relation to man, and on each of which the *Ego may become* conscious, the physical is not only the lowest reached, but the lowest, the very dregs of the possible descent of spirit into objectivity. This is the earthly plane of our present humanity, incarnated in fleshly bodies.

It can hardly be conceived that what we call man is concerned with anything outside of that solar system of which the earth is one of the lesser orbs, and for our present purpose we need not take into account any other members of our planetary chain than our Earth.

We have then the following propositions.

- 1st. Spirit manifests only through a vehicle of matter. "Pure spirit" is a latent potentiality, and as such never manifests.
- 2d. The "Laya-center", or "Divine Ego", in man is a ray from the *One* which *is*; and is beyond both Spirit and Matter.
- 3rd. This Divine Ego, called also the "Eternal Pilgrim", being connected with the Earth and its planetary chain or solar system, can have no conscious or experimental (through participation in experience)

connections with other solar systems during the life cycle of our planetary chain, or during our present *mamvanlara*.

- 4th. The present physical embodiment of man in sense and matter is the lowest in the planes of consciousness of the descent of spirit into matter, for the experience of the Immortal Ego. Below this lowest human plane the Ego does not attain self-consciousness, and is therefore not yet human. These elements of humanity and divinity are descents from spirit, and not ascents from matter and physical form.
- 5th. Consciousness on any plane for man means adjustment of man's complex attributes to experiences on that plane: a consensus of his faculties with rhythmic vibrations consonant to and with the vibrations incident to that plane. "The chord of the mass" in man, and on the plane of matter, are synchronous; and consciousness involves the quality, pitch, intensity, and amplitude of all vibrations, according to the eternal law of harmony.
- 6th. The next plane of consciousness above the present physical or "fleshly" is the astral. In certain individuals of the present race there is already manifest the dawn of the supra-physical or astral consciousness. These persons are known as "psychics" or "mediums". This consciousness is in no sense "spiritual", except that it is one remove from the material toward the spiritual pole of the life-current. One who had entirely mastered the lowest physical plane, exhausted its experiences, and withdrawn its consciousness to the supra-physical, would have no need of embodiment in flesh, because all its vibrations would have become synchronous with the next higher plane. The *vehicle* of the Ego would necessarily be drawn from the higher and not the lower plane, and such an ego could not logically be conceived as having a body of flesh belonging to the lowest plane.

The conclusion is obvious. The Ego that has not exhausted or risen by actual experience above the physical plane of flesh, sense, and animal passion *must manifest still on that plane or not manifest at all*. The fact that the Ego is still on the lowest plane is proved by its now inhabiting and by its attachment to the body of flesh. The most advanced individuals known to the present time are those who have most nearly exhausted and withdrawn from the sense plane, and who, at the same time, show through their altruism and diviner unfolding the dawning consciousness of the higher planes. Even these would still be, on the next higher plane, weak, enervated, and in no sense fully *conscious* or "alive" on that plane, because the threads of former life would still be entangled in and not yet withdrawn from the lower plane. They would be like the "still-born" in physical

bodies, and fall back into the negative or unconscious state. Therefore is it both a scientific and philosophical necessity that the great majority of persons of the present race of humanity will be again and again reincarnated.

By great and persistent personal effort, by self-denial, and by wise instruction and training, man may work out his own salvation, and even in the present life rise to higher planes of consciousness and so escape reincarnation.

J. D. B.

THE SYNTHESIS OF OCCULT SCIENCE.

(Continued from February No.)

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is *religion*. Is it a *philosophy*? No, it is philosophy. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but span-

ning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives", and these lives, these living entities called "cells", were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness". Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism".¹

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks", as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception,

¹ Dr. J. Oehorowicz, "Mental Suggestion" p. 291.

sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons". The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all

these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *vis.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition", "I don't see *why* they turn a six upside down to make a nine", "Why don't two and two make five?", and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed" and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. XIX. Introduction to the *Secret Doctrine*. "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

"O wise man : you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."

"The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."

—Crest Jewel of Wisdom.

SOME HINDU LEGENDS.

A ROMANCE OF SITA.

Perhaps in the whole range of moral allegories which honeycomb the ethical and religious literature of Hindustan there is nothing more elevating, more inspiring to the mind of the Hindu than the narrative of the

recovery of Sita from the hands of the giant Ravanna, by Rama, as an incarnation of Vishnu the Deity Absolute.

It is said that in one of her past lives Sita was the only daughter of the great Rishi (Sage) Bhṛigu, and then went by the name of Bhārgavi. She passed the prime of her life in stern asceticism with a view to obtaining complete union with the Deity in her next incarnation. One day while she was walking alone in the forests, Ravanna the giant king of Lanka, (Ceylon), of the ancient race of giants mentioned in the *Secret Doctrine*, came upon her, and was so much ravished by her enchanting beauty that he wanted to make her his bride.

At this proposal Sita was so incensed that she, there and then, prepared a pyre into which she threw herself, uttering an indelible curse upon the giant that during his whole lifetime, which covered 150,000 years, he would not be able to touch a single woman, a curse which was literally fulfilled.

Bhārgavi's curse worked itself out in a most wonderful manner.

Centuries upon centuries rolled away, and the giant Ravanna, the most long-lived of God's creatures, still ruled Lanka with an iron hand.

Lapped by the limpid waters of a lake in Southern India, there stood in its very midst a Lotus-flower whose sun-kissed bosom bore the noble form of a gentle being of angelic innocence. It was the daughter of Bhṛigu come to life again in this strange watery cradle. A couple of fishermen who had been one morning angling on the margin of the lake brought the Lotus out. Admiring the glorious image of the sleeper inside, they took it to their King Ravanna, the monster who had cost Sita her life in her last incarnation. Astonished at the infant so peacefully reclining on the Lotus, the King called his soothsayers and asked them, as is customary with the Hindus, to consult the stars about the future of that mysterious being. On being informed that the girl was destined to bring ruin and desolation on him and his kingdom, Ravanna ordered that she be shut up in an air-tight box and drowned in the deep sea.

The future Sita remained for years a sojourner of the sea, till one day the furious waves washed the box ashore. The sands covered it and kept it long unseen by human eyes. Janaka, the king of Videhnagar, one morning, intent upon performing a sacrifice to the gods (*yagna*), came to the sea-shore with his retinue of priests and courtiers. In *yagna* it is very necessary that the ground should be consecrated before the ceremony. When the beach was being made ready, the share of a plough that was uplifting the ground struck against a hard substance, which being dug out turned out to be the well-secured box holding the woman who was to bring about the downfall of the house of Ravanna. Delighted with this acquisition, considered to be a god-send for his life, Janaka took the child home

and brought her up as his own daughter. From her foster-father Janaka she received the patronymic Janaki. She was called Sita because she was first brought to light by a plough whose Sanskrit equivalent is *Sita*.

Valmiki relates that she was afterwards married to Rama, an incarnation of the Deity, was carried off to Lanka by Ravanna, and there kept by him in captivity. Rama then pursued the enemy to the Southern shore of India, and was helped by the monkey god, Hanuman, who made war with him against the giant, calling to his aid the elemental forces of Nature. Here Hanuman represents not only the ancient ape-like men of the early races, but also the elementals of all degrees of power. The armies arrived at Lanka, besieged the place, and finally overthrew the giant, recovering Sita. In other words, the new cycle and the new race overcame the old and took their place.

VALMIKI, THE WRITER OF RAMAYANA.

In one of the wilds of India, a Brahmin youth of obscure parentage in a vagabond company used to waylay travelers, and lead a life remarkable for its lawlessness and avarice. For years the boy trafficked in unrighteousness, till one fine summer morning Narada, the messenger of the gods, the Mercury of the Aryans, with his tuneful lute (*Vina*) hymning forth praises to Vishnu to kill the tedium of his march, came upon the brigand so early up for his daily human hunt. On being threatened with his life Narada remonstrated with the brigand to spare it, as his death would not give him any money, and asked the chief motive which led him to commit such crimes. On being told that he had a large family to maintain, which, as he could not do by fair means, he had to fall upon foul ones to keep them well fed and clothed, Narada begged him hard, before being put to the sword, to run to his own house and ask his wife and children, for whose sake he was heaping sins on his own head, if any one amongst them was willing to exchange with him the penalty of hanging which was inevitably destined for him at no distant date. Utterly dejected and downcast did the Brahmin return to Narada and complained most bitterly to him of the ingratitude of his own kith and kin for whom he had dipped his hands so deep in blood, since they cared not for him to desist though he should die. He fell upon his knees and requested the divine messenger to save his soul. Taking pity on his abandoned plight, Narada told him to sit under a banyan tree hard by and mutter incessantly the word MARA.

In the Canarese language this word means "a tree", and the illiterate youth, who had never heard the name of God until now, very soon, by repeated anagrams, began to pronounce *Rama*, *Rama*, the name of the Deity amongst the Hindus. For a thousand years, the legend runs, the Brahmin in his yoga trance kept the word Rama ceaselessly on his lips, at the end of which Narada once more happened to pass that very way, and found in

his would-be murderer a regenerated ascetic whose body was altogether enveloped with white ants. Nearing him he recalled him from his trance and gave him the name of Valmiki, or he whose body was covered with *Valmik* or white ants. Inspired by him this Valmiki, the former highwayman, wrote that glorious monument of human genius held so sacred by the Hindus, the Ramayana, in which he recounts the love of God towards man, and how He tries to alleviate the sufferings and woes of Humanity.

Among other things the story is intended to show how the soul even of the most abandoned may be swayed, and how an impulse in the direction of a better life will lead to good Karma. The sage, whether appearing as Narada or not, knows how to touch the chord that shall vibrate so strongly as to change a life, as in this case he appealed to the bandit on a point that would show him how ungrateful were those for whom he did evil. And so, too, only by previous good Karma could this youth have met a benefactor in that life; thus all along the road we meet those who help us and those whom we must help. As we do not recognize them, the only way is to help everybody.

THE MUNGALGIRI TEMPLE.

About six miles from the town of Bezwada, the ancient Vijayawada so famous for the religious austerities of Nijaya or Arjuna, there is a high mountain called Mungalgiri. On the top there is a very celebrated temple whose chief wonder is that near its "Holy of the Holies" there is a small opening known as Narsihma Vakira, or the mouth of the God Narsimah, the Fourth Avatar of Vishnu. The votaries who come to the shrine are in the habit of bringing a potful of *jaggery* mixed with water, as a libation to the god. The contents are emptied by means of a conch shell into the small orifice just mentioned. Only just half of what is offered is taken in; the other half, even if poured, is not received, but thrown out as often as the conch throws it in. This is considered as a token of love and regard of the Deity towards helpless Humanity.

There is a perpendicular crevice in the same mount which is supposed to communicate with the Patala—known as the nether world by some and in *Secret Doctrine* identified with America.

In the *Kreta* Yuga this mountain was called Mukta-dari, or the Mount of Salvation; in the *Treta* Yuga, Jota-dari, or the Mount of Protection; in *Dwapara*, Niladari, or the Blue Mount; and in *Kali*, the present age, it is known as Mungalgiri, or the Auspicious Mount.

The spire over the temple is some 1,320 feet high, and was built by a Raja named Venkatradari at a cost of 400,000 rupees in order to expiate the crime of murdering some robbers whom he had invited to his house really for that purpose but on the ostensible plea of hospitality.

India is a land of mysteries truly, but although many of these folk tales arise out of natural phenomena, they show the deeply-seated religious feeling of the race. Religion there enters indeed into everything. But these tales are not despicable, for many great writers of authority know that under the folk tales of all nations are concealed truths hidden from the materialist's gaze. Oil on the sea to still it was long held a superstition, but now nearly every well appointed ocean vessel is equipped with oil-bags to accomplish this end in accord with ancient "superstition".

Warangal.

J. S.

AFFIRMATIONS AND DENIALS.

In the PATH of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham :

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty ; I know there is no poverty ; there never was any poverty ; there never will be any poverty. We have great stores of wealth ; every man, woman, and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms ; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents, I know there never were any accidents and there never never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows : "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight ; it is not representative". The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing". But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham

says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite". This is quite logical and proper, and reduces the whole matter to its right position. The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

RELATIVITY.

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil", as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any

land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter ; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that can not be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings ; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves ? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians ; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end ? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence ? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these

affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

A CATECHISM OF BRAHMINISM.

(Continued from February, 1892.)

23. Q. Give some more account of his bodily austerity.

A. (1.) He may slide backwards and forwards on the ground, or stand a whole day on tip-toe, or continue in motion, rising and sitting alternately

(2.) In the hot season he may sit exposed to five fires, four blazing around him, the fifth the Sun above. In the rainy season he may stand wholly uncovered when the clouds pour their heaviest showers. In the cold season he may wear twined vesture, and perform ablutions three times a day.

(3.) He must increase by degrees the austerity of his devotion, and endure harsher and harsher mortifications to dry up his bodily frame.

24. Q. What is the use of such austerities?

A. Manu says an anchorite who shuffles off his body by any of these modes which sages practiced, becomes void of sorrows and fear, and rises in exultation to God.

25. Q. What must a Brahmin do when he becomes a *Sanayassi*?¹

A. He must renounce the world and forsake all. He should live alone without any companion, fixing his attention on God and God alone.

26. Q. Give some ideas of the articles he possesses.

A. An earthen water pot, the roots of large trees, and a coarse vesture are all that he may have. Manu says, "a gourd, a wooden bowl, an earthen dish or a basket made of reeds are the only utensils a *Sanayassi* may have for his use".

27. Q. Name some of the subjects upon which should engage his contemplation.

A. Let him reflect upon the transmigrations of Men, caused by their sinful deeds and their downfall into the region of darkness and their torments in the mansion of Yama; upon their compulsory separation from those whom they love and their union with those whom they hate; upon their strength overpowered by old age and their bodies marked with dis-

¹ See *Oriental Department* paper 10 on the *Samukaras*. FD.

ease ; upon their agonising departure from this corporeal frame, their formation again in this world and gliding of their vital spirit through ten thousand millions of wombs ; upon the misery attached to embodied Spirits from a violation of their duties, and the perishable bliss resulting to them from even the abundant performance of all duties religious and civil. Let him reflect also with exclusive application of mind on the subtle indivisible essence of the Supreme Spirit, and its complete existence in all beings, whether highest or lowest.

28. Q. State briefly in general words the subject of his contemplation.

A. The subjects may be classed under the following heads :

- (1.) The miseries of transmigrations.
- (2.) The productive cause of the transmigration, i. e. Desire.
- (3.) The destruction of the desire.
- (4.) The means of compassing this destruction.

29. Q. What name is given to birth and rebirth and their miseries in this world ?

A. In Sanskrit it is called Sainsara Chakakra Parivarthana, or the circulating like a wheel in the miseries of existence.

30. Q. Can you mention some of the ancient works in which these figurative expressions of Chakakra Parivarthana occur ?

A. This figurative expression occurs in the *Sankhya Sutras* of Kapila ; it is found in the *Mahabharata* ; and again in the *Bhagavad-Gita*.

31. Q. How is this Chakakra Parivarthana described in the *Mahabharata* and in the *Bhagavad-Gita* ?

A. It is described in the *Mahabharata* as follows : The wheel in which the soul sits and always turns has an unknown centre, though its radius is visible and moves in a circle of evolution. The axle of this wheel is very smooth ; every thing in the Universe is attracted and squeezed in it as the rape-seed is in the oil-mill. The Soul is caught hold of by false ideas of happiness caused by Avidya (or not-knowledge) as a rape-seed by an oil-mill. Then it is acted upon by Karma, from which proceeds *Kistna* or Desire, from which proceeds again Egotism according to the *Bhagavad-Gita*, where also this expression occurs, "it is God who sets this whirl in motion".

32. Q. Can a Sanayassi remain in a fixed abode like a Grihastha or Vanaprastha ?

A. No, during the eight dry months of the year he must be wandering about from place to place getting his food as a *Biksha*.

33. Q. What should he do during the rainy season ?

A. During the four rainy months he should remain in one place.

34. Q. By what name is this resolution to stay in one place known in the Sanskrit ?

A. It is called *Chaturmassya Sankalpa*, or the resolution to stay in one place for four months.

35. Q. Can you give me the name of any ancient Bikshu who observed the rule ?

A. Yes, we are told in the *Mahabharata* that Bikshu Panchassika remained in the hermitage created by Lady Sulabha, and during his Chaturmassya Sankalpa taught her his Sankhya doctrines.

36. Q. Who was Panchassika ?

A. Panchassika was an ancient Sankyan philosopher whose name is mentioned in the *Sankyah Sulras*. He is said to have declared that *Avivaka* was the real cause of creation and misery. In the *Mahabharata* we are told that he was the son of a Brahmin lady named Kapila, who educated him in Sankhyah Philosophy. He was known as Khapitayah after his mother ; his reputation as a Sankhyah philosopher was so great that in a major council of several hundred of Brahmin philosophers he preached and established his Sankhyah doctrines at the Court of the King Janaka. From this circumstance Janaka became very much attached to him and subsequently became his disciple. His other famous female disciple was Lady Sulabha, whom he converted during one of his Chaturmassya Sankalpas, as before stated.

37. Q. Can you mention some of the moral laws that are binding upon all men ?

A. The tenfold *Dharma* is binding upon all men.

38. Q. What is meant by *Dharma* ?

A. Manu defines it as follows :

The *Dharma* is that system of duties which is revised by such as are learned, and is impressed on the hearts of the just, who, as the means of attaining beatitude, remain ever exempt from hatred and inordinate affection.

39. Q. What about tenfold *Dharma* ?

A. The tenfold *Dharma* is again subdivided into two five-fold parts, namely, *Yama* and *Niyama*.

40. Q. What are the *Yamas* ?

A. The fivefold *Yamas* are,

(1.) To refrain from causing injury to animated beings.

(2.) To speak the truth and to refrain from falsehood.

(3.) To refrain from stealing.

(4.) To refrain from immorality and to cultivate chastity.

(5.) To refrain from receiving gifts.

41. Q. Is this law binding on all ?

A. Yes, the *Yoga Sutra* says that this five-fold law of *Yama* is universally binding, irrespective of every caste, place, or time.

“MEN KARMIC AGENTS.”

The above is the title of an essay in the T. P. S. series¹ by Alexander Fullerton, in which he treats the question solely in regard to whether we should take punitive or reformatory measures with those of our fellow-beings who transgress in those respects in which we so often see culpability. In that essay he has said a great deal that cannot be controverted from the general rules prevailing, but there are other considerations, and also other ways of understanding the term “Karmic Agent”.

For this H. P. B had a particular and technical meaning under which the Karmic Agent is at once removed from the ordinary general mass to which the essay in the *Siftings* has reference. A statement of the law of Karma of course makes not only men karmic agents but also every other being in the Cosmos, inasmuch as they are all under the law of action and reaction, and, with the same law, go to make Cosmos what it is. Taken as a unit in the general mass of men, each man is a Karmic agent in the above sense, just as each horse and dog, or the rain and the sun are. So in our daily actions, even the smallest, whether we are conscious or not of the effect, we are such agents. A single word of ours may have an influence for a lifetime upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment and thus save him from calamity or the reverse, and so on infinitely. But all this is very different from the technical sense I have referred to, and which might be taken to be the sense of the title of the article thus specially removed from the general class.

The special sense is in this : a “Karmic Agent” is one who concentrates more rapidly than is usual the lines of influence that bring about events sometimes in a strange and subtle way. Of these there are two classes ; the first those among the mass who, from the lives they have led in the past, arrive in this one gifted—or cursed—with the power unknown to themselves. The second, those who by training have the power, or rather have become concentrators of the forces, and know it to be the case. Of these are the Adepts, both great and small. An instance of this may be found in the life of Zanoni as related by Bulwer Lytton. It was observed that those who met Zanoni soon showed in their affairs very great changes, and although Lytton's son has said, out of his imagination, I think, that his father never intended what theosophists say he did by the book, there is no doubt that Bulwer meant to teach and illustrate the law.

In Patanjali's *Yoga Aphorisms* it is also spoken of in the 36th Aphorism, second book, thus (Amer. Ed.) : “When veracity is complete the

¹ *Theosophical Siftings*, Vol. 4, Nos. 14-15.

Yogee becomes the focus for the Karma resulting from all actions good and bad ;" and in the Bombay edition, " when veracity is complete he is the receptacle of the fruit of works."

It is a well-known tradition in India, called by the civilized West a superstition, that if one should meet and talk with an Adept his Karma good and bad would come to a head more quickly than usual, and thus that the Adept could confer a boon, letting the evil pass and increasing the good. I have conversed with those who asserted they had by chance met Yogis in the forest with whom they talked, telling them that some dear friend was sick unto death, and then on returning home found that the sickness had all gone at the very time of the conversation. And others met such men, who told them that the meeting would bring on the opposite by reason of quick concentration, but that even that would be a benefit, as it would, as it were, eat up much unpleasant Karma once for all. Of this class of traditions is the story of the centurion's daughter and Jesus of Nazareth.

And H. P. B. held that there are many people in the world, engaged in its affairs, who are, without knowing it, Karmic agents in this special sense, and continually bring to others good and bad sudden effects which otherwise would have come slowly to pass, spread over many more days or years, and showing in a number of small events instead of in one.

If this theory be true, we have here also the explanation of the superstition of the evil eye, which is only a corrupt form of the knowledge that there are such Karmic agents among us who by looking at others draw together very quickly effects that without the presence of the Karmic agent might never have been noticed because of their taking more time to transpire.

But if we follow too strictly the theory that men are Karmic agents for the punishment or reformation of others, many mistakes will be made and much bad feeling engendered in others, making it inevitable that we who cause these feelings must receive some day, in this life or another, the exact reaction. And on the other hand, we should not shrink from the duty to relieve pain and sorrow if we can, for it is both cowardice and conceit to say that we will not help this or that man because it is his Karma to suffer. In the face of suffering it is our good Karma to relieve it if in our power. We are ignorant at best, and cannot tell what will be the next result of what we are about to do or to suggest ; hence it is wiser not to assume too often and on too small occasions to be the reformers or punishers as agents for Karma of those who seem to offend.

D. K.

THE FUTURE AND THE THEOSOPHICAL SOCIETY.

In 1888 H. P. Blavatsky wrote :¹

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail*, if you only remain staunch to the Master's programme *and true to yourselves*. And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

And in the *Key to Theosophy* :

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical". Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has

¹ See *Lucifer* for June, 1891, p. 291.

annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism", for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said¹ "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves". This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy

¹ Occult World, p. 101.

and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy", and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans".

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish".

WILLIAM BREXON.

ABOUT KILLING ANIMALS.

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculæ*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining—it cometh of itself.

ED.

LITERARY NOTES.

JANUARY LUCIFER, after the editorial noticed in February PATH, continues H. P. B.'s intense story of "A Bewitched Life", and gives a fine paper on "Universal Law" by Bro. Wm. Main of Brooklyn. Mr. Kingsland's "Septenary in Nature" and his "Theosophy and Physical Research" have his usual great merits of straightforwardness and lucidity. "The Dream of Ravan" ends with a delightfully *naïf* sentence, one which might well be appended to many a Theosophical paper in the West and to almost all in the East: "'But I fear', said the Rishi, seeing the bewildered faces of his audience and feeling he was getting beyond their comprehension, 'I fear I begin to grow unintelligible'". Certainly it is better to be silent than to be incomprehensible, and such a Rishi would be sure of universal respect in America. The "Outline of the *Secret Doctrine*" by J. C. is admirable. *Lucifer* announces that the *Theosophical Glossary* by H. P. B. will be on sale in a few weeks and that its price will be 12sh. 6d. The new edition of the *Secret Doctrine* will not be ready for many months. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV., No. 16, *An Elementary Note on the Seven Principles*, by J. W. Brodie Innes, is an exposition with peculiar merit. Clearly and carefully, at fitting times providing an apt illustration or a judicious caution, it builds up a precise, distinct, articulated conception of the *Principles*, showing why each is needed and what it does. Its object is to make this conception so intelligible that no student need hereafter puzzle over it, and so positive that he cannot forget it. The first paragraph on page 13, the second on page 15 (notably the use of the fact that animals, however imitative, are never known to barter or exchange), and the passing reference on pages 16 and 17 to how the fourth dimension becomes apprehensible, are conspicuous for merit. Everywhere is smooth and mellow the delightful English, and everywhere is that union of common-sense with disdain for any racial prejudice against distasteful fact which makes Mr. Innes's pen so dear to the catholic in mind. And there is another excellence, hardly to be over-rated,—the intense perception of religion and God as realities, realities surviving all metaphysical jugglery and conceited scorn, realities as certain to the spiritual consciousness as is an axiom to the intellectual, and as little to be moved by quotation or denial or stigma. "When the self, which is the bar that separates the higher from the lower, is finally cast out, . . . the man . . . is able to see all things clearly, not as in a glass reflected, but with straight vision, as they are." [A. F.]

THE SEVEN PRINCIPLES OF MAN, Theosophical Manuals, No. 1, by Annie Besant. (1892, cloth, 12 mo.) For sale by THE PATH. 35 cts. A popular exposition of the constitution of man, according to the Esoteric Philosophy popularly known as Theosophy. It deals with the physical body and its consciousness; the "double", or ethereal body; the life-principle; the passional self, developing after death into the "spook"; the brain-mind of man; the higher mind; the spiritual soul; the spirit. Also with the phenomena of the seance-room, of mesmeric and hypnotic trance, thought-reading, etc., etc. The appendix gives some details about the Theosophical Society, and a list of Theosophical books and pamphlets suitable for the student. It is not a pamphlet as previously noted.

THE EDITORIAL FOR FEBRUARY LUCIFER, sent in advance, entitled "Theosophy and the Theosophical Society", is an answer to the Rev. G. W. Allen, who had accused the Society of a dogmatic drift and wanted it to confess. Mrs. Besant follows him up from point to point and worsts him at each, though always genially and much like an older and brighter sister. The paper is notable as an implied recession from the dogmatic stand taken in October, whereto we called attention, and is most welcome, not merely because it lessens just such errors as misled Mr. Allen, but because it illustrates one of the Editor's grandest traits,—perfect readiness to avow a position untenable and to withdraw from it. [A. F.]

DREAMS OF THE DEAD, by Edward Stanton. A book most evidently by one who has not only read much in distinctively Theosophical literature, but, what is more, is pervaded by its serious, reverent, devotional, aspirational spirit, a book aiming to teach of supersensuous realms in order that men may learn a fuller range of being and hopefully strive after things consonant with perfect manhood. The author has astral flights at night with his friend Barton, who takes him to an Adept's retreat in Asia where there is an Atlantean castle preserved by magic art. In these flights they see the astral phantoms of the dead, poor and rich. It is full of correct philosophy and incident, and every bit of the philosophy is in the books, magazines, and pamphlets of the Theosophical Society's members, while the incidents are duplicates of what has been already given by us. Even the scene of the mirrors of futurity in the castle is ours, for in the PATH such ideas and incidents have been given, and in *Secret Doctrine* H. P. B. speaks in Vol. 2 of the book in the east, which is the mirror of futurity in which are all the events of the future. The present book merely substitutes mirrors of steel for the old book. All our ideas as to races and rounds are given, and the high teachings of the *Voice of the Silence*. Hence it was not kind in Mr. Stanton to ignore mention of the sources of his inspiration and situation, nor to fling at the Society even in the mild way he does, nor to say that some of our work is done under guidance of elementals. The high tone of his "Adept" should cause even a modern author to be just, even at some expense of his own originality. He errs in regard to male and female incarnations and reuniting of such in one perfect spirit. With these cautions and hints as to real source for idea, philosophy, and situation, we commend the book distinctly. Although his Chela-adept animadvert on the use of strong words by theosophists, the author is forced to use them (as we are) when he attempts to give a strong idea, as in *Kama Loka*, *Devachan*, and the like. After such rubbish as *A Phenomenal Identity* and such perversion as *Dr. Zell*, a book like this revives faith in the power of writers to treat Theosophy with sanity and reverence. If it is not perfect, neither are readers: they would be fortunate if as good. (*Lee & Shepard, 10 Milk st., Boston. \$1.00 cloth, 50 cts. paper.*)

JANUARY THEOSOPHIST. In "The Pickett Tragedy" Col. Olcott by argument and diagram demolishes the theory of suicide and establishes that of accident during somnambulism. "A Visit to an Indian 'Cunning Man'", by Lt. C. L. Peacocke, is astonishing and most interesting. Compared with real occult phenomena like this, the accordeons and materializations and babble of Western *seance*-rooms seem very flat. "Mantras, their Nature and Uses" is the first part of a paper upon a subject which, if

treated scientifically, might be of profound interest. But Western thinkers want reason, proof, and justification, by no means resting content with assertion or with the fact that somebody else said so. Col. Olcott enriches and adorns this number with a paper on "The Influence of Music in Psychic Development" read before the Seidl Society in Brooklyn last October, his clear thought, apt illustration, and bewitching English refreshing as does an oasis. Then, too, in "A United Buddhist World" he tells of his successful bringing upon one platform the alienated Buddhist Churches, and gives the 14 planks thereof. Such an achievement is a marvel. What Christian could do the same in Christendom? [A. F.]

VAHAM, 2D SERIES, No. 7, treats 3 important questions. If Mrs. Besant had been able to write somewhat more fully on the first two, it would have been nice, yet there is much other sound thought. The assertion that Occultists are often obliged to use "blinds" is distasteful to some Theosophists, as implying that deception in sacred themes is more creditable than silence. Any teacher, Occultist or not, detected in wilful misleading would soon lose the confidence of pupils. There is nothing that the sincere tolerate less than disingenuousness. Auspicious vigor is recorded of many Branches in the United Kingdom, and *Letters that have Helped me* receive cautious commendation. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV., No. 17, has on its cover "The Mission of Theosophy" by W. Kingsland, but it really contains also "Illusion" by F. K. and "The Magical Evocation of Apollonius of Tyana". A reform in *Siftings* would be the invariable conformity of cover and title-page to contents. Mr. Kingsland's usual clearness has not deserted him, and he makes especially impressive the fact that the spiritual world is not something we encounter after death, but is here, now, around, within us. The other articles are fair, nothing more. [A. F.]

TEA TABLE TALK.

"Professor," said the Bishop of A. the other day, "is this dream just related to me of any sort of consequence? It seems not to be of any value." "Oh," replied the Professor, "ask the student about that; I am not up in dreams." The Bishop of A., who had been calling of late, then read the dream and the student gave close attention. It ran thus:

While at my morning devotions, which consist in earnestly reviewing my record of the previous day's imperfections, and in seeking to know all the truth possible for me, and thus to learn my true relations to self, family, and the world, I found myself in a vision on a lofty and far-reaching mountain range. An unknown woman guided me until I reached a broad plateau on the summit of the highest mountain, but I was only half conscious of her presence till she spoke, just below me, saying—"There are inestimable treasures hidden in this mountain, enough to enrich seven worlds such as this. I will show you." Suiting action to word, she opened a small panel of rock just below my feet, and thrusting in her hand withdrew it, full of flashing rubies of great value, which for a moment blinded my eyes with their magi-

cal color, casting a radiant glory all about. When my eyes were free from the fascination of the color-pictures, the woman and jewels were gone.

My first impulse was to follow her and compel the replacement of the wealth ; but below me, as far as the eye could pierce, were peak after peak of lesser mountains covered with a dense jungle of underbrush and trees, and to hunt for any being in such a vast solitude was at least unpromising.

My desire to trace the woman was born of a great fear lest the master of the domain might appear, and finding me alone, and some of his valuables gone, suspect me of taking them ; and I was without any means of proving my innocence.

The chief glory and beauty of the height upon which I stood was its wonderful light, in which the inner nature of man could bathe, with as visible results as the body receives from a plunge in the ocean.

I sat down in the vibrating light and tried to think what to do.

Must I denounce the woman, or quietly suffer the penalty of having been in bad company ?

I shrank from either course. The blessedness of the light-baptism seemed to penetrate my being, but not enough to give me a clear understanding. I began to reason (not from the center of light, but from the plane of darkness I had left behind me) that, if the master was divine in knowledge, as this light indicated, he would know that the gems were not taken by me, and would not question me concerning the woman, for I knew neither her abiding-place nor name ; and surely he would not feel the loss of the few precious stones, or wish to punish the woman. But somehow I felt that a terrible thing was behind the woman's act, and this heavy, sin-stricken feeling would not leave me, even in this glory-lighted region. While seeking to fathom the mystery of this load at my heart, I saw a mass of huge shadows, seemingly endowed with a fearful, living force, coming directly towards me. I rose, trembling, and ran, feeling that not only my present life but my *eternal existence* was at stake.

These shadows were more dreadful than wild beasts, and my only safety was to keep in the light ; but the terrible monsters gained upon me.

In my headlong speed I staggered and fell, and the frightful shadows mockingly laughed—"We are swifter than mortal feet ; none *can* escape us."

Simultaneously with the diabolical laugh, like an electric flash from beyond the cloud-host, came this command -

"*Bravely endure* what you can not help." I was a coward no longer, but rose and faced the on-coming sea of demons.

With the command came perfect faith in the ruling spirit which governed the voice, and obedience of course followed.

The monsters came very near me, so near that my hand could touch them. They jeered at me, but were powerless to lay hold of me, now that fear was gone.

After hearing the masterly voice, I had strong hope that a teacher would appear. A form did rise before me, but not the owner of that voice, or yet a guru. The form spoke and said—"Life is a great riddle."

"No," I replied; "life, from the least atom up to a God, can be traced as clearly as a burning brand."

"Ah," sighed the form, "the fire-spark is for a brief moment only, and then its life goes out in blackness."

"True," I answered, "but it loses itself because it tries to live away from its parent source. So, with us, life becomes an unsolvable riddle only when we separate ourselves from the divine flame (Truth) within us."

Ere I had ceased speaking, the same commanding voice which gave me strength to face the shadows said:—

"Why did you wish to follow the woman, and the senseless stones she carried with her? Why did you seek to flee from the shadows? 'Kill thy desires. Strangle thy sins, and make them dumb forever.' Look well to *thyself*. Sin attracts evil and unclean things. Purity will attract its own. Purify *thyself*."

Oh bitterness of grief! The woman I did not fully wish to give up to justice was—*self*.

The great voice drove home the truth to me, and I dare not doubt. I confess it with great shame and sorrow. *Avarice* was her name. In my self-righteousness I had thought myself entirely free from that particular vice. Indeed I had often said I was born without it. The lesson had been hard, but I trust it may help unbind the fetters of self, not alone for me, but for others also.

The Monster-Shadows were my own children—born of sin and fear.

"Let him who thinketh he standeth, take heed lest he fall." SANTI.

"That's a good dream and well explained," the Student remarked. "Dreams are not understood generally, and most of those we have are forgotten in five minutes after waking up. Job truly said that in the visions of the night man is instructed. That this was a day-dream does not alter the case. Bulwer Lytton shows that the first initiations come in dreams. They are nearly always in symbols, for the inner man has no such language as ours. He sees and speaks by pictures. He throws out a thought as a picture. It is for us to grasp it and remember. Each picture is modined by the changing methods of our waking hours of thought. Your friend has well dreamed and well interpreted, and if we were to act upon our dream-teaching when it gives high motive, then we could encourage, as it were, the inner dreamer so that oftener we might get instruction. The Bishop's impulse is to slightly sniff at his relative because he is so practical. Yet he even dreams and a great fact is therefore present in his experience—the fact of dreaming. Our dreams present an opportunity to us as waking men and women to so live that the Inner Self may more easily speak to us. For as with new acquaintances and strange languages it is necessary to become accustomed to the new forms of speech and thought, so that out of great confusion reigning at first we may bring order with instruction. The lesson of this dream is for all; it is to throw off the hold of self upon us each in his own way—for all differ—and to abandon all fear. But we cannot do either while we remain impure; as we purify, so we succeed."

JULIUS.

16TH ANNUAL CONVENTION

AT ADYAR, MADRAS, INDIA, DECEMBER, 1891.

This Convention was held on the 27, 28, and 29th of December, 1891, at the Headquarters as usual. Col. H. S. Olcott presided, and this after his long trip to Australia, to America, and back to India. He was in good health, though he said in his remarks that in consequence of his years he would not be able any more to go on the long tours he has been accustomed to make in the past. The report now at hand gives a full account of the proceedings, and also the various documents in full.

IN MEMORY OF H. P. B.

A resolution was passed, proposed by V. Coopposwamy Iyer and seconded by Tookeram Tatyā :—

“Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its co-founder and our honored teacher, sister, and friend.”

Two more follow to the effect that she should be regarded as a benefactress of humanity for her exertions toward the spread of spiritual philosophy, and a committee was appointed to consider the proper way to dispose of her ashes and what should be a suitable memento of her life and labors.

When the question came up afterwards, the Hindus reported that they thought her ashes should be scattered on the waters in accordance with their ancient customs, but after some consideration the disposition of the contents of the urn was left to Col. Olcott. We notice in respect to this that when the President spoke of her ashes he did not mention the fact that they had been divided between India, New York, and London. When he came to the uncovering of the vase containing the portion of the ashes taken by him to Adyar, there was an impressive scene, all present rising and standing until the urn was covered again.

Under the head of “Foreign Delegates” we notice the names of some who were visiting only and were not members of the Society, and suppose they were recorded as delegates by some error. Miss Muller of London, and Mrs. Musaeus-Higgins, formerly of Washington, D. C., were present.

The American Section had provided for representation some time before the Convention, as Bro. William Q. Judge had sent from the Pacific Coast a paper authorizing Bro. B. Keightley to act as its delegate.

Nothing was done about any alterations in the Constitution, as such were not now necessary.

The President reported that since the last Convention he had travelled about 43,000 miles by sea and land, and in his journeys had seen proof

that the interest in theosophy is world-wide, that it is apparently a permanent effect, and that some of its influence is flowing into the Christian church. But he indulges in some remarks as to the grave error he and H. P. B. made, as he thinks, in being intolerant towards Christianity. Those who have carefully read her writings and have known her as well as Col. Olcott know that there has been very little intolerance from our side, but that there has been, as there always will be, a constant irritation on the part of dogmatists who perceive that the pure light of theosophy makes dogmatism see its death-warrant very visibly before its eyes. Neither H. P. B. nor Col. Olcott, nor any one else in the Society who has understood its mission, can suppose there has been any intolerance of true Christianity, as that is confined in any city to a small number of persons.

Col. Olcott also said that he did not believe H. P. B. thought she was going to die, and that in his opinion her death was a surprise to her. With this we cannot agree in the least. He had not been with her for some time and did not know of the many warnings she had been lately giving to all her immediate friends, including the Editor of this magazine, of her approaching demise. In some cases the notice she gave was very detailed, in others it was by question, by symbolical language, and by hint, but for the year or more before her death she let those who were close to her know that she was soon to go, and in one case, when a certain event happened, she said, "That means my death". We have great respect for Col. Olcott, but cannot agree with him in this matter.

He further reported the Australasian Section as not being in good order, so it would seem that the report when he got back from there of the new Section's being organized was premature. The Ceylon Section was also reported as in an unsatisfactory state. And in speaking to the Hindus as a Section he scored them pretty well for their indifference in the face of the great activity of the American and European Sections. He said they grumbled at their dues and at the same time paid large dues to clubs where they might play billiards and drink at a bar. This is not pretty on the part of the men referred to, but even Hindus are human. His reference to the adhesion of Annie Besant to the Cause again enforces the great wisdom of our departed friend H. P. B., although his reference to it only brings out the coincidence of the number seven in connection with Mrs. Besant and Mme. Blavatsky. It was H. P. B. who "all by herself", as the children say, brought Annie Besant into our ranks, and with her all the power there may be behind that lady, as well as all the influence that sixteen years of unselfish work for the poor must have had on our sister for good, not only to her but as well to any organization she might join. It was all due to H. P. B. and to no one else, just as we may say that the revival of interest in Europe looks as if it were due to her too, since it did not take place

until she went back there. But this master-spirit is for a time removed from us, and we cannot help the sorrow of the heart nor fail to see we have lost a brave and far-seeing general. Further, in speaking of a tendency he saw on the part of some to dogmatise on H. P. B., Col. Olcott paid her a tribute and at the same time said there ought to be no idolatry ; but while he was right in that, yet at the same time the very Masters of whom he spoke, and from whom he heard through H. P. B., said in a letter that has been long published that H. P. B. had everything to do with the occult department of the work of the members of the Society. This must not be forgotten.

STATISTICS OF YEARLY CHARTER ISSUES.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
..	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279

To the close of the year 1891 the number of charters issued is 279 ; deducting 21 extinguished, we have 258 at the close of this year.

The Indian report shows that of the Branches accredited to that country, out of the whole number there are 48 entirely dormant ; so the American Section can take heart, as we are creeping up the scale with active Branches. It is better to be slow and sure than to be sorry.

The financial reports showed that there remained on hand only enough money for about one month's expenses ; and the President again called for aid, which indeed the H'dqr's ought to have. They further show:

INCOME RETURNS SUMMARIZED.

Donations received in 1891 :

From American Section, rupees,	-	-	-	-	2,978.4.6.
European ,,	-	-	-	-	466.2.0.
Indian ,,	-	-	-	-	408.4.0.
All others	-	-	-	-	51.12.0.
					<u>3,904.6.6.</u>

Fees and Dues in 1891 :

From American Section, rupees,	-	-	-	-	1,099.2.9.
European ,,	-	-	-	-	167.4.0.
Indian ,,	-	-	-	-	1,035.0.0.
All others	-	-	-	-	598.13.8.
					<u>2,900.4.5.</u>

Total Income in rupees 1891, - - - - - 6,804.10.11

Of which the American Section gave, rupees - - - - - 4,077.7.3
 Equalling about - - - - - \$1,539.00

This shows a falling off in donations from America, but as compared with last year there is an increase of our payments for dues and fees to India, thus :

Dues and fees last year, rupees, - - - - - 879.14.1.
 Dues and fees this year, rupees, - - - - - 1,099. 2.9.

which is over 200 rupees increase.

There was a falling off in American donations as against last report because the latter covered a longer period of time.

The Trust Deed for Society property was ordered engrossed for signature, and the Trustees named are :

COL. H. S. OLCOTT,

WILLIAM Q. JUDGE,

HON. S. SUBRAMANIA IYAR,

B. KEIGHTLEY,

SIDNEY V. EDGE,

N. D. KHANDALAVALLA,

V. COOPOOSWAMY IYAR.

TOOKERAM TATTA.

On the 28th December a large public meeting was held at Patcheppah Hall, Madras, and on the 29th the Convention adjourned.

RESIGNATION OF PRESIDENCY T. S. BY COL. OLCOTT.

The following correspondence sufficiently explains itself. It is inserted here in order that American members generally may be in possession of the information. It will be remembered that Col. Olcott determined to resign some time ago, but was induced to alter his decision and to take a vacation in order to restore his health. But although the rest did him good we were all sorry to see, even so lately as when he visited America in 1891, that traces of old troubles remained, and at the 16th Annual Convention he again said that he could not do the work he used to do. So, feeling that the Society is firmly established, he now resigns official position. He will continue to reside in India and do literary work for the Society's benefit, and no doubt will aid his successor very much in placing the Adyar Oriental Library on a better footing than ever. At the April Convention in Chicago resolutions will probably be passed upon the matter, and will include the expression of our high appreciation of his long services. By some it is proposed to suggest at that meeting that the American Section desires him to have at Adyar a free life-residence. This would be fitting.

ADYAR, INDIA, 21 January, 1892.

To the Vice-President of the Theosophical Society :

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish—expressed by me in the convention of 1886 and reiterated in that of 1890—and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now, in fact, I am at this moment under medical treatment and have had to cancel engagements for a tour to Arakan, Bengal, and elsewhere. I therefore resume my liberty of action to devote myself to certain literary work for the benefit of the movement, long since planned and which none can do save myself. In the ordinary course of nature the young replace the old, and I

consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life, and so long as I live shall have the benefit of my counsel when asked.

In parting with my dear colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always trying to work his way upward and to help his fellowmen.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it, and shall be ready to withdraw by the first of May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours,

H.S. OLCOTT.

OFFICE VICE-PRES. T. S. 132 NASSAU ST., NEW YORK, *Feb. 22, 1892.*
To Col. Henry S. Olcott, President T. S.

DEAR SIR AND BROTHER,

I beg to acknowledge the receipt, on the evening of the 19th of February, 1892, of your resignation of the office of President of the Theosophical Society, to take effect on the first of May, 1892, or sooner if the Council shall arrange to take the property of the Society and manage the duties of the President, as you find that the precarious state of your health and your advancing years will not permit you to travel and work as in the past. Having received this from you it is my duty, as Vice-President, to notify the various sections of the Society of the fact of your resignation and of its cause. This I will do at once.

Most undoubtedly they will feel with me the deepest regret that your arduous labors for the Society during its whole history from the very first have at last had such effect, and, coupled with the natural advance of age, have compelled you to carry out the wish for retirement which you expressed in 1886 and repeated in 1890. When your friends and colleagues urgently asked you at the latter date to reconsider it, we well knew of the inroads upon your health made by your work, and yet hoped that a long vacation—shortened, in fact, by Madame Blavatsky's death—might restore it.

This hope has failed, yet the Sections of the Society will however rejoice when they read that you, in tendering your resignation of your official position, and in declaring continued loyalty to the movement—which indeed none could doubt,—assure us that the Society shall have as long as you live the benefit of your counsel when asked. Of this we shall as a body most surely avail ourselves, for otherwise we would be shown incapable of valuing history, as well as ungrateful to one who so long has carried the banner of Theosophy in the thickest of the fight.

With assurance of universal sympathy from the American Section, I am, my dear colleague,

Your friend and brother,

WILLIAM Q. JUDGE,
Vice-President.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge	Alex. H. Spencer	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Louis F. Wade	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	E. B. Rambo	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Dr. W. H. Masser	Miss Louise A. Off	Collado St., Station F.
Boston	Boston T. S.	1886	Geo. D. Ayers	Robert Crosbie	186 South St.
Cincinnati	Cincinnati T. S.	1886	Dr. J. D. Buck	Dr. Thos. M. Stewart	104 W. 8th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Louise J. Manning	Masonic Temple.
Philadelphia	Krishna T. S.	1887	Alex. W. Goodrich	Stirling Wilson	1641 Race St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	R. D. A. Wade	Harry Merriam	2113 Clark St.
Grand Island, Neb	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Samuel Calhoun	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn	Varuna T. S.	1888	Dr. E. A. McLellan	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. C. Rogers	Mrs. Erma E. Gates	117 Public Square.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	F. A. Wilde	7 Belvedere Block.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137 Macon St. [Cruz.
Santa Cruz, Cal.	Bandhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. E. E. Bacon	44 Cayuga St., E. Santa
Washington, D.C.	Blavatsky T. S.	1889	J. Guilford White		Box 681.
San José, Cal	Excelsior T. S.	1889	Mrs. Agnes B. Willcox	Mrs. P. M. Gassett	351 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Oakland, Cal.	Aurora Lodge	1889	Mrs. Sarah A. Harris	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	E. O. Schwagerl	Mrs. Fannie A. Sheffield	917 N. P St.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal	Oriental Club	1890	H. D. Van Schaick	Mrs. M. A. Van Schaick	
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Miss Sarah E. Sherman	157 Peck St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Mrs. Mary B. Clark	1210 Cedar St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Alameda, Cal. . . .	Triangle T. S.	1890	Mrs. C. McIntire.	Mrs. Clara E. Story. . . .	2328 Clement Ave.
Sacramento, Cal. .	Eureka T. S.	1890	Albert Hart.	Dr. John S. Cook.	922 9th St.
Sioux City, Iowa. .	Dana T. S.	1890	Dr. Grant J. Ross.	Miss B. Wakefield.	805 9th St.
Lincoln, Neb. . . .	Amrita T. S.	1890	David A. Cline.	Mrs. C. A. Bumstead. . . .	1212 Rose St. South
Baltimore.	Hermes Council T. S. . .	1890	Chas. F. Silliman.	Wm. H. Numsen.	18 Light St.
New Orleans. . . .	Vyasa T. S.	1890	Dr. J. A. Mathieu.	Dr. B. de Toledo.	150 Canal St.
Kearney, Neb. . . .	Lotus T. S.	1890	Rice H. Eaton.	Herman M. Draper.	
Seattle, W. T. . . .	Seattle T. S. No. 1. . . .	1890	W. F. Richardson.	Thos. A. Barnes.	404 Union St.
Jamestown, N. Y. .	1st. T. S. of Jamestown	1890	Miss Julia S. Yates.	Mrs. H. E. L. Fenton. . . .	215 Crossman St.
Philadelphia. . . .	Die Deutsche Theoso- phische Gesellschaft. .	1890	Geo. Falkenstein.	Chas. Cloeren.	844 Almond St.
Vicksburg, Miss. .	Siddhartha T. S.	1890	James M. Gibson.	James B. Thompson. . . .	Bonelli Building.
Pittsburg.	Vishnu T. S.	1890	Wm. C. Temple.	Alex. M. Gow.	Lewis Block.
Boulder, Colo. . .	Keshava T. S.	1890	Geo. S. Adams.		[House.
Portland, Oregon .	Willamette T. S.	1890	A. Ross Reed.	H. H. Griffiths.	Law Library, Court
Memphis.	Memphis T. S.	1890	Dr. M. Samfield.	C. M. Redford.	344 Jefferson St.
Clinton, Iowa. . .	Indra T. S.	1890	James H. Reed.	Chas. E. Freeman.	227 Fifth Ave.
Pittsburg.	Iron City T. S.	1890	John W. Dunlap.		31 Parkview Ave., Allegheny City.
Fort Wayne, Ind. .	Annie Besant T. S. . . .	1891	Hon. Edw. O'Rourke. . .	A. A. Purman.	
Toronto, Canada. .	Toronto T. S.	1891	Albert E. S. Smythe. . .	Dr. A. S. Gullen.	461 Spadina Ave.
Los Angeles, Cal. .	Dhyana T. S.	1891	Jas. R. Tallmadge. . . .	Mrs. K. J. Shanklin. . . .	408 S. Griffin Ave.
Hoquiam, W. T. . .	Gray's Harbor T. S. . .	1891	Dr. Owen G. Chase. . . .	Sidney M. Heath.	
New York.	"H. P. B." T. S.	1891	Chas. Seale.	Miss Mary Douglass. . . .	239 W. 126th St.
Springfield, Mass. .	Springfield T. S.	1891	Geo. M. Stearns.	Geo. Creley.	653 Main St.
St. Paul, Minn. . .	St. Paul T. S.	1891	H. P. Pettigrew.	C. H. Buedefeldt.	249 Selby Ave.
Soquel, Calif. . . .	Pleiades Lodge T. S. . .	1891	Chas. S. Adams.	Wm. R. Wilson.	
Salt Lake City, U. .	Salt Lake T. S.	1891	John Lloyd.	Robt. L. Scannell.	Box 870.
San Francisco. . .	San Francisco.	1891	Dr. J. A. Anderson. . . .	Mrs. V. M. Beane.	1420 Clay St.
Providence, R. I. .	Providence T. S.	1891	Mrs. Anna D. Percy. . . .	Jonathan Bailey.	155 Ivy St.
Olympia, W. T. . .	Olympia T. S.	1891	David E. Baily.	A. H. Adams.	Box 694.

MIRROR OF THE MOVEMENT.

AMERICA.

THE LOS ANGELES BRETHREN have elected a Committee to push forward the work of propaganda, and, besides other measures for informing the public and promoting the Cause, have projected a course of "Bible Readings with Theosophic Keys" for March. This is a peculiarly felicitous idea, one which may prove of enormous instructive value and open up a field little known, of the largest interest, and sure to attract attention from the religious world. If exploited with care and research, such field will yield rich results, and some arrangement for preserving and publishing them should be seen to. The Sunday public meetings have been well attended of late, and the following papers were read; Jan. 31st, *Ethics of Karma*, Miss M. A. Walsh; Feb. 7th, *Thought Transference*, Mr. Talmadge; Feb. 14th, *Evidences of Immortality*, P. Bellman; Feb. 21st, *Personality*, Miss L. A. Off; Feb. 28th, *Prehistoric Continents*, Dr. G. F. Mohn.

"THE PACIFIC COAST COMMITTEE has been most ably assisted by its efficient Secretary, Miss Gertrude Piper, who is also in charge of the Library and does most excellent work in receiving strangers, imparting general information, assisting students in selecting appropriate lines of study, and many other invaluable departments. No one works harder or with more earnestness. Besides the books lately contributed to the Library, the Committee have received several large scrap books, which are being steadily filled with newspaper clippings. The matter of a lecturer for the Pacific Coast is not yet settled, the two main difficulties being the supply of necessary funds to maintain him, and the selection of a fitting man. The matter is now assuming a more definite aspect, and the Committee hope soon to announce the beginning of this line of work.

Rev. W. E. Copeland of the Narada T. S., Tacoma, W. T., has been visiting a number of Branches in California and lecturing upon Theosophy. The subject in San Francisco was 'Theosophy the need of the World', and excellently and apprehensively was it expounded. Brother Copeland is well received wherever he goes, and is always an earnest and hardworking Theosophist. There is hope that in future he may be able to give more time and effort to the Cause so near his heart.

The Children's Hour and the adult class for Theosophic study meet regularly at Headquarters every Sunday morning. The former is under the direction of Mrs. L. D. Bothwell, assisted by a number of others, is ably conducted, and has an increasing attendance. Mr. Frank Neubauer con-

ducts the adult class, which also is well attended. Mrs. S. A. Harris, besides doing a vast amount of lecturing, teaching, etc., conducts a class for study of the *Secret Doctrine* every Saturday evening at Headquarters. Mrs. V. S. Beane, Secretary of the S. F. Branch, is now President of the Women's Christian Union, one of the largest charitable organizations in the city. When Mrs. Beane was invited to join the Union, she consented to do so only as a Theosophist and a representative of the local T. S. Branches. Since her entrance Theosophical literature has been introduced at the Union's Headquarters, and Theosophy brought to the front as a remaining element. That a woman of Mrs. Beane's executive ability and pronounced Theosophic attitude should be made President of so important an organization in such a city as San Francisco shows strongly what a power Theosophy is now becoming.

The Pacific Nationalist Club of San Francisco, the largest in the city, invited Dr. Allen Griffiths to speak before them upon Theosophy on January 24th. His topic was 'Karma'. The hall was crowded, many persons standing, and the lecture of nearly an hour was listened to with deep attention. Theosophy pure and simple was given, and it verified the oft-repeated assertion that Theosophy as such, and without any 'leading up' policy, is the best course because appealing directly to the higher nature of each listener. Many questions were then answered, and so great was the interest that the regular proceedings were done away with and the whole time given to Dr. Griffiths. The meeting lasted two hours and a half, and the speaker was requested to again address the club upon the following Sunday. His topic then was 'Reincarnation', and the house was again crowded. The meeting did not close until 10:30, and even then questioners refused to leave until the lights were actually put out, after which he was again besieged in the corridor. Certainly these lectures were most successful, and very likely may be an important event in new work. The Nationalists appear fruitful soil, being so much in sympathy with the doctrine of brotherhood, and being apparently ready for any new light commending itself to reason and to the fraternal principle." (*Communicated.*)

PACIFIC COAST LECTURER. Bro. Allen Griffiths of San Francisco has been appointed Lecturer for the Pacific Coast by the Committee for T. S. work there, and with the consent of the Executive Committee, to begin March 15th. The Branches and Members in California, Oregon, and Washington subscribed for the purpose. No doubt the result will be very beneficial to the movement on the coast.

"H. P. B." T. S., New York City, (Harlem), has elected as President Mr. Chas. Seale, and as Secretary Miss Mary Douglass, 239 W. 126th st.

LEAGUE OF THEOSOPHICAL WORKERS No. 1, of New York. The work

done by this League since last report up to going to press is as follows : 31 meetings in all ; children helped outside 30 ; help was extended to various persons not at the rooms numbering 21 ; attendance at the reading room was 35 ; at the sewing classes the attendance has been 315, or about 85 each week, with only five teachers ; 100 meals were given both outside and at the rooms ; the Boys' Club has about 40 members, the Literary Club 10, and the Singing Class 17. Donations of clothing, cloth for sewing school, food, games, and delicacies have been received from friends of the League, some not being F. T. S. More helpers are needed.

AURORA T. S., Oakland, Calif, has elected as President Mrs. Sarah A. Harris, and reelected as Secretary Mr. Henry Bowman, 630 9th st.

EUREKA T. S., Sacramento, Calif, has elected as President Mr. Albert Hart, and reelected as Secretary Dr. John S. Cook, 922 9th st.

ARYAN T. S., having heard on February 16th from the Gen. Secretary the telegraphed news of Col. Olcott's resignation, at once passed a Resolution expressing its sympathy with Col. Olcott in his impaired health, its sense of the great value of his long work for the Society, and its assurance to him of the fidelity with which it purposes continuance of effort along the lines he and it have pursued.

BLAVATSKY T. S., Washington, D. C., enjoyed a lecture on February 14th by Mrs. Marie A. Watson, the first of a projected series in Denison Hall, 923 F. st. Miss Georgia L. Leonard will be lecturer in March. Each new Theosophical activity in the Capital is of great moment, and always receives hearty greeting from the PATH.

LECTURES DURING FEBRUARY from New York Headquarters were :— 10th and 15th, private lectures by Miss K. Hillard in N. Y. and Brooklyn upon *Theosophy*; 21st, Harlem, *Theosophy in Practice*, Alexander Fullerton ; 23d, Philadelphia, *Evolution*, Miss Hillard ; 26th, before Seidl Society, Brooklyn, *Karma and Reincarnation*, Miss Hillard ; 28th, Harlem, *Theosophy*, William Q. Judge.

ENGLAND.

LONDON LETTER.

Again I must ask your readers to accept me as a substitute for Mrs. Cooper Oakley, who, though she is now making fair progress towards recovery, is still forbidden to do any kind of work. As soon as she is able to go away for change, we may hope for her speedy restoration to health, but the weather is still too wintry and she too weak to make this practicable just at present.

During the past month Annie Besant has resumed her usual activity

in the way of lectures. She has made various little expeditions about the country with unvaried success, and to-day she is starting for South Wales where she will lecture in three large towns within three days. Next month a Kensington audience will hear of Theosophy as applied to Modern Problems, the large Town Hall having been engaged for the purpose.

The Hall at Headquarters still continues to fill steadily on Thursday evenings, and the monthly *Conversazioni* are well kept up. A list of new members and associates is read out every week. Last Thursday, taking the two together, I counted fifteen, not a bad average for a failing Cause!

A new Lodge has been lately opened in the S. W. district of London, to be called the Earl's Court Lodge. It will form a centre for the large population of Kensington, Hammersmith, Fulham, and Chelsea, which are all within reach, and ought to be successful. It starts with fourteen members and with the following programme: "Theosophic Concepts", W. Kingsland; "Karma", R. Machell (President of the Lodge); "Reincarnation", W. R. Old.

In the Scottish Lodge so great is the pressure of numbers that it has been found necessary to inaugurate a second lodge, more particularly with a view to giving "elementary instruction to novices and enquirers".

At present it is only a branch or offshoot, and is to be known as the Edinburgh Branch, not being yet a chartered Lodge. If it strikes vigorous root, it will be in a position to become independent.

Our Irish brethren seem also to have been successful in their venture of taking good quarters in Dublin with Library and a resident staff "ready at all times to place the resources of the T. S. at the service of all sincere students of Eastern philosophy". There is a true ring about this announcement which inspires confidence, and as theosophic literature is now being perused from "Belfast to Cork and from Sligo to Kerry" we may hope for better things for "ould Ireland".

Our indefatigable brother and General Secretary, G. R. S. Mead, has just returned from a flying visit to Paris, where the French centre is now making good progress. Among other items of interesting news, Mr. Mead learned that M. Emile Burnouf, the eminent Oriental scholar, is about to contribute an article to the *Lotus Bleu*.

As regards new literature, Annie Besant's delightfully lucid papers on the *Seven Principles in Man*, gathered up into a compact little volume, are in great demand, and Jasper Niemand's *Letters* are much appreciated and proving a *help* to many.

Three new libraries have been lately formed by the Countess Wachtmeister, at Bow, at Bilston in Staffordshire, and in the County of Bauff in the North of Scotland. This plan of entrusting some good Theosophist with a few books to lend out is an excellent manner of planting the seed

for a new centre, eventually to blossom into a lodge. The readers come together to discuss the "new learning", those at a distance send questions on difficult points, correspondence ensues, and the interest of a whole neighborhood may be thus aroused.

I once sent two little pamphlets to a member of my Correspondence Class, and she writes to say that they have been passing from "Sceptic to Sceptic ever since". The favorite books are the "Key to Theosophy", Mr. Judge's "Echoes from the Orient", and now lately Mr. Old's "What is Theosophy?"

It is as well to get beginners thoroughly versed in one or all of these before attacking larger works and getting hopelessly lost in a sea of Sanskrit terms and philosophical conceptions. One gentleman, who is Librarian to the Public Free Library in a large northern manufacturing town, has by interesting a few persons managed to get the "Secret Doctrine" purchased for the Library. Thus Theosophy pursues its way. May it go on from strength to strength and prosper mightily! To all the brethren greeting.

E. KISLINGBURY.

ENGLISH ITEMS.

THE good work that Bro. Claude F. Wright is doing in America in helping Bro. Judge and in speaking at the meetings in New York and in other ways is very encouraging to those who knew him here. It is hoped he may some day come back with added experience and knowledge.

* * *

H. P. B. PRESS is awaiting anxiously the arrival of the American Cottrell cylinder press ordered from New York. This is to increase the "Press" plant and to print the new edition of the *Secret Doctrine* and also the other volume, besides as much of the Headquarters literature and printing as possible. Bro. Jas. M. Pryse, formerly of N. Y. Aryan Press, is the master of this Department.

* * *

WORK on new edition of *Secret Doctrine* has been very arduous for Mrs. Besant and Bro. Mead, involving much more than ordinary proof-reading. The type of this edition is very fine and is, I believe, American.

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THEOSOPHICAL MANUALS will be continued. No. 2 will take up Reincarnation, and others the main concepts of Theosophy, Karma and the like. These will be extremely useful.

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CHAMBERS ENCYCLOPEDIA has asked Mrs. Besant to write the article on Theosophy. This Encyclopedia is an authority, and displays great sense in selecting Mrs. Besant for the work on Theosophy.

NIGHTMARE TALES by H. P. B. will soon be coming out, and is bound to be a success. She used to say that they even made her flesh creep, and they must prove to be delightful reading for moonstruck Theosophists, but valuable for those who can see through the ghostly veil.

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BLAVATSKY LODGE was visited on 26th January by Mr. A. P. Sinnett, who took part in the discussion of Reincarnation which had been going on for several meetings.

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A CHRISTIAN CONGREGATION in North London had Bro. Geo. R. S. Mead lecture before it lately on Theosophy, and the pastor at the end moved a hearty vote of thanks to Bro. Mead. And so dogmatism slowly expires, Rev. Dr. Spurgeon dies lamented by thousands although the devout prayed to God to save his life, Kings and Princes prayed for by millions grow sick and disappear, but truth remains.

THE UNKNOWN OBSERVER.

INDIAN LETTER.

MY DEAR PATH :

I am endeavoring amidst my numerous duties to find time to write you a few words. You know by this time that our Convention was this year a very great success and equally well attended. Visitors have left us now with pleasing recollections in our minds of their visit. One of the most interesting guests was a Chinese Lama, by name To-Chiya, from the Imperial Temple or Lamasary at Pekin. This gentleman is on pilgrimage to famed Buddhist Shrines, and from Adyar he goes to Lhasa and thence to Pekin. Unfortunately our friend was not acquainted with English or any of the Indian languages, and we were therefore unable to exchange ideas with him. If he had been able to do so, he would have no doubt given us very interesting details of Thibet and the mysterious Lhasa. I myself got a smiling acquaintance with him, and he accepted a copy of the Convention group which he will no doubt treasure in memento of his visit. If any of our Theosophists wandering in Thibet come across the Convention group of 1891, they will know where it came from.

As regards the Convention, I may say that the greatest good feeling prevails and there is an evident desire on the part of our Hindu brethren to help each other in the great work we have before us. Among the plans arranged and discussed at the Convention, I may mention a few. One of them is the sending out of letters to a number of Indian Rajahs and princes asking them to assist in the revival of Sanskrit literature which is a part of the work of our Society here in India. I enclose you a copy of the letter, as it may perhaps interest some of the American Theosophists. One brother has very kindly volunteered to guarantee the expenses for one year of a

Secretary at Lahore in Punjaub, and, if we can see our way to it, some one will be sent there to take up the work towards the end of the year. This depends upon whether we can get fresh volunteers to work in the field, as with only Bro. Keightley and myself we are unable at present to carry out any scheme of this sort.

Bro. Keightley has again left on tour. He proceeds to Bombay, visiting the Branches on the way, and then he will go to the Punjab and the Northwest Provinces. He will bring his tour to a close in May, when a rest for a week or so will follow in the coolness of that most romantic of all hill-stations, Darjeeling.

Miss Muller and others are making a short tour in the South of India, visiting most of our Branches and addressing them. From the reports that have reached us, their visit seems to be productive of much good. They will spend a week in Ootacamond, and also visit the temples at Madura and Tanjore.

An amusing incident which occurred during Bro. Keightley's last tour may interest your readers.

Most of them have no doubt seen the portraits of our Theosophists in a recent number of the *Review of Reviews* which unfortunately do not do credit to the general appearance of our chief workers. At one of the Branches visited by Bro. Keightley he was met as usual at the Railway Station by some of the members of the Branch. Not being personally acquainted with any of them, he was waiting for some one to accost him, when he espied a Hindu gentleman with a copy of the *Review of Reviews* in his hand which he was consulting alternately with a study of the faces of all Europeans on the platform. Brother Keightley recognised the copy of the *Review of Reviews* and the particular page in question, at once gathered that he was the object of the gentleman's search, and a mutual recognition and explanation resulted. Here we have an example of the practical use of the photographs of our Theosophists in the public magazines.

Adyar, 14 Jan., 1892.

S. V. EDGE.

ARYAN THEOSOPHICAL HEADQUARTERS.

Intolerable cramping having forced a move of the General Secretary's quarters by May 1st, and a peculiarly suitable property, in one of the best sections of New York and at moderate price, having been offered for sale, the Aryan T. S. has effected the purchase. The building is 144 Madison Ave., just above 31st st. The Gen. Sec'y's offices, the PATH, the Aryan Press, and the Aryan meetings will all be housed therein after May 1st. Ample space is thus secured for indefinite growth, and the heavy mortgage will gradually be paid off as resources accumulate. The matter is not one of purely local interest, for the Metropolitan Headquarters must always have a national importance, and the office of the General Secretary is a centre related to every F. T. S. In the new rooms visitors can be comfortably received and entertained, and without the sensation of interrupting business and causing confusion which has so long impaired their satisfaction in calling. Inasmuch as the Aryan Branch has undertaken so great a burden,

Theosophists outside of New York may well feel pleased to lighten it somewhat, and any contributions will have cordial thanks. And as America aided both India and Europe in paying for their Headquarters, there is now an opportunity for those distant Sections to reciprocate in kind. Much furniture needs to be bought and certain alterations in the house are necessary, so that the cost is by no means confined to purchase. In a little over two months the Gen. Sec'y hopes to open his doors to a succession of visitors bearing Theosophic greetings from the American States, from Europe, Asia, everywhere, in fact, and is sure that all will rejoice with him over having at last found a worthy HOME. After that date all letters are to be addressed to 144 Madison Ave., New York City.

TRACT MAILING SCHEME—PROPAGANDA.

For some months past the Press Scheme has been growing in importance and value, more and more periodicals opening their columns to articles, and the resources of the T. M. S. have been increasingly applied in this direction as the more efficacious. The Plate Scheme has still further expanded this invaluable means to reach the public. The General Secretary has now determined to advance to the new level, to re-organize this department of work under the title of THE PROPAGANDA, to devote its main energy to newspaper articles, and to confine Tract-mailing to a few special localities and to hours otherwise unoccupied by his own staff. THE PROPAGANDA will mean a systematic effort to spread the truths of Theosophy over the land, and it will accomplish it just as F. T. S. provide the means. Every day is now of moment, and no words of urgency can be too strong to impress the zeal with which Theosophists should utilize the years still left us of the cycle. The General Secretary asks that each Member of the Society will do something to make THE PROPAGANDA what he purposes it, —a continuous, vigorous agency in disseminating Theosophy. It is limited only by its funds. But for the self-denial of a few, the work would have already ceased. They have not the means to maintain it, and it must reject opportunities unless other Theosophists aid. Will not *each* thus aid, and so from the very first make this new department a success?

ANNUAL CONVENTION, AMERICAN SECTION.

The undersigned officially notifies the Branches and members of the American Section that the Annual Convention will meet on Sunday and Monday, April 24th and 25th prox., in the Assembly Room of the Palmer House, Chicago, Ill. Detailed notice will be sent to Secretaries.

WILLIAM Q. JUDGE,
General Secretary.

NOTICES.

I.

LUCIFERS WANTED.

The number of *Lucifer* for September, 1891, being unfortunately out of print, the PATH office is anxious to secure a few copies for disappointed subscribers who desire to complete their sets. A copy of any other current number will therefore be given in exchange, or 50 cts. will be paid for any sent in.

II.

As 3 or 4 of the back numbers of the PATH are now out of print, the few complete sets of the first five volumes bound in cloth yet remaining are offered to Branch Libraries at \$12.00 per set, expressage extra.

III.

Branch Paper No. 24, *Earth an Academy*, read before the "H. P. B." T. S. by Alexander Fullerton, was mailed to the Secretaries on Feb. 2d. Forum No. 32 and O. D. Paper No. 10 were sent to members during the 3d week in February. Branch Paper No. 25, *The Founding of the Theosophical Society—Its Motive and Method*, read before the Cincinnati T. S. by Dr. J. D. Buck, was mailed to the Secretaries about the same time.

IV.

The price of H. P. B's *Theosophical Glossary* was by error announced as \$4.00: it will be \$3.50.

V.

Persons using the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 194, *Karma*, Sinnett; No. 195, *The Occult World*, Sinnett; No. 196, *Source of Measures*, Skinner; No. 197, *The Mystic Quest*, Kingsland; No. 198, *Death and Afterwards*, Edwin Arnold; No. 199, *The Virgin of the World*, Maitland; No. 200, *Primitive Symbolism*, Westropp; No. 201, *Buddhist Birth Stories*, Davids; No. 202, *The Indian Religions*, Jennings; No. 203, *Indian Idylls*, Edwin Arnold; No. 204, *Ballads and Legends of Hindustan*, Dutt; No. 205, *Enigmas of Life*, Greg; No. 206, *Diseases of Memory*, Ribot; No. 207, *The Gnostics and their Remains*, King; No. 208, *Dreams of the Dead*, Stanton.

At morning, noon, and night successively, store up good works.—*Foshestingsankin* v. 2039.

OM.