



THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

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Æ U Ω

Renunciation of action and the right performance of action both lead to the same goal; but of these two the right performance of action is better than its renunciation. It is difficult to attain to true renunciation without rightly performing all duties; the devotee who performs his appointed actions, fulfilling his duties, attains before long to true renunciation.—*Chap. V, Bhagavad-Gita.*

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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 PATH'S FIFTH YEAR.

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of THE PATH its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We

can rely then only on the Law and not upon the favor of any one ;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

“ Point out the ‘ Way ’—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness.”

THE MISSIONARY FUNCTION OF THEOSOPHY.

We Theosophists can prosecute our work far more intelligently and hopefully if we understand just what we have to do, just how we ought to do it, and just what results we have a right to expect. Theosophic effort, like every other effort, is ineffective if it defies facts or laws, and, conversely, bears fruit in proportion as all such facts or laws are heeded. Theosophic truth, like every other truth, is wasted if cast on soil unfitted to receive it ; and Theosophic hope, like every other hope, must wither from disappointment if it is irrational or rootless. Only as we perceive the conditions of the problem, and then conform to them, are we justified in looking for success.

The great public work which Theosophists at this era have to do is to disseminate a knowledge of Theosophy. In our hemisphere it is a new system ; old, older than anything else, as it really is, here it has the interest, as also the opprobrium, of entire novelty. On the side of its interest, we have to aid us the insatiate thirst of the present day for all that is fresh or strange or promising, together with the vigorous rivalry of the press to furnish draughts of each ; and on the side of its opprobrium, we see the host of those who are indifferent or contemptuous to any system of spiritual vigor, backed-up by the churches and religionists who cherish petrifications as heirlooms, and who are horrified and embittered when Truth appears as a sprightly youth, rather than as a palsied centennarian with one book chained to his waist. A great preparatory step is gained when either the free-thinking are caused to inspect Theosophy from curiosity, or the orthodox to attack it from dislike, for in each case it secures publicity and notice. But there is also a third class,—those who desire satisfaction for the higher

instincts in man, who cannot find it in the artificial theologies of the sects, who distrust anything bearing conventional or worn-out names, and who have an open mind for a teaching which gives intelligent solution to the questions of life and adequate answer to its aspirations. As we have no means of discerning the members of this third class and of communicating solely with them, our only course is to scatter Theosophy broadcast through the land, fill the air with it, make it as familiar a word as Christianity or Spiritualism. When the whole social atmosphere is suffused with it, it will come in contact with every nature fitted to receive it, and so there will be no hungry soul unfed, no ready recipient unsupplied. When the secular press expounds it and the religious press analyzes it, and when its terms are understood and its distinctive marks perceived, joining the Theosophical Society will be as easy a thing as now is joining a church, and Branches will be as numerous as, and far more co-operative than, the very churches themselves.

As has been said, there is only one way to effect this,—it is to spread everywhere a knowledge of what Theosophy is. In the simple form of elementary tracts, in the fuller statement of pamphlet or document, in the copious exposition of detailed treatise, all phases of the topic are presented, all queries duly met, all degrees of intelligence provided for. There is absolutely no limit to the possible literature of Theosophy, for it embraces every department of being and has the promise of a continuous revelation from its Adept teachers. As fast as Their present teachings are popularized and absorbed, new and richer ones will be given. The peculiar duty of the day is to give the utmost clearness to what is known, to make it intelligible and attractive to the masses, to promote its circulation with energy,—prodigality even, to ensure that it shall be a theme for conversation, perusal, research, study. One hardly overstates the case when one avers that the one pre-eminent work of Theosophists at this era is to sow Theosophic seed in every quarter and with abundant measure.

But there were two other questions raised at the beginning of this paper, —just how we ought to work, and just what results we have a right to expect. They may be called the Method and the Rationale of our mission.

The essential principle in the Method of Theosophic work, I take to be the avoidance of controversy. This is not merely because argument is a battle in which passions are roused and the desire to conquer overcomes the desire to learn, or even because the consequent inflammation unfits the mind for such a topic as Theosophy, but because, as all experience shows, of the futility of argument in changing conviction. Nothing in literature is more dead than the patristic and scholastic controversies, whereas the "Meditations" of Marcus Aurelius will have perennial life. And it would seem that what is needed in Theosophy is a perspicuous exhibition of its

tenets, supported, indeed, by all props from reasoning and analogy, but free from conflict with opposing faiths, and set forth rather as a suggestive and plausible explanation of facts than as a dogmatic system vying with others. This holds equally of the verbal statements Theosophists are constantly called upon to make. If their tone is that of infallible assurance, of a combative readiness to defend, to attack, and to impugn, a like spirit will be evoked in the questioner ; whereas, if they are given as the solutions found satisfactory by the holder, though in no way obligatory on any other thinker, if they are commended as interesting rather than urged as final, the spirit of antagonism is disarmed at the outset, and the genial influence of a gentle unobtrusiveness extends itself from speaker to hearer. Beliefs can hardly be *argued* away. They may crumble or melt under the quiet effect of more potent considerations, or they may simply fade out as better ones come to view, just as the pictures of a dioptric lantern grow less vivid and disappear when their successors are disclosed, but they will gain obstinate rigidity through any attempt to displace them with violence. The tactful presentation of Theosophy therefore means that each written or spoken word should be pacific, uncombative, gently proffering an idea rather than pronouncing a dictum, letting the hearer himself contrast the opulence of Occult Science with the penury of Christian isms, seeking no rebuttal, inviting no contest, striving for no victory.

The other question,—the Rationale of our mission—goes to the root of the whole matter of that mission. If Theosophy is to be promulgated in every direction and through every channel, if a very large part of the community is indifferent to it or hostile, and if controversy is to be foresworn, what gains may we really expect to make ?

Fitness to receive Theosophy is pre-eminently a case of Evolution. As the wave of life has passed through the several kingdoms of nature, lifting to various heights of development the different individuals in them, effecting an infinite diversity in progress from the shell-fish to the anthropoid ape, so the Spiritual wave exhibits in the countless multitudes of men the equally countless degrees with which it has been received. There are human beings in whom hardly a trace of spiritual feeling can be detected; there are innumerable gradations in which it expands from a feeble sentiment to a ruling principle ; and there is a small but exalted class in which it has overmastered and overcome every other impulse and desire. Intelligence, too, has like differentiations, and when this and the spiritual principle are united in every possible combination of degree, intensity, and power, we see the infinitude of variety, the measureless complexity, exhibited in the status of men.

Now while Theosophy is truly a system of the highest intellectuality, feeding the loftiest minds produced in the race, this is not its primary function. That function is the supply of spiritual pabulum, the furnishing to

aspiration a justification, a method, an assurance. Its note is responded to by the devout and the ardent, unheard or unheeded as it may be by the clever. As so it comes to pass that no small part of the members of the Theosophical Society are very poor in intellectual gifts, little competent to seize much more than the elements of the system, powerless to analyze or to combine or to express its truths, a feeble folk as to brain or tongue, and yet sound in purpose and in conviction, resolute in aim and life, clear of vision into the eternal realities. They feel far more than they can state; they are strong, gigantic even, in a conscientiousness which knows no paltering, and a devotion which knows no sleep. And to this they have come through incarnation after incarnation.

Precisely what stage of spiritual evolution must be reached before Theosophy is acceptable, who can say? Yet evidently there is needed some real, even if vague, conviction of the greater value of the unseen, and some decided, even if flexible, desire for its attainment. If there is neither, Theosophy is a meaningless babble, a sound without import or significance. To *some* point the spiritual principle must have been evolved, the spiritual interest grown. Before that, there could be no comprehension and no response.

In respect to this, receptivity to the Theosophical idea is exactly like receptivity to any other idea,—it is an affair of evolutionated readiness. If you tell a young man in his teens that the loftiest reach of human happiness is not in converse with an undeveloped girl, and that insipid talks and unfledged affections are only the contents of a stage and a class, he will probably smile at your little knowledge of life and your little ability to comprehend it. And yet the mature man, rich in experiences of varied tenderesses, knows how faint and flimsy are the sentiments of such youths. Still, each attitude is proper to its time. You could not expect sage discrimination in a boy, or appreciation of other things which are in advance of his period. If you speak to a small tradesman of the forces governing international commerce, and of the happy day when an understanding of them shall sweep away every obstacle raised by ignorant cupidity, his eye will glaze and his mouth open. If, forgetting your hearer in your topic, you discourse to a common-place person on the mental triumphs of the century, and how intelligent thought is asserting itself in civic ideals and in legislation, you will soon perceive his incapacity to understand you. I once travelled in Italy with an acquaintance who gave no eye to its architecture, galleries, or scenery, but was alert for horses, dogs, and women. All these things mean simply that the individual has not reached the point where higher themes become conceivable. To present them is to appeal to a blank; the faculty is not there. Give the topic appropriate to the development, and you have response at once. It could not be otherwise. Men are what they *are*, not

what they will be. To expect perception of things out of sight, or to blame for devotion to those only which are perceived, is to be unphilosophical and unpractical.

And so it is in Theosophy. Exhibit it to the sectarian, the conventionalist, the mere business-man, the gourmet, and its broad doctrines and high impulsions seem but fanatical raving. Tell its principle of unselfishness to the monopolist who seeks for opulence through oppression, or the religionist who hopes for glory through gore, and you might as well speak in Arabic or Hindoostanee. In fact, any one of its spiritual sides is unintelligible to the man who has not within him a counterpart to that side. If the faculty has not evolved, it obviously cannot act. And this, too, is another reason why one should not attempt to argue or persuade into Theosophy. To do so implies the presence of an interest or an aspiration which argument or persuasion can arouse, whereas it is the absence of them which makes the attempt hopeless.

Sketching the area of human evolution, we may say that each human being passes through successive stages of thought, conviction, and emotion, and that certain habits are appropriate to each. Whatever may be the dominant interest of the life, there are topics and practices which match it. These are natural. They may not be elevating or elevated, but at least they are fit. One need not marvel to find obtuseness as to spiritual things any more than as to art or literature or science. The whole question is set to rest by the simple explanation that the individual is still on a lower plane. There is no use in worrying over it, for the matter is beyond all other remedy than that of limitless time, which will in its course bring about through many incarnations the stage of spiritual interest. *Then* Theosophy will attract.

These facts show what is the philosophy of Theosophical missionary effort. The method has been stated to be the widest possible circulation of Theosophical information, the filling the atmosphere with Theosophical truths and ideas. Why? Not because it is supposed that to any considerable proportion of the community they will be either intelligible or welcome. Not because their intrinsic value can be perceived by souls which as yet are not percipient. Not because that any cogency of argument or felicity of diction will evoke interest or gain adhesion. Not because they hold out inducements which, like Sunday School picnics or Church sociables, may avail to entice outsiders. Not at all because it is believed that more than perhaps one out of many hundreds is ripe for a welcome to them. But then there is that one. He has in former embodiments risen through eras of struggle and solicitude, and stands now ready, open-eared for the note of Theosophy. He may be a member of some great family in the metropolis and come in touch with Theosophy through the gilded libraries which are ever open to him ; he may be a journeyman in a factory and stumble on a

paragraph of revelation in the only newspaper he sees ; he may be a merchant in a far-off city, or a doctor in a country town, or a blacksmith in an inland village ; he may be a miner in Colorado or a herdsman in Texas or a pioneer in a Western hamlet ; but if prepared in past incarnations for Theosophy in this, it needs but a line to transmute him into a Theosophist. Perhaps yours may be the hand which has guided it to him, Karma conferring on you the privilege and on him the benefit of adding another to the ranks of the illuminated. What if scores of editorials and hundreds of editorial items and thousands of circulars die straightway and fruitless ! Who can say, indeed, that they do ? But if they did, there is always the one upon whom we may count, the one who has a right to our treasures, the one who will spread them in his turn, the one who will be the nucleus for further strength coming from the unseen powers. Nor must we forget the stimulus which a diffused knowledge of Theosophy has upon forming, growing souls. They are not ripe for it yet, but acquaintance with it helps to make them so. A seed may be lodged in thought which will grow no less surely than do the seeds scattered by the sects about us, and, as they expect fruitage in years to come, so may we in incarnations to come. Probably we shall not need to wait so long. There are indications that every effort now has promise of a soon result. The very name "Theosophy" was strange but a few years ago ; now it is a common sound. The topics collateral to it and which point to it were formerly in disrepute ; now they are investigated as legitimate studies. Once a "fad" or a "craze," Theosophy has now established itself as a recognized form of religious belief, and, while the Society disclaims being a "Church," it will very likely in time receive all the distinction of such. We may not be covetous of that ; we may not even gauge our progress by the membership we can show ; but we can certainly do our very utmost that Theosophic truth shall be sped throughout the land and pervade the thought of the age. We shall not expect to make "converts" or to pillage on the preserves of sect or Church ; we shall not look for accretions through any process of argument or persuasion or teasing ; but we shall enjoy the right to make the positions of Theosophy everywhere clear and understood, and the certainty of believing that no intelligent effort to enlighten and stimulate the human conscience can be, will be, a failure.

ALEXANDER FULLERTON.

We say ; I do not wish to plunge into vice, but neither do I wish to live like a Cato ; I wish to lead an honest and comfortable existence. "This is an illusion ; we cannot be half man, half beast ; soon or late, one tendency will triumph over the other. A moment will come when you will be forced to choose ; the later the choice the more painful and doubtful the victory.

THE ESSENTIAL FIRE.

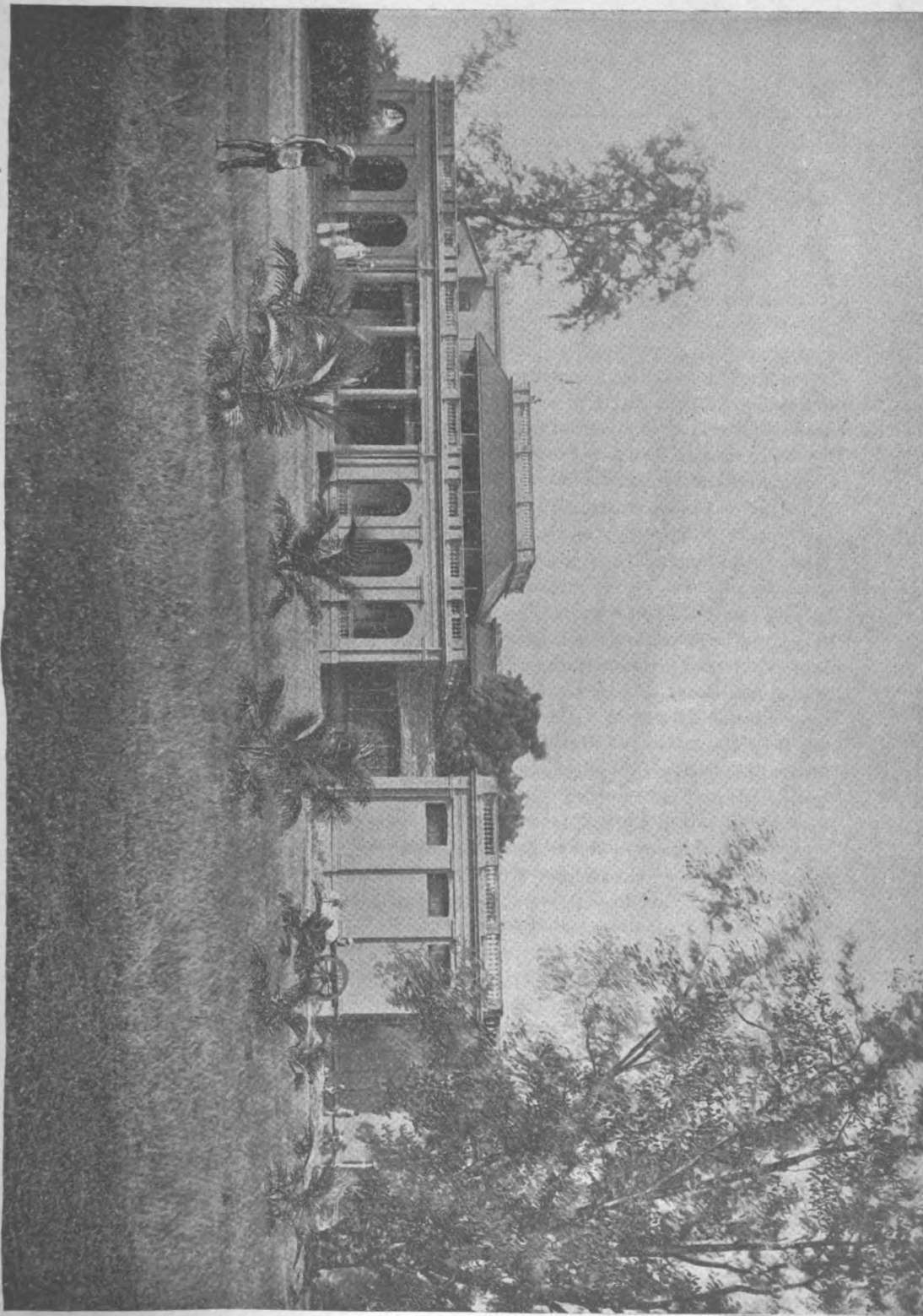
For us who grope in darkness, is there not
 In nature some monument hid, to right
 The imperception of our spiritual sight,
 Like that which in a day, 'tis fabled, brought
 To suffering eyes the treasure which they sought?
 Shall aught abstain us from the search for light,
 Who are resolved to flee the thrall of night,
 And greater in the atmosphere of thought?
 Who shall atone the grant that made us free,
 Or tax us with eleutheromania if
 We spurn all bonds and from some steepy cliff,
 Which proletarian minds may not aspire,
 Reach out into the far immensity,
 And bathe our souls in the ESSENTIAL FIRE?

ST. GEORGE BEST.

THE HEADQUARTERS AT ADYAR.

Having shown our readers in February PATH the counterfeit presentment of H. P. Blavatsky, to whom the Theosophical Society owes its origin, we wish them this month to see the Headquarters of the Society in India as they now appear, unless lately changed.

When H. P. B. and Col. Olcott began work in India, they occupied a bungalow in Bombay, on India's western shore in a suburb of the city called Girgaum. The present Headquarters are on the eastern shore in a suburb of Madras called Adyar, so named from the Adyar river—or the river from it. This river is a small one, frequently closed by the sand washed up from the ocean. It runs past the building, washes, indeed, the base of the wide piazza at the back. The building is made of brick and plaster, painted white, except some rooms erected upon the roof. There is a central hall paved with marble squares black and white. The offices were in the back from where good light and air could be had. Since 1884 considerable changes have been made. The former *porte cochere* was done away with by the building of additions on each side, so that now there is a straight front with the pillars of the old *porte* forming the entrance. Another building upon the same front line was added on the ocean end of the main building, and is used for the Oriental Library. The grounds comprise about twenty-one acres, bounded, in front of the house, by a large grove of trees, on the back by the river, and on one side by the main road leading out of Madras. The view from the front is not interesting, as whatever might be seen is hidden by the grove of trees. There are numerous mango trees in the compound between the house and the main road, and these afford a grateful shade, their spreading branches covering great distances around their trunks. In the picture Col. H. S. Olcott, dressed in a long white coat or robe, can be seen standing at one end.



SPEAK LITTLE; JUDGE NOT: LOVE MUCH; AND WORK.

Notwithstanding all that has been written on the subject, a good deal of both obscurity and confusion still remains even among professed theosophists regarding the ethics of theosophy and the objects of the T. S.

This was, indeed, to have been expected, both on account of the extent of the subject, the immeasurable ground covered, and from the fact that each individual, whether student or disciple, must not only have in himself "the beginnings of theosophy," but from first to last is himself the measure of his own understanding and progress.

The mistake is indeed very common to suppose that when once the whole truth is clearly stated, the work is virtually accomplished. But the "*instructive tongue*" must find an echo in the "*faithful breast*" ere we reach the beginnings of wisdom. The end of wisdom, *viz.*, understanding, is again but the beginning of knowledge and power.

Power is thus a thing of slow growth. It is never reached at a bound. It is often imagined that when one has really renounced the world, the whole work is accomplished. So long as one is in the world, and has not renounced it, his reward is in the world. Having renounced the world, one is apt to look for his reward, or to expect some adequate compensation, thus mistaking the beginning for the end. In truth, however, one does not really begin to work in the world till he has renounced the world. Henceforth his work is in the world, not away from it. This is the paradox that so few seem able to understand. Renunciation in the sense in which it is ordinarily understood is substantial suicide. To have found the world distasteful, and life on the ordinary plane a failure, and hence to renounce it; to turn from the disappointments of life because they seem to equal its successes, and so to give it all up as not worth the candle, is to make life a failure indeed.

If this were the mission of theosophy, the short cut by way of suicide is more logical and sensible.

In response to the hackneyed query, "Is life worth living?", Theosophy replies, That depends on the Life and the Living.

So long as one is involved in the life of the world, he is subject to circumstance and never master even of himself. Renunciation does not take man out of the world; it but fits him to work in the world by changing his entire attitude to it.

The first result of this change of attitude is the removal of fret and

friction. The result is equipoise and self-possession. Not that conceit of shallow minds that springs from egotism, complaisant self-satisfaction, the sign-manual of ignorance. This often, indeed, passes for self-possession, when it is only greed for possessing others. That cool, calculating attitude of the man of the world when seeking the best advantage, with the eye always on the main chance, is even nearer defeat and final catastrophe than almost any other condition that can be imagined. Self-complaisancy is superficial, and beneath this mask lurks fear of the inevitable final catastrophe. This is far removed from that self-possession that follows renunciation. It is, in fact, its opposite. The first is inspired by egotism ; the second by a truism ; the first seeks to gain ; the second to give. The first does indeed gain a temporary power over the world, only to fall afterwards into nothingness and despair. The second gains power over self, leads upward to the everlasting, triumphs, and endures.

This is the meaning of the "vow of silence" in ancient initiations. Apollonius did not relinquish his journey or relax his labors during his five years of silence. When one stops to consider how much of speech is ill-timed and useless, if not actually pernicious, golden silence begins to be appreciated. Our judgments and condemnations of others are at best but embryonic till we give them life through speech. In thus limiting speech we improve judgment and mature thought. Nor does this limitation of speech by any means destroy conversation or hinder human intercourse. A good listener is often as welcome and as greatly admired as a good talker, provided he listens intelligently. When the time for conversation arises, well-chosen words, expressing clear ideas, inspired by noble sentiments, are all that is in any way desirable in conversation.

A silent example is always more potent than words. Argument is useless and criticism of persons pernicious. One who has this self-possession, who refrains from judging or condemning others, is ready and able to engage in labors of love. He is not a reformer, but a transformer. It has often been said that reformers are men of one idea, and there is a good deal of truth in the statement. The motto of William Lloyd Garrison was, "Immediate and unconditional emancipation of the slave." No compromise, no colonization schemes, no subterfuges ; and presently the nation heard and trembled. The transformation of society is by slow methods, like a broad, shallow stream flowing over vast territories, permeating everywhere. It is an evolution. The reformation of society is like a mountain torrent dashing down precipitous descents, and is often accomplished by revolution. A reformer must not see too much ; a transformer cannot see too much. The weakness of the one is the strength of the other. A reformer seeks by criticising and condemning evils in others to put down abuses in the world : a transformer seeks by the power of a noble example and rooting

out the evil in his own nature, to bring out the latent good in all through the all-redeeming power of love and charity. It makes all the difference in the world as to how we take our levels, whether we level up or level down. Say to the fond mother that she should love other children as her own, and she replies that she *cannot*, and she brings strong arguments against it. Shall she level down the love she bears to her own child, "her own flesh and blood," to the level of that common love and sympathy that she already bears toward the homeless, and yet that satisfies itself with giving the broken food and the cast-off garment to the needy? Or, on the other hand, shall she level up this indifferent charity to the plane of real mother-love, and so realize not only the human but the Divine Motherhood. Suppose all the mothers in any community were to go to work together to level up their charity to the plane of human motherhood, would not their own children reap the first fruits of the diviner motherhood? It is true that no single mother can reform the motherhood of the world, but she can transform her own motherhood and make it really divine in its beneficence; *and that is what the motherhood of the world is really accomplishing, in spite of the fatherhood of man, that continually ignores personal responsibility and multiplies orphanage and bastardy!* The work that one noble, loving woman can accomplish in any community is seldom even dreamed of, much less realized. In relation to woman man should begin as a reformer. In relation to woman the average man of the world is indeed—"a man of one idea." This idea is anchored in "sex" and bounded by "self." Let him declare "immediate and unconditional emancipation" of *woman*. No colonization, no compromise, no subterfuge. Let him replace the sham of generosity by the reality of justice. Let motherhood be a free choice with full partnership in the subsidy. Love in its truest and best sense is impossible without Liberty. The real love-labor of man *and* woman begins only where slavery leaves off. Here is precisely the partition wall between love and lust. The one thrives only in freedom, giving that which is its own: the other is the degradation of slavery, the tyranny of egotism, despoiling another and taking that which is not its own. The reformation of man must go back to the year *one* of the "Christian Era," and begin with the first chapter of Genesis. Man began by stealing the "Godhead"; let him relinquish this ill-gotten, ill-used authority over woman, and a real Christian era will begin. The Roman Catholic Church, always "wise in its day and generation," colonized the God-head, and by instituting Mary Queen of Heaven managed to keep possession of woman in the present world with an apparent sanction of both logic and justice. This is precisely what Constantine did when he married Catholicity to temporal power, making the man of sorrows an incomprehensible mystery, and putting creed in the place of Christos.

Let the critic judge as he will of the writings of Madame Blavatsky, her work stands as an everlasting memorial to every member of the Theosophical Society. What occurs during the eight hours from 10 p. m. to 6 a. m., no witness has ventured to declare. The other sixteen hours are amply testified to by a cloud of witnesses. The most constant and uncomplaining labor for the Society and its work, regardless of heavy burdens that would daunt the stoutest heart. Ill-health, poverty, and abuse have been her reward as men count gain. Whatever motive her calumniators may find for such labors under such adverse circumstances concerns us very little, only so far as it really impedes her work. It has been so far powerless to arrest it, however it may misinterpret and misrepresent. Only they will understand her labors who have already within themselves the germ of that for which she toils, and whenever all of these have received the message her work is done. The monuments which the tardy justice of her detractors and obstructers may rear to posterity will no more atone for present injustice than the monument offered to the memory of Bruno in Rome can bring him back to life or justify his murder. Her present example, however, cannot fail of its significant lesson to everyone in any way deserving the name of Theosophist.

Ask Madame Blavatsky—"Is life worth the living," and she will tell us, from all personal considerations, a thousand times—No! Yet how many who love life for its rewards and emoluments work as she? Relinquishing every personal gain, all worldly advantage, her labors are such as no worldly ambition ever excites and no love of personal gain ever inspires. A thoroughly sick woman at the age of sixty can demand little of the world, and cares little for future fame in the face of unflinching abuse. At that age ambition usually cools and enthusiasm is dead, and yet through all she *works* and loves, and loves her work.

"My doctrine is not mine, but his that sent me."

The theosophist who thirsts for knowledge and longs for power, who imagines that he has renounced the world, and who pretends to despise the "flesh and the devil," and is looking anxiously for Mahatmas, or listening for "astral bells," may learn a lesson in *work*, not only from Madame Blavatsky, but from Col. Olcott and Mr. Judge as well. Whether to these workers life be worth the living or not, they are working to make it more desirable to others. St. Hilaire may see only the motive of selfishness in Buddhism, while the professed Christian practically apotheosises selfishness. Yet he who knows what renunciation really means will see that work for the world inspired by love of man is neither confined to Christ or Buddha, nor to the followers of either. Man can transform the world only as he reforms himself; and man can elevate himself only through his efforts to help humanity.

The reward is in the work. To serve the truth for the truth's own sake

is to give truth a lodgment in one's own soul. All falsehood will thus disappear as clouds and darkness vanish before the rising sun. Thence come peace and rest.

"Rest is not fitting
The busy career:
Rest is the fitting
Of self to one's sphere.
'Tis the brook's motion
Clear without strife,

Fleeting to ocean
After this life.
'Tis loving and serving
The highest and best:
'Tis onward unswerving,
And this is true rest."

J. D. BUCK.

THE SEVENFOLD DIVISION.

WHY NOT CHANGE THE DESIGNATION?

Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man", and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of "a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul", why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all

parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation, carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*. The scheme will then stand thus :

Atma (spirit), one principle, indivisible.

Its vehicles are,

<i>Buddhi</i>	Spiritual Soul
<i>Manas</i>	Human Soul
<i>Kama Rupa</i>	Animal Soul
<i>Linga Sharira</i>	Astral Body
<i>Prana or Jiva</i>	Vitality
<i>Rupa</i>	The Body

Names have power, and if we go on talking of 7 principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

RESPONSIBILITY FOR RIGHT AND WRONG ACTION.

Look not mournfully into the Past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—*Hyperion*.

A fundamental teaching of Theosophy is man's responsibility to himself alone for his actions, good, bad, or indifferent. It is at once a wise and truthful teaching, and calculated to inspire one with lofty thoughts and higher aspirations. It presupposes a positive knowledge on the part of man of the difference between good and evil in their relative capacities. Even the lower strata of humanity, surrounded by every form of vice and wickedness, *know* from observation and intuition that there is a higher degree or form of life on the plane of humanity, although they may choose to walk in the path of animalism and wrong-doing. The dulled life they lead is their's from choice; it cannot be said, however, that by a superhuman

effort the criminal, the debauchee, or the self-imposed outcast from society may not lift himself by degrees from his low station to one of truth, refinement, and spirituality.

Because of the teachings of Theosophy on this point Theosophists are, perhaps more than any others, unusually receptive to the voice of the Higher Self. The study of Theosophy is well calculated to lend to the individual an enlargement of comprehension in respect of humanity that is unattainable through any other process of reasoning. Individual opinion as to what is right and what is wrong will ever be the rule, and the *intention* the guide of judgment. A man may, with the hope of future reward, do right ; a man may, because of some apparent timely advantage of right over wrong, do right ; or he may be a passive doer of right for the sake of appearances and because right action is reputable and the aim of the majority. But the Theosophist, provided always that he is consistent, will look upon the question of right and wrong from a higher standpoint,—from the standpoint of Universal Brotherhood. For the good of humanity ; for an example ; because right is right, not because it is customary, will the Theosophist walk in the higher round.

Now, because of this teaching of responsibility, the idea arises of a still equally important phase of the question, and that is, every man is a law unto himself. Taken as it stands, this conception is, it must be admitted, startling ; but it is nevertheless true. The laws of Karma and reincarnation demonstrate its truthfulness :

“ * * * * each man's life
 The outcome of his former living is ;
 The bygone wrongs bring forth sorrows and woes,
 The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
 The sesamum was sesamum, the corn
 Was corn. The silence and the darkness knew !
 So is a man's fate born.

He cometh, reaper of the things he sowed,
 Sesamum, corn, so much cast in past birth ;
 And so much weed and poison-stuff, which mar
 Him and the aching earth.

If he shall labor rightly, rooting these,
 And planting wholesome seedlings where they grew,
 Fruitful and fair and clean the ground shall be,
 And rich the harvest due.

If he who liveth, learning whence woe springs,
 Enduring patiently, striving to pay
 His utmost debt for ancient evils done
 In Love and Truth alway ;

If making none to lack, he throughly purge
 The lie and lust of self forth from his blood ;
 Suffering all meekly, rendering for offense
 Nothing but grace and good ;

If he shall day by day dwell merciful,
 Holy and just and kind and true ; and rend
 Desire from whence it clings with bleeding roots,
 Till love of life have end :

He—dying—leaveth as the sum of him
 A life-count closed, whose ills are dead and quit,
 Whose good is quick and mighty, far and near,
 So that fruits follow it".¹

To draw a line of demarcation between right and wrong will not be a difficult task for the student of theosophy ; and if the faculty of closely distinguishing the spurious from the true is latent in the student, the still smooking ember may be set a flame by a touch from the torch of Karma. The doer of good for the sake of good itself—he who sees wherein good may be evolved from presumptive evil, (for the two are at times closely allied); he who, for the sake of the good that is embedded therein, walks boldly into the monster's lair, caring nothing for physical or mental scars and unheeding the scoffings of the super-holy in order to extract the true and put away the false, is surely working on the Theosophic plane.

When men are led to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap—not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race. It is with no pessimistic eye that the members of the Theosophical Society need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man.

EXETER.

God is the Incomprehensible, without which nothing is comprehended.

¹ The Light of Asia.

MEANS TO THE END.

An esteemed correspondent makes a suggestion that is doubtless good, concerning practical aids in purifying the lower nature, which, as he justly observes, is "easier said than done." He recommends that each one truly desirous of such purification should, for himself, jot down in convenient form for frequent reference such passages from books and articles that he reads, bearing upon what he knows to be his especial faults, as will be helpful in knowing and overcoming them.

It is perhaps hardly necessary that a conscientious Theosophist shall load up his diary with such entries for daily reference as:—"MONDAY : *Mem.* Mustn't lie, steal, get drunk, commit adultery, or kill anybody to-day." The great laws of abstention from overt acts of conspicuous evil will doubtless be so firmly fixed in his innermost being that a special mnemonic device concerning them will be superfluous. But grievous faults, working woe not only to the doer but to others, lie deeper than manifestation in wicked deeds, and are perhaps oft-times productive of more far-reaching ill effects than what the penal code recognizes as crimes. And against these, by every means, he will do well to guard himself, who wishes to walk in the right path.

They are evil thoughts, the seeds sown by Desire, that soon or late bear fruit objectively in proportion to the energy of their conception; and they are deeds also, the wanton speech, the inconsiderate unkind act, the customary seeking of one's selfish gain and personal good even at other's loss, and indifference to the weal or woe of our fellow-creatures. But not even when these are abstained from is duty done. Good consists not in the negative virtue of refraining from evil. Purposeful thoughts for the betterment of existence for all that suffer life, and the concretion of such thoughts into action to the utmost of our individual abilities, are no less demanded of us than avoidance of positively evil deeds, and will have a beneficial effect, even upon this material plane, well worth all the sacrifice that may be involved in such thinking and doing. Man, for himself, makes benign or malign the astral photosphere surrounding him, and the basis of a true wisdom in the ordering of his relations to the Universe must be an altruism that impels him to right action without regard to his personal harvesting of the fruits thereof.

If the Theosophist finds in his reading passages that so impress themselves upon his mentality as to direct, encourage, and strengthen him in such realization of duty in both its negative and positive phases, of course he will do well to fix those excerpts in his mind and, by meditation upon them, make their thoughts a part of his own being. One good way

forth is, doubtless, the correspondent has adopted. He makes up a page of such apposite selections for each day of the week, and devotes a specified time each morning to reading and contemplation upon one of those pages. Others may find superior advantages in different methods, according to their mental training, natural perceptivity, occupation, and personal requirements, and certainly each must make his selections for himself. The same words do not always mean the same things to different persons, or equally impress each of even those minds that have a common comprehension of their meaning.

Well worthy of constant remembrance by those who seek "the perfect way" is the opening of the sixteenth chapter of the *Bhagavad-Gita*, thus beautifully presented in Edward Arnold's metrical translation of that inspired work :

" Fearlessness, singleness of soul, the will
 Always to strive for wisdom ; opened hand
 And governed appetites ; and piety
 And love of lonely study ; humbleness,
 Uprightness, heed to injure nought which lives,
 Truthfulness, slowness unto wrath, a mind
 That lightly letteth go what others prize ;
 And equanimity, and charity
 Which spieth no man's faults ; and tenderness
 Towards all that suffer ; a contented heart,
 Fluttered by no desires ; a bearing mild,
 Modest, and grave, with manhood nobly mixed
 With patience, fortitude, and purity ;
 An unrevengeful spirit, never given
 To rate itself too high ; such be the signs,
 O Indian Prince ! of him whose feet are set
 On that fair path which leads to heavenly birth !
 Deceitfulness, and arrogance, and pride,
 Quickness to anger, harsh and evil speech,
 And ignorance, to its own darkness blind, —
 These be the signs, My Prince ! of him whose birth
 Is fated for the regions of the vile."

Another golden excerpt, from the second chapter of the same book, is also worthy of firm regard as a law of life :

—— " Find full reward
 Of doing right in right ! Let right deeds be
 Thy motive, not the fruit which comes from them.
 And live in action ! Labor ! Make thine acts
 Thy piety, casting all self aside,
 Contemning gain and merit ; equable
 In good or evil : equability
 Is Yôg, is piety !"

J. H. CONNELLY.

ANSWERS TO QUESTIONERS.

ARE THERE NEW SOULS? WHY REINCARNATION?

M. E. A. asks: "We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will the PATH please explain?"

Answer. There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population — in the United States for instance — to expand. Hence the question is narrowed down to the single one—"Does Theosophy teach us that new souls are created?" Mme. Blavatsky answers this in the "Secret Doctrine" by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

"If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?"

Answer. This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the "Upanishads" it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this, that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

LITERARY NOTES.

A THEOSOPHICAL PLAY. Theosophy, which has already invaded fiction, is now invading the drama. There has lately been produced at the Standard Theatre, New York, a play entitled "The Stepping Stone," the action of which turns around the person and doings of a professed teacher of Occult Science. He is, it is true, a dishonest, hypocritical, and sensual character, but the fact is not used to discredit Theosophy, as would have been the case if the play had been an appeal to a supposed popular prejudice. Nor are the absurdities of merely frivolous sensation-hunters made the occasion for hits at real Occult Science. Various technical phrases are correctly quoted, *Esoteric Buddhism*, *Light on the Path*, and other standard works are named, the secret of the teacher's great social success is avowed as personal magnetism— one good case of which is illustrated, and the whole play impresses one rather as a warning of how psychic power may be abused for aggrandizement by the possessor and for injury upon the weak-minded, than as a denial of its existence or a discrediting of the philosophy which recognizes it. It cannot be said that such a play commends Theosophy to the populace, or even that it is intended to do more than seize on a now growing topic for material wherewith to construct a telling and amusing plot; but it certainly has the effect of popularizing terms and ideas of which the sober side will eventually be perceived. Dramatically, the play has several strong situations, one original and telling incident—the production by flash-light of a photograph in a dark room, and an exquisite ending, admirably worked out, in which the pseudo-Occultist is brought to repentance and reform through a little child, discovered to be his own.

LUCIFER for March is an excellent number. The weird tale of the *Old House in the Carongate* adds a phosphorescent light; *The Cycle Moveth*, from the masterly hand of H. P. B., gives food for thought; there is a paper on the *Mysteries of the Himalayas*, and an excellent one gleaned from the *Secret Doctrine*. The papers upon numbers are closed, we are pleased to note. The financial state of *Lucifer* is so much better, as stated in this issue, that all its friends feel highly pleased. The PATH, knowing the difficulties in the way and having had four years' experience, rejoices with its sister magazine, and hopes that the bright beacon of *Lucifer* may long be held aloft.

A CURIOUS THING. Annie Besant's admirable pamphlet *Why I became a Theosophist* is published in England by the Freethought Pub. Co., of which Mr. Bradlaugh, who hates Theosophy, is the head.

Miracles are the natural effects of the intervention of a cause superior to those which produce ordinary effects.

TEA TABLE TALK.

We were talking of various ways in which the spread of Theosophy could be increased, and one suggestion which was made received the unanimous support of the Tea Table. It was to the effect that all F. T. S. who are professional writers should write those letters after their signature to any articles in the public prints. The letters would, in many cases, arouse inquiry as to their meaning, thus bringing Theosophy on the carpet, while in all cases they would serve to show the public how many of our brightest minds have accepted these teachings to a great extent; not that only the curious and the ignorant take Theosophy seriously, while others receive it as a craze or "fad" of the hour. Were it generally known how many practical men and how many writers of marked standing are thorough believers in this philosophy, its sanity could not be so often called in question with any show of reason. Do not our members who are writers owe some such measure of allegiance, some such "brave declaration of principles," to this cause at this juncture? In the *Occult World* a master has said that believers must prepare to hold high the flag of occultism, and the above is one of the ways in which the public mind may be most readily reached and influenced to further inquiry upon these subjects.

A correspondent says "The Tea Table likes dog stories, and I herewith send one which seems to me good. A while ago my little dog was seized by a large mastiff and cruelly torn and mangled. The surgeon to whom we applied to sew up the wounds declared that, unless the dog were chloroformed, he would struggle so that it would be impossible to perform the operation. I said 'No; that is not necessary. I can so hold him in thought that he will be perfectly quiet, whatever you do.' After some discussion, the Dr. consented to make the trial. Under the influence of my thought the little creature remained still, never moved or whined, while a large needle and thread were pushed through and through the living flesh and it was fastened together. After it was done I paid no particular attention to the dog for two or three days; then, on taking him in my lap, I discovered that he had torn the stitches from the largest wound (under the fore leg). The wound was gaping open nearly three inches; the flesh, swollen out beyond the skin, was very much inflamed. I love the little creature, and for one short moment I was dizzy with consternation. Then it was given to me to see the wound closed and healed. I put him down and felt at rest about him. The next morning, about 12 hours afterward, I looked at him. There was no swelling, no inflammation, no raw flesh, and the skin had so nearly closed over the wound that I could not lay a pencil in it. I have, as far as I know, no psychic powers. I have been through a course of Mental Science Lectures. Should any one wish to question me about this, or about some wonderful things I have done for horses, you are at liberty to give my address, for I love to help our four-footed brethren. Many people will think it was a psychological influence which I used on the dog, but the fact that I have had the same response from horses whom I

had not before seen, and who were supposed to be dying from disease or fatally injured, will prove (I think) that such was not the case."

The editor of this department had the same experience with a delicate and valuable Italian hound, which bore eight stitches without moving or protesting. The influence appears to be a psychological one; the usual influence of human beings over their animals, carried to a high point. The fact that it can be done to strange animals does not change this aspect of the case. The influence is mesmeric (or psychological), and familiarity is not needed to induce it. I frequently walk with a friend who can call strange horses, cows, cats, and dogs to him from the fields by the word "Come" uttered in a peculiar tone, accompanied by an outstretched hand. He says that the word and gesture merely serve to consolidate his thought, and that what really attracts the creature is his tone and his will. I have seen him so attract the "chip-munks" of the Western prairies. Sometimes a creature bounding by will not come to him, but will stop short and eye him panting for a time. I do not accept any distinction between psychologizing persons or creatures and treating them by the various thought-cures now in vogue. Psychic powers are latent in all persons, and the will, mental or nervous disturbance, and various other psychophysiological conditions may call them forth. The great affection felt for the dog probably induced a condition of the nerve aura in which his restoration to health, as pictured in his aura, was felt and sensed by his mistress. Nor is it unusual to have such flesh wounds heal rapidly if the dog is sound. All events are natural and based upon strictly scientific conditions, if we but knew them. There are no coincidences, no chances; only laws; only cause and effect in endless sequence.

We were saying how subtle are the distinctions made by occultism, and how hard it is to realize that the plane of thought is the source of action, and hence most important to guard. Almost every thoughtful person has been surprised, some time in his life, to find himself doing or feeling something unexpected to himself, and for which his apparent mental attitude had no ready-made proviso. This needs study and care. Mr. Niemand quoted some advice once written to him which may help other students. "How much I wish you could keep quiet; I mean, quiet inside. You are allowing yourself to chafe and rage inside. Outside quiet does not amount to anything unless all inside is quiet too. This has to be learned, and, good boy as you are, you have not yet learned it. Can't you? I have learned that, or else I should have gone mad, as much from myself as from others.

"What is to learn is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them; and when a bold and loyal nature like yours achieves that knowledge, a great advance is made. You need never excuse yourself at all in the forum of your own judgment, but when you have passed your judgment, bow your head. We cannot all at once live up to these high ideals as some others live up to theirs. Some are pleased with themselves because their rules allow it, and they are thus quiet, but it is not that quiet I refer to. Your soul may be quiet even while the body rages. (See *Voice of the Silence*). I am never, nor you, satisfied with ourselves, but

we must be resigned to the limitations of our character as they appear to us. The greatest error in occultism is to doubt one's self, for it leads to all doubt. The doubts of others, which we have, always spring from the inward doubt of self. Do not doubt, then, even so much as you admit, in yourself." As students advance in the study of occultism, it is an undoubted fact that their thoughts gain very active power. I have had occasion to note this in several instances. A. finds that, if she wishes for a thing ever so slightly, the wish just passing through her mind as it were, she receives the object wished for soon after, and in the most natural manner, to all seeming. Also she is able to find lost objects by strong thought directed in a given manner. B. has other experiences; here is a batch of them.

1. In bath room, he spoke in his mind to his sister and she called up, "What do you say?", and declared she heard him loudly calling.

2. At a T. S. meeting a member read a paper, and B. thought; "Mr. —, I would like that paper." Mr. — said, in a moment, to B.: "Did you speak? I thought you asked me for that paper."

3. In the office a man spoke to B.'s clerk, and B. thought: "I wish he would give me his card." The man instantly put his hand in his pocket and handed B. the card, of which nothing had been said.

4. M. wished to send B. a color, *not* named. Next day B. saw white, then yellow and white, and, two days after, blue. M., when asked, said those were the colors he had sent, and in that order.

5. Mr. A. wished to inquire for B. whom he had not seen for a long time. He went to a bank and asked the cashier; "Have you heard of B. at all lately?" The cashier pointed to a man just coming in and said: "There he is." Such instances could be duplicated over and over. But it is better to draw from them the evident moral, which is, that we should more carefully guard our thought than our bodies. Our minds affect this and the following incarnations powerfully, while our bodies, to quote H. P. B., are "only mere evanescent rags." And she adds that to play tricks with the mind does great harm.

JULIUS.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

IX.

THE VALUE OF BOOKS.

The following quotations are extracts from letters received several years ago:

"Books will do you little good. They will serve to confirm after you already know. They cannot give any thing new, for it is the old which they strive to teach and we to find. Keep your motive pure, your will to rise higher strong, and you will pass on. * * * Shut up your books and *think*."

In reply to some questions upon the foregoing, this was received :

“Do not rely upon books to guide you or teach you. They are good to give men earthly knowledge, they are good to start men thinking. They will not give men heavenly wisdom or the True. You can obtain good from all things, books included. You cannot know yourself through books.”

It is difficult to find general terms that will include the chief characteristics of a body of people, but it seems possible to divide roughly the elements which compose the T. S. into those who are intellectually interested, those whose interest is purely religious, and a third section combining both.

There exists a large number of persons, intellectually active, who are always attracted to any new and ingenious theory either of science or religion in any of their branches, or of the universe. That they should be charmed by Theosophy goes without saying, and perhaps one of the strongest proofs of the inherent value of our Philosophy is that, in spite of the mental development of Western minds with their pre-disposition to materialism, so many of us turn at once to a mode of thinking greatly opposed to modern scientific methods. It is this class which comprises the largest element of the Society and derives the least benefit from the study of Theosophy. But it is a phase we all more or less pass through, and its value lies in its being a stage of progress to higher and more developed interests.

The second class in point of numbers includes all persons who may be termed instinctively religious. Frequently this devotional quality is found in conjunction with a high degree of intellectuality, but is sufficiently strong at once to draw those who possess it to the purely religious or ethical aspect of Theosophy. Or it may be that they lack the education necessary to an intellectual appreciation of the Philosophy, but are still drawn toward the emotional part of it. In either case they will some day or in some incarnation have to go back and head the missed rounds of the ladder of progress. Development to be thorough and enduring must proceed equally on all lines, we are told.

The third, and unhappily the smallest, class is that where both the former interests are equally strong. A complete intellectual appreciation of the value of the secret doctrines, combined with a nature capable of being influenced by the high and noble system of ethics, marks the earnest student and workers. They appreciate with the mind, and value and feel through the heart.

Keeping these three elements with their characteristics before us, it is easy to answer the many questions about the value of books. Books are the chief means of acquiring and propagating knowledge upon any subject, Theosophy included. This at once gives them enormous value, in spite of protests frequently made against too much mere book-learning. Most of us

first mentally encountered Theosophy through books, and have since pursued our studies by their aid. Even after the mind has grasped the outlines of the doctrines as given to us, books should not be entirely put aside, for they still serve to accentuate certain important points that we might otherwise overlook or not fully understand, and turn our minds to correct channels of thought. With our untrained and uncontrolled intellects, this is a most necessary aid. However, a danger exists, and, since it is a grave one, should not be overlooked. Too many of us show a marked tendency to make Theosophy merely a matter of the intellect, forgetful alike of the nourishment of the soul, and that "faith without works is dead."

Theosophy's supreme merit is its absolute practicability as an universal system of living. It should not be a matter of theory, but of the life; and it was to prevent the writer from falling into this error that this point was so strongly put in the quoted letters.

Books are valuable as a record of all that is gone; they give us the thought of great men in past ages as well as those of our contemporaries; but mere reading of them will do us no good unless followed by a careful mental digestion, aided by contemplation and intuition. Many of our so-called great men are but walking libraries, and often are not even well indexed. Books, then, like everything else, must be properly used; that is, temperately and with judgment. We must neither discard them as has been advocated, nor depend upon them entirely. There is a happy medium in this as in all things.

Proper meditation upon what we have read, combined with equal advancement on the other planes, will gradually develop a faculty for acquiring knowledge which will enable us to dispense with all aids, books among them. Adepts and chelas who have reached a certain point, we are told, *know* without any intervening medium of communication. Our nearest approach to understanding this power is through the phenomenon of intuition.

The story of a Chinese mandarin is applicable to our topic this month, and while we do not entirely commend his reply, yet there is a lesson to be learned from it, as, indeed, there is from most things.

In one of the recent wars between China and England, a certain high dignitary had been captured by the English and was held a prisoner on board one of their men-of-war. Wishing if possible to relieve the irksomeness of the captivity, the officer in command offered to send ashore for any books the mandarin might like to read, but the latter gravely declined, adding with deliciously dignified naiveté, "I have read every book in the world worth reading."!!!

G. Hijo.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE GOLDEN GATE LODGE of San Francisco has been unusually active in T. S. work during the last 2 months. Mr. Bertram Keightley has spoken at the regular Sunday open meetings to large audiences, and the public press has teemed with Theosophical notices and reports. In fact, the Pacific coast has been alive with interest in Theosophy at many points. Six Charters in California have been applied for since the beginning of 1890, an Executive Committee formed to systematically carry on general T. S. work of all kinds, print and disseminate T. S. literature, form new T. S. centres, organize new Branches, &c. The Headquarters of the Executive Committee are already established at 13 Mason St, San Francisco. Quite a large Theosophical Library is open to the general public without charge, and on some days 20 persons call for books and T. S. information. Subscriptions are taken for Theosophical books and magazines. The following lectures and papers have been given at the Sunday open meetings: "The Power of Thought," Mrs. S. A. Harris; "Theosophy and the T. S." and "Theosophy as Scientific Religion," Miss M. A. Walsh; "Consciousness" and "Kama Loka and Devachan," Dr. J. A. Anderson; "Concentration" and "The Ethics of Theosophy," Miss Annie Wolf, Sec'y of the Krishna T. S., Philadelphia, Pa. After each lecture or paper opportunity is given for questions and discussion. The open meeting is increasing in numbers and interest each month.

ALLEN GRIFFITHS, *Secretary*.

TWO NEW CHARTERS have been granted by the Executive Committee. One is to the "Triangle T. S." of Alameda, Calif, with 7 Charter-members. The other is to the "Eureka T. S." of Sacramento, Calif, with 11 Charter-members. The Stockton T. S., Stockton, Calif. started with 5 members, and at its very first meeting admitted 22 others. Was there ever such a place on earth as the Pacific coast? The President of the Stockton Branch is Mr. Frederic M. West, P. O. Box C; the Secretary is Mrs. Jennie Southworth, 361 Miner Ave.

MR. BERTRAM KEIGHTLEY'S TOUR.

SAN FRANCISCO. Mr. Keightley returned here on Feb. 12th, after a most enjoyable and successful visit to the T. S. Branches of Central and Lower California. Besides a number of private meetings, two public lectures were given, these receiving ample reports from the press and being largely attended by audiences giving emphatic expression of pleasure and instruction. Many requests were made for his speedy return.

SACRAMENTO, the State Capital, was reached on Feb. 28th. Prior to his visit the ground had been well prepared by the special exertions of Mr. Jas. J. Felter, an old and prominent resident, whose wife gave invaluable aid through

previous visits and invitations to the lectures, and by the wide circulation of tracts in Sacramento by those vigorous Theosophists, Mr. and Mrs. Henry Bowman of Oakland. It was not known that more than two or three people had any interest in the topic, and yet his first address was attended by a fair gathering of very intelligent people, the Jewish Rabbi being one. A parlor talk was given the next evening, Feb. 29th, to between 20 and 30 ladies and gentlemen, and it was proposed that those desiring to join the Society should sign applications. Seven then did so, and four others later. On Mar. 4th, organization was arranged for, and an application for a Branch to be known as the "Eureka T. S." was signed, Mr. Albert Hart, City Superintendent of Public Schools, being designated as Secretary. On the 2d (Sunday) two addresses had been given to excellent audiences. As usual, much notice was taken by the press, though some local affairs prevented a newspaper interview with Mr. Keightley during his limited stay. One immediate effect of the lectures was a demand for Theosophic books beyond the power of the City Library to meet. Miss Hancock, the Librarian, is one of the Charter members. Thus, through this invaluable tour of Bro. Keightley, still another active Theosophical centre has been established. Nor is it to be unaided. Mrs. Henry Bowman gave on Mar. 5th, a parlor talk by request to a number of inquirers, and those who know the Bowmans know also that they are not helpers who fail to teach the great Theosophic lesson of (to use the definition of Oratory by Demosthenes) "Action, *Action*, ACTION!"

ON JAN. 7TH, 1890, a charter was issued for the formation of a new Branch at Tacoma, Washington Terr, to be known as the NARADA THEOSOPHICAL SOCIETY. The charter-members are Edward O. Schwägerl, Elin M. C. White, Rev. W. E. Copeland, Frank T. Reid, John H. Scotford, A. S. Antonie Krösell, and Kate T. Sawyer.

THE NARADA T. S., Tacoma, Washington Territory, begins its career with both hopefulness and activity. But for the fact that Theosophy is now manifesting itself everywhere, it might be surprising to find Theosophists in that new and remote region, still more so to record the formation of a Branch. At the first meeting after the reception of the Charter, (Jan. 16th), the Rev. W. E. Copeland, formerly of Omaha and President of the Vedanta Branch, was elected President, and Mr. John H. Scotford, 1017 Pacific Ave, Secretary. A fresh applicant was admitted to membership, and the Branch therefore starts out with a roll of nine. From the President's opening address it is evident that Theosophic interest in Tacoma is real and increasing, and that the Branch is sure to grow. It opens each meeting with silent converse with the Higher Self and the God within, then a concentration of thought upon the subject for the evening.

THE SAKTI T. S., the third in Los Angeles, Calif, has offered the following tribute to Bro. Bertram Keightley.

"It was with deepest regret we saw our friend and brother Mr. Bertram Keightley leave Los Angeles.

The few days he spent here won him a warm place in many hearts.

The work he did here, which gave fresh impetus to the cause he loves so well, cannot *now* be estimated; the future alone can demonstrate the effect of his effort.

While all the members of all the Branches are sensible of the debt we owe Mr. Keightley, the Sakti, the new Branch for which he was sponsor, have a deeper consciousness of fellowship, a greater gratitude, an impulse to earnest effort, that they may be worthy of what to *them* is an honor, that the Sakti, the first Branch organized by Mr. Keightley, may stand the "test of Theosophic interest," and be Theosophists, not merely members of the T. S.

The satisfaction of those who have the interest of the cause at heart was increased by the respect Mr. Keightley inspired among those not in sympathy with Theosophy.

The masterly way in which he presented so metaphysical a subject, as well as his logical reasoning, could not but command admiration and convince even the skeptical of his perfect familiarity with his theme. The readiness and clearness with which he answered all inquiries intelligent enough to merit consideration, and to many that were not he gave courteous replies, never failing in patience under any provocation, won for Mr. Keightley golden opinions. While we feel this a feeble acknowledgment of Mr. Keightley's labors here, and no measure of our obligation, we are glad to show our appreciation of what he has done for Theosophy in Los Angeles."

By order of Sakti Branch.

DR. GEORGE MOHN, *President*.
JULIA B. TAYLOR, *Secretary*.

PERSONS entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 110, *Zoroastrianism and some other Ancient Systems*; No. 111, *The Desatir*, Sacred Writings of Ancient Persians; No. 112, *Hypnotism*, by Bjornstrum; No. 113, *Voice of the Silence*, by H. P. Blavatsky; No. 114, *Psychometry and Thought Transference*; No. 115, *Three Sevens*, by the Phelons; No. 116, *Rubaiyat of Omar Khayyam*.

OAKLAND, CAL. On March 9th, there was a meeting of the Aurora Lodge at which Miss Annie Wolf of Philadelphia, Vice-President of the Krishna Branch, gave a lecture on *The Ethics of Theosophy* before a good audience. Questions were propounded afterwards by the audience and answered by Mrs. S. A. Harris, F. T. S.

EUROPE.

GREECE. There is reason to hope that, through the strenuous exertions of two earnest Theosophists, new life is to be imparted to the long-decaying T. S. in that historic land. In Athens a Theosopho-Socialistic periodical is to be established, its name *Apdur*, the meaning whereof is Radical Social Reform, its editor a Theosophist who returns from London to Greece with the

avowed object of consecrating himself to the war against materialism, selfishness, and sectarian hate. The genuine, original Greek mind is full of freedom, independence, and aspiration, the very elements on which Theosophy should thrive. A very important matter is the reciprocal help desired by the Greek Branch with the new Branch in Milan, Italy, each to aid the other to secure translations of *The Key to Theosophy* and other works, also to effect a wide distribution of tracts and pamphlets, and to bring influence upon the secular press.

As one evidence of the sincere devotion of one of these workers, Mr. Otho Alexander of Corfu, Greece, an old Theosophist and long known to the Editor of the PATH, it may here be mentioned that Mr. Alexander, poor in purse, has determined to dedicate to Theosophy a cherished possession, if a purchaser can be found. It is a collection of 290 autograph letters of the most eminent political, financial, and military leaders during the struggle for Greek independence between 1823 and 1827. Should any well-to-do Theosophist desire both to possess this and to aid the Cause thereby, he may write direct to Mr. Alexander as above, and either make an offer or inquire the price. We do not know the valuation he puts upon it.

ENGLAND.

BLAVATSKY LODGE, LONDON. The meetings of this Lodge are full of interest, and always so well attended that accommodations for visitors can hardly be provided.

LENDING LIBRARY. Another T. S. Lending Library has been opened at Brixton. It is in charge of Herbert Coryn, Trewergerie, Acre Lane, Brixton, S. E.

THEOSOPHICAL CLUB FOR WORKING WOMEN. In the East End of London a club for working women is being founded by the Theosophical Society and will probably be opened next month. The funds to begin with were furnished by a gentleman who offered H. P. B. \$5,000 for that purpose; the management will be in the hands of Annie Besant and Laura Cooper; the house is in the Bow Road.

NEWCASTLE-ON-TYNE. Here a new T. S. Branch was opened on March 6. The president is Mr. F. Bandon Oding.

EXMOUTH. A charter has been issued for a T. S. Branch here to be named *West of England Lodge*.

MR. SINNETT lectured in Feb'y in the Royal College for the Blind upon *Theosophic Inquiry*. Much interest was shown and a discussion followed.

FRANCE.

THE ALTRUISTIC T. S. is a new Branch at Nantes, of which the leading spirit is our friend, an admirable writer—M. E. Coulomb. The Branch has a small paper, *L'Anti Egoïste*. Salutations!

LE LOTUS BLEU is the new T. S. magazine, devoted to Theosophy, Occult Science, Astral World, Sociology. It is now the only organ of the T. S. in France, as *La Revue Théosophique* has been discontinued. France has had quite a crop of T. S. magazines that failed to continue ; we hope, the *Blue Lotus* will be a permanent blue.

A PHILADELPHIA journal devotes over a column to reporting a remarkable paper lately read by the Rev. Dr. J. F. Garrison before the Archæological Society upon the "Cosmic Ether." Dr. Garrison is one of the most learned of the clergy of the American Church, a devoted and life-long student of Plato, who has given from 2 to 3 years to each of the principal religions of the world. He traces a belief in Cosmic Ether or *Akasa* to the earliest antiquity, and finds it in each religion ; and evidently exults over the fact that a doctrine hitherto confined to the religious is now conceded by Science as the indispensable postulate for any theory of light or electricity. Another "Sign of the Times" !

HEADQUARTERS AND TRACTS.

The General Secretary is somewhat elated over the result of his appeals in the March PATH. It was issued on a Friday ; a handsome thermometer arrived on Saturday, and an equally handsome album on Monday. Since then a stream of donations to the Tract Mailing Scheme has reached the treasury,—not *filled* it, exactly, as there is still room for others, but very greatly recuperated it. Up to this date (the 26th) the March donations have aggregated \$122.10, a sum which has enabled the General Secretary to secure directories of several important cities upon which he has long had his eye, and to provide for a large missionary work therein. His operations have usually been restricted to towns of fewer than 10,000 people, only a few cities of greater size having been practicable, but nothing save want of funds prevents a steady extension of operations to the great centres, many of which are ripening for the harvest. Hence the thanks of the General Secretary to all who have aided him are coupled with an offer to all who have not,—that every dollar given him will be used to further that wide sowing of Theosophic seed desired by Those who have disclosed the near termination of the present Cycle and Their wish that every agency shall be exhausted before the new one begins. None of the funds given have ever been used upon New York City, but the General Secretary has in contemplation a special department of the Tract Mailing Scheme, to be supported solely by New Yorkers and applied solely to the missionizing of the metropolis. Of this more may be said hereafter ; meantime the old invitation to all who can give time or money to the general Scheme is repeated and emphasized. The tracts already printed number 107,000.

 AMERICAN SECTION, ANNUAL CONVENTION,

AT CHICAGO, ILLS., APRIL 27-28, 1890.

In accordance with resolution of April, 1888, the Annual Convention will be held at the Palmer House, Chicago, on Sunday, April 27th, and Monday, 29th. All branches are requested to send delegates if possible, and, if not, to send a proxy to some one to represent the Branch. 36 Branches now exist in the United States, and it is expected that the meetings will be instructive to theosophists and valuable to the cause. Bro. B. Keightley of London will represent Madame Blavatsky.

WILLIAM Q. JUDGE,
General Secretary.

NOTICES.

I.

Gems from the East, by Madame Blavatsky, is still delayed, but its arrival is daily expected. Orders already entered will then at once be filled.

II.

The publishers of *Lucifer* have given instructions that the subscription rate to members of the Theosophical Society will continue at \$3.75, the new rate of \$4.25 only applying to non-members.

III.

The May PATH will contain a carefully-executed portrait of Col. Henry S. Olcott, President-Founder of the T. S. The PATH will then have published portraits of both Col. Olcott and Madame Blavatsky.

IV.

The PATH will pay 50 cts. each for copies of Nos. 1 and 2 of Vol. I of *Lucifer*.

V.

Forum No. 10 has been mailed separately to all Branch Members, and to all Members-at-large who have paid their dues for 1890.

I have communicated my word to thee in three ways: in dreams, in dozing, and when thy soul passeth above the heavens.—*The Desatir.*

O M.

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Who can describe him who is not to be apprehended by the senses; who is the best of all things; the supreme Soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste, and the like, and is exempt from birth, vicissitude, death, or decay, who is always and alone, who exists everywhere, and in whom all things exist, and who is thence named Vasudeva?—*Purana.*

THE PATH.

VOL. V.

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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.

CARLO'S GAME.

“As the One Fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things becomes different according to whatever it enters, but it exists apart.”

Carlo was playing a favorite game, although you would not have supposed him to be playing at all. He was lying flat upon his back, his small heels planted against a pine tree trunk, his dreamy little face upturned to the blue sky glimmering between the boughs. This game he called “My Remember Game,” and so he told his Uncle John who came up and asked what he was doing there.

“Playin’ my Remember Game, Uncle John,” he said. “Come an’ lie down this a way, Sir, an’ maybe you’ll remember too.”

Uncle John glanced at the feet vigorously tattooing the tree trunk, and inquired, “Why do you put your feet on the tree, Carlo; is it a part of the game?”

“Put ‘em there ‘cause I feel the tree tickle me. Somethin’ inside that

tree runs up and I feel it makin' me shiver. I call that the tree's blood, Papa calls it nonsense. What do you call it, Uncle?"

"I think it must be what you call the tree's blood, Carlo, but I have a different name. I call it the life force."

"An' which's the best name?"

"Well; let us see. Why do you call it the tree's blood?"

Giving his curly mane a toss, Carlo rolled over and bit a mouthful of sorrel grass in delight. He felt sure he should win in this game of reasons, with Uncle John. They often played thus, looking into the reasons of things and trying to find out the "Why". He laughed aloud in his pleasure.

"Guess I'm goin' to beat you, Sir. I've got a awful good 'Why'. When I cut my finger, other day, blood runned out. Everybody in the whole world calls it blood. An' when I cut the tree, a yellow stickiness runned out; so I called it blood. It must be a runnin' there, an' I bet it's what tickles my feet."

His feet were covered with yellow moccasins, bead embroidered.

"Is wearing moccasins part of the game?" inquired Uncle John.

"No. Least, I think not. But it tickles more through them than my shoes."

"I shouldn't wonder if that were really so. You gave me a right good reason, Carlo Boy. Now I owe you mine. You said the tree's blood, which is called sap or resin by most people, ran out when you cut the tree, didn't you?"

"Well it didn't 'xactly *run*, but it kinder comed out, that a way. Trees are slower than people in everything, isn't they?"

"They are, my Boy; they are. A tree is never in a hurry. We might take some good lessons from trees. And I see you've been taking some. Always, when you see anything, try to see something else like it in some other part of the world and in yourself, and then you'll understand better. To do that is called Comparison, or Analogy."

Carlo yawned.

"I don't fink I care about those big words, Uncle," he said. "I don't fink I do. But all the boys allays looks around to see what will explain things to them 'when peoples is too busy'."

"Explain is the word, Carlo."

"I don't care for them words," said the child with some impatience. "You know what *fings* I mean; any old word will do when you know the fings. An' you aint gived me your reason yet. Did I beat you; is mine the best?"

"My reason is this. When your blood runs, or the sap moves, do you think the blood and the running are one, or two? Do you think the sap and the moving are the same thing, or two things?"

Carlo considered. "I dunno," he slowly said.

"You saw an engine moving yesterday. Was that two things, or one?"

"Two," he shouted joyously, kicking his heels in the air. "Two!"

In his exuberance he rolled upon his Uncle, now seated on the grass beside him, and began to pommel him lightly with his fists.

"Why two, Carlo?"

"Because steam made it go. I seen it. I seen the engineer too."

"Anything more?"

"You bet I did. I saw a fire, a red one. I fink Papa said it made the steam."

"Then there were four things, old man. The engine is like the tree. The steam is like the sap. The moving that comes from the sap and from the steam, that is what makes both run, and makes your blood run. That is Force. In living things it is life force. All things have their own kind of force, don't you see; but all are different ways in which Force shows itself. Force puts on many masks, as the clown did in the circus yesterday, but behind the masks is always the same one moving them all. Tree's life and engine's life and boy's life don't run the same way. The tree, the engine, the boy don't move alike either. But Force, the hidden Mover, is the same in itself. It moves you, me, the world, the ants and flowers; our ways are different, but the Mover is the same."

Carlo breathed hard. He was interested. He knew and loved his Uncle's ways; generally he understood them. When he didn't he used to say: "I don't understand, Uncle, but I love you." Then the Uncle would answer, "That does just as well; it's the same thing. Love will bring the understanding bye and bye." So Carlo got to speaking of his "understanding" and his "love-understanding." He said now: "I know what you mean with my love-understandin', Uncle. Just that a way. An' does all the Motion, does that Mover come from fire, everywhere?"

"Yes; that Mover is Fire; different kinds of fire. Some kinds we see with our eyes, and some with our minds—"

"Our Thinkers"—Carlo interrupted.

"Yes; and some with our understanding."

"And some only with our love-understandin's?"

"Some only that way just now. But I told you that love will bring truth after a while. There is really only One Fire, but when it enters the sun, the air, coal, or a man, it looks different, it has different ways. Forty-nine ways, the wise men say."

"Forty-Nine! Is that more than a thousand?" asked Carlo, whose kilts and curls had never yet been inside a schoolroom. He was learning things outside. The world was his object lesson, and his Uncle the skillful teacher. With a pleased little chuckle he asked now: "Did you forget the engineer, Unky? Did you?"

“By no means, my boy. That engineer is very important. He can run the train up, or down, or off the track to destruction. You and I can run our engines where we please, always according to the laws of Motion. A man can run his body as he pleases, make it a good instrument to help the world, or he can do a great deal of harm, but he can only follow the ways of the hidden Mover. His ways are patterns for ours. And we must have good fires in these engines of ours; the right fuel is a good will. Isn't that so?”

“May be so,” answered the boy, rubbing his curls. “You telled me never to say I was sure when I hadn't tried it. Carlo aint tried that yet. I guess I don't know that about lots of fires, but I want to know where's the tree's engines. Has it got a Thinker like ours?”

“Not like ours, but a Thinker of its own kind.”

Carlo sat up suddenly. “What fun! Did you *ever* see a tree's Thinker?”

“No. Nor did I ever see your soul, or mine, (Thinkers as you call them). Nothing else has a Thinker like men. But one great Thinker is at work in us all. Everything lives, acts, goes on. That is life, and life is thought. Everything that moves has thought of its own kind. To think is to be.”

“An' flowers an' nuts an' leaves is the tree's thoughts, I know. My Remember Game told me so.”

“Is that so? Do tell me about your game, little one. What else does it say?”

“It says—”. The bright eyes filled with tears. “Promise me you won't tell Papa, nor any laughin' people. Promise.”

“I do promise.”

“Well,” said a small and solemn voice, “my Game Remember says my beauty Mamma aint dead at all. No! She isn't. *True!* Aren't you glad, Uncle John? She was your Sister, you know.”

“Indeed I am glad, Carlo. She was, and is, my dear Sister. I always hoped she was not really dead. In fact, I don't think I ever believed she was.”

Carlo caught his uncle's bearded face in his two plump hands and squeezed it, looking eagerly in his eyes for an instant, then with a soft sigh of satisfaction he kissed his friend. “You aint laughin like the rest does,” he explained. “I wonder they want to laugh at childrens; it makes em look awful ugly.”

“Tell me more about your game, Carlo.”

“I jess lie down an' look straight ahead at the sky, 'cause I aint really lookin' at nothin' you know. Then fings comes a sailin', a sailin' with music, right spang frou' my mind. A many fings. But you have to keep

so still. If you jump about, an' say 'Oh! no, Oh! no,' then it all stops: all them sky ships sails home again."

"What news do your ships bring you, Boy?"

"Such stories about fings. Funny fings that Carlo used to be. Nice fings too. Sometimes fairies; not often. Sometimes they makes me understand what the birds say when they sing; an' when squirrels chatters, too."

"And is that all?"

"Uncle John, you allays inter—rumps at the bestest part. My Game Remember says Mamma is round me like the air. It says she's a comin' back to me some-eres else. It says I'll be her Mamma, an she'll be my little boy; bet I'll be good to her when she's a he. It says we were once two butterflies; two little baby deers in a forest too. It says we used to fly in the air; the one that loved God best could go fastest. To-day it said we was beautiful lights, an' God was a big Light that lit us all up and made us feel like a good long heaven shining. An'—an'—I disremember more now. You lie down here an' play my Game Remember, Uncle John. I call it that 'cause I fink it reminds me of somefings I knew when I knew lots more than these old grown-ups do. It makes me feel werry big in here." He struck his breast with his hands. "Play it an' tell me if it says true."

"I have played it; I think it says true, on the whole," the Uncle answered, smiling at the boy's excitement and delight.

"Hurrah! But say; how could I be all those fings some other time?"

"Do you remember what I told you about the One Fire, and all its ways?"

"Ess"—said Carlo.

"That Fire never dies. It lives forever in a darkness of its own. It comes out of that Darkness; it goes back into that Darkness. You have seen our earth fire do that. The One Fire is the Father of all Fires, the Father of Lights. It goes into a form. It comes out, and the form falls to pieces, like the wood which is ashes when the fire has left it. That Fire goes into many, many forms, in very many ways. Each form, in dying, gives life to something else. Cinders and ashes make food that is good for grass and flowers. The acorn dies, and from its grave springs a tree. Some dead forms give birth to worms that creep, and some to winged things. Some worms die, and butterflies arise to kiss the flowers. Some germs ferment, and little children are born. So you see there is no Death; there is only another kind of life, another form from broken forms. But always the One Fire in its many ways and lesser fires gives life and motion to worlds of forms. There are shapes of air, shapes of light, shapes of fire, just as there are more solid shapes, and all are always melting away into one another like the pictures of your kaleidoscope. What makes them move

and change so? The hidden Mover in the lesser fires that are the souls of men."

"I see! I know! Them little fires is the children of the great Fire, the Fire with a Thinker as big as the world. Now I know why Mamma teachd me to say 'Our Father'; she wanted me to fink about that good Fire what makes all these splendid things. It's a great Light; far, far away an' everywhere too; my Game Remember says so. It loves me. I heard it a sayin' 'Come, Carlo; let us make errybody werry happy an' we'll shine forever an' ever.' It just *loves* to shine, Uncle John."¹

The boy's voice fell. The sun was about to disappear in the west. Birds twittered in the trees. Carlo's eyes followed his Uncle's; he clapped his hands.

"See the red fire that sun makes. Is the sun one of the ways of God? Then I fink he's goin' down to that One Fire, to say that the world is werry well. The great Fire will be glad to know that; I fink it *must* like us werry well to take trouble to make such a many fings. An' I fink that God is here too, an' everywhere. He's the hiding Mover, Uncle John; he's life, if he never dies. I feel him movin' in me, now. He burns me; he loves me; he moves me. My Game Remember says that's God."

Uncle John's lips did not move, yet he was saying:

"Blessed are the pure in heart, for they shall see God."

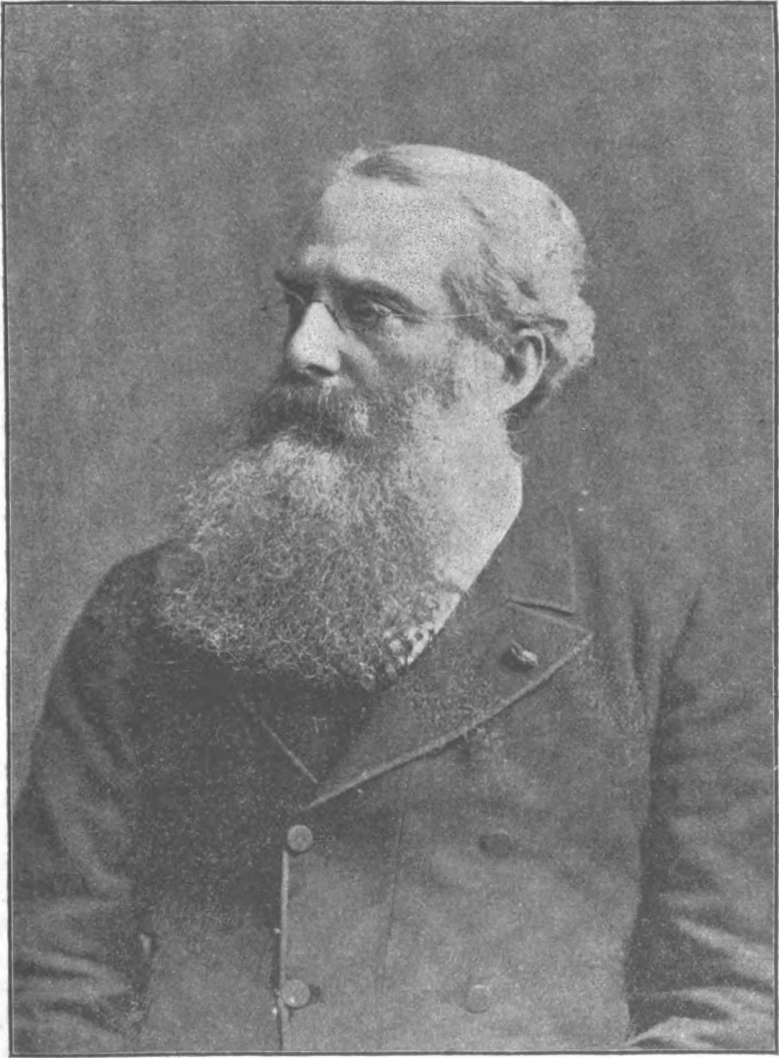
J. CAMPBELL VERPLANCK.

HENRY STEELE OLCOTT.

Col. H. S. Olcott, whose portrait is given in this issue, is the President Founder of the Theosophical Society. He is now over fifty years of age, and has for fifteen years past devoted all his energies to the Society's work. After H. P. Blavatsky to him are due, more than to any other man, the progress and influence of our beloved Society.

Col. Olcott was born in New York city, where he practiced law, and also helped Horace Greeley upon the *Tribune*. An account of how he met H. P. B. can be found in his book, *People from the Other World*. He is a genuine American, exhibiting the energy, flexibility, and affability of the best type of U. S. citizens, and although his home is now in India he has never forgotten his native land.

1. The speeches of Carlo have been made to the author by various other children from time to time, and are, in substance and imagery, facts.



COL. H. S. OLCOTT.

NOTES ON DEVACHAN.

BY X.

Devachan is not, cannot be, monotonous ; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations : the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The *à priori* ideas of space and time do not control his perceptions ; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death ; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan

and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant", but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Etherial body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or speciality, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

CLOSED OR OPEN LODGES.

The Theosophical Society has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable,—as where there is exceptional local bitterness against Theosophy, or where

the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible,—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F. T. S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently-closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words "Private Branch." A "Branch" is an offshoot of a parent tree, not underground but above ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life,—altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a

vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-tyled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humor keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital. The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussions does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and

fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T. S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays in the fields rather than in Church said that he "preferred sermons from stones to sermons from sticks"; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and the essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance.

HARRIS P.

HYPNOTISM---MESMERISM.

SCIENCE TAKES A STEP.

The encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopædias, yet to-day the most eminent physicians in Europe declare that Mesmer was right and that

mesmerism is not a superstition, but that it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the “Hidden Self”, and the April *Forum* admits an article by the eminent Dr. Charcot upon “Hypnotism and Crime.”

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam. Houston, Henry Clay, and others, who invited Dr. Dods to lecture before them in Washington. He delivered his lecture, went on with his experiments, and published a series of Lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the “science” about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is to-day thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self,—using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Iris Unveiled* and repeated in the *Secret Doctrine*, “* * * * and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface”.

RODRIGUEZ UNDIANO.

THEOSOPHY IN RELATION TO OUR DAILY LIFE.

TRIFLES.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

When Mr. Judge spoke on this subject some weeks ago, I was forcibly impressed by the truth of what he said as to the minor opportunities of life to the most of us.

There are few to whom come chances for grave decisions, for great sacrifices, for evident heroism ; most of us have to learn that difficult lesson, not to despise the day of small things. What we need is, to learn to apply theosophy to the *trifles* of our daily life, to find nothing too small to be done in the best possible way ; and as the Christian would say, “do all things to the glory of God”, so we must do all things to the glory of that higher Self that represents to us the Deity. If old George Herbert felt it not beneath his clerical dignity to assert that

“ Who sweeps a room as by God’s laws,
Makes that and th’ action fine ”,

certainly we need not be behind him in humility. And however humble our duties, however small our temptations, however narrow our sphere, there are at least three things which we can all ponder upon ; things wherein we may

perhaps find something to improve. Faithfulness in our work, helpfulness of others, and the preservation of a cheerful and gracious mood, are three things which concern everybody, women as well as men. There is a beautiful old story of a lady who said that she knew her servant had experienced religion, and when asked why, replied "Because she sweeps under the mats!" Now *that* is the sort of thing that George Herbert was thinking of when he spoke of "sweeping a room as by God's laws;" it is not only doing a thing and doing it at the proper time, but doing it with the thoroughness of divine law itself, not superficially and slightly, but with all the perfection that we are able to give it, for then alone can it be said to us, "*Well done, thou good and faithful servant.*" It is not too much to say that every task, no matter how trivial, wrought out conscientiously and with a sense of duty, with not a detail neglected or slurred over, re-acts upon the character with a power that it is difficult to estimate. Aristotle defined virtue as a habit of doing the right thing; and every time that we not only do the right thing, but do it in the right way, we increase the strength of that habit, and make it so much the easier to do it again. The men who have succeeded (I do not mean in the eyes of the world, but in the attainment of some lofty ideal) have been men who did things *thoroughly*, who obeyed the Scripture injunction, "Whatsoever thy hand findeth to do, do it with all thy might," not half-heartedly, nor passably, but "with *all* thy might." Such conduct carries its reward with it, not only in the sense of satisfaction that follows when we have done our very best (and then alone), but also in the *unconscious* uplifting of our faculties to a higher plane. Let us never indulge ourselves with thinking "It does not matter *how* we do this, provided it is done"; it *does* matter, and most of all to ourselves; *we* are the ones upon whom the carelessness will fall most heavily, even though it seem to come upon others.

And most of all we need to feel that nothing done with the desire to help another is a trifle. It is impossible for us to estimate the far-reaching consequences of our lightest word, nor to tell how what seems to us a little thing, to another may be fraught with the gravest consequences. A child of twelve, whom I know, had her life saved by a little bunch of purple hyacinths. A long and severe illness had brought her to that point of apathy where she was slowly drifting out of life into death, when a friend brought her in these flowers. Their beauty and sweetness roused her fainting spirit and won her back to life, and she knew it herself, child as she was, for she said, "I think those hyacinths have cured me." No one was more astonished than the friend who did the little kindness; "such a trifle", she thought. There is no better rule, it seems to me, than Charles Reade's favorite maxim, "Put yourself in his place," to teach us how to treat our neighbor. There are so many little courtesies that we omit, so many little

acts of kindness that we leave undone, because we *don't* put ourselves in his place. In the hurry of our daily life, we neglect many little graces that, if practised, would make the wheels move much more smoothly. The first thing that one notices after returning home from a residence in Italy, for instance, is the roughness of everybody, the want of courtesy in high and low. In Italy, if you enter a shop, you are greeted with a pleasant smile and a cheerful "good morning," you are waited upon with attention, but without servility, and saluted as you go out with another "good morning," and a hope that you will come again. Here, if you say "good morning" on entering, as perhaps you do from force of habit, the much be-frizzed and be-decorated shop-girls stare at you as if you had just escaped from a menagerie of curious animals, and hardly deign to give you what you ask for, they are so busy talking to each other of to-night's ball or yesterday's wedding. If you are travelling in Italy, the commonest man will beg your pardon, or ask your permission, if he has occasion to pass you in a railway carriage, and no one gets out without wishing "a pleasant journey" to those who remain. All these things are trifles, but then we know that trifles make up the sum of daily life. I noticed in an "Elevated Railway" car the other day, a young man rise to give a lady his seat, but instead of doing it as most gentlemen do, with a bow and a smile, and thus paying her a compliment in resigning his place, he rose with a sulky expression, turned his back on her, and strolled up the car. The lady looked uncomfortable;—she could not shout "thank you" to his back, and she was thus placed in a false position, and made unable to return a courtesy. Not far off was "a gentleman of the old school" (as we somewhat scornfully say), who gave up his seat over and over again, but always with such a gracious and beaming courtesy that every lady felt personally complimented by the deference paid her sex.

There are few women, as there are few men, who do not have an opportunity every day of imitating the ideal of James Russell Lowell, of whom he wrote—

"She doeth little kindnesses
That most leave undone or despise;
For naught that sets one heart at ease,
Or giveth happiness and peace,
Is low esteem'd in her eyes."

The trouble with American life is its *hurry*; we are so afraid that these minor courtesies will consume a little of the time that is so precious to us all;—but that is a mistake, if we could only bring ourselves to think so. Everything that saves friction expedites motion, and the engineer that had no time to oil his machine would soon find that he had to take time to have it mended.

And when we have exhausted the possibilities of putting ourselves in the

place of another, and thereby seeing what we should do for him, when we have lubricated the wheels of life to the best of our ability, there still remains the power to cultivate in ourselves that serene and unperturbed cheerfulness of mood that "makes a sunshine in a shady place." Such a mood spreads itself like oil upon the troubled waters, and insensibly the ruffled waves sink to rest. If we keep our minds fixed upon the eternal verities, of what consequence to us are the little irritations and vexations of our daily lives? They are mere straws upon the stream, to be swept past us in a moment, not worthy to ruffle its placid surface, not capable of breaking its serenity if it move with any strength and volume upon its destined way. Remember the saying of the Eastern sage, which was of equal power to admonish in prosperity and counsel in adversity:—"All these things pass away!" When I was a little girl of seven, my old English nurse used to say to me, when I hurt myself and bemoaned the pain to her, "Never mind, it will be all well before you're twice married"; and I remember that a certain sense of the vastness of time struck my childish imagination so forcibly that I cheered up at once. And what a little child can do, we ought to be able to do too; to realize the smallness of our daily vexations compared with the great sweep of the years, and learn to smile serenely at our passing troubles. Cheerfulness is something we can all practice, even when we find no other chance to help others, and when all our duties have been well and faithfully done. A teacher once told me of a pupil of hers who wrote a composition on "Perseverance," which recounted the experiences of a little girl who "persevered and persevered, until she came to the end of that virtue," and it would be well if we could treat cheerfulness in the same way.

And now, to give this paper a little value, I should like to add some words of John Morley's, spoken at Manchester Town Hall. In speaking of the *average* individual, he says that the chances for the gifted few are highest where the *average* interest, curiosity, capacity, are highest. "The moral of this for you and for me," he adds, "is plain. We cannot, like Beethoven or Handel, lift the soul by the magic of divine melody into the seventh heaven of ineffable vision and hope incommensurable; we cannot, like Newton, weigh the far-off stars in a balance, and measure the heavings of the eternal flood; we cannot, like Voltaire, scorch up what is cruel and false by a word as a flame; nor, like Milton or Burke, awaken men's hearts with the note of an organ-trumpet; we cannot, like the great saints of the churches and the great sages of the schools, add to those acquisitions of spiritual beauty and intellectual mastery which have, one by one, and little by little, raised man from being no higher than the brute to be only a little lower than the angels. But what we can do—the humblest of us in this hall—is by diligently using our own minds and diligently seeking to extend our own opportunities to others, to help to swell that common tide, on the force and the set of whose currents

depends the prosperous voyaging of humanity. When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social dis-service remain, like the unending stream of one of nature's forces."

KATHARINE HILLARD.

MISLEADING TERMS.

[PAPERS READ BEFORE THE ARYAN T. S., OF NEW YORK, APRIL 8, 1890.]

I.

THE SOUL.

In studying the complex nature of man, nothing has created greater confusion in my mind than the loose use of terms, and particularly the use of one word or phrase to express different things or ideas. And probably no word has been more perplexing than *Soul*. In ordinary language *Soul* is generally used as synonymous with *Spirit*. Sometimes it stands for the *Higher Self*, and at others for the *Ego*. In Sinnett's classification we find it in three forms, as Animal Soul, Human Soul, and Spiritual Soul; and yet there are not—as the Athanasian Creed would probably put it—three Souls, but one Soul.

The word *Ego*, too, is almost as confusing. Thus we read of a *Personal Ego*, an *Immortal Ego*, a *Reincarnating Ego*, and the like, till the word is so altered and qualified that one's conception of what *an Ego* or *the Ego* really is, is extremely vague and misty. This confusion is partly due to poverty of the language in metaphysical terms, and partly, I imagine, to our own inability to grasp abstruse metaphysical concepts.

So far as I have been able to comprehend them, the terms *Soul*, *Ego*, and *Manas* represent exactly and identically the same thing or idea. The lower *Manas*, the *Personal Ego*, and the *Animal Soul* are different expressions for that consciousness which is limited to the physical body and perishes with it. *Buddhi-Manas*, the thinking *Ego*, and the *Spiritual Soul* seem also to be equivalent phrases. *Atma*, *Spirit*, and the *Higher Self* express one and the same idea.

The *Soul*, *Manas*, or *Ego*, being an entity intermediate between *Spirit* on one hand and the physical body on the other, necessarily has two aspects, and ultimately, at the death of the ordinary man, divides into two, the *Kama-Manas* sharing the fate of the lower quaternary, and the higher *Manas* uniting with *Atma-Buddhi* to form the reincarnating *Ego*.

This intermediary entity—the *Soul*—seems to have been created or evolved by the interaction of *Spirit* and gross matter extending through long

periods of time on this plane. The first races of men were mindless or soulless,¹ and even now it is only the lower Manas that has been developed in humanity. Our Spiritual consciousness or Higher Manas is yet dormant, and will not be fully awakened before the Fifth Round—ages hence.

These brief statements are not offered, however, in any dogmatic spirit, but may serve to elicit discussion which may clear up some of the perplexities and difficulties that encounter the student of theosophic literature in the use of these frequently recurring words. N.

II.

“PRINCIPLES.”

I unhesitatingly agree with our President that the term “Principles” applied to the 7 constituents of man’s compound nature is not only incorrect but misleading. Some other and more accurate term should certainly be used. Yet one may well doubt whether “Vehicles,” though free from some of the objections to “Principles,” and though more precise in one respect, is really satisfactory. If we are to make a change, let it be to a word rigorously correct.

If each constituent is to be regarded as the “vehicle” for the one above it, the new objections soon appear. The Body is no doubt the vehicle of Prana or Jiva, the life-force which animates and conserves it. But surely it cannot be said that Prana is the vehicle for the Astral Body; if anything, the Astral Body is the vehicle for it. The difficulty may be met by making the Astral Body rank next above the Physical Body and Prana above both. Then Prana would vitalize the Astral Body, and the Astral Body, thus a vehicle, would transmit influence to the outer form. But how can Prana be a vehicle for the Animal Soul? Logically and chronologically, life-force must precede the desires, passions, etc. which presuppose a living body as their seat and source. This consideration pushes Prana up above the Animal Soul. But at once two difficulties arise. The first is that the Animal Soul having thus become the vehicle for Prana, the Astral Body has become vehicle to the Animal Soul. But how can the Animal Soul transmit life-power to the Astral, when both the Astral and the Physical Bodies must have preceded the Animal Soul to make its existence possible? The other difficulty is that this order makes Prana the vehicle of the Human Soul, and it surely is inconceivable that reason, memory, and will can find a channel in a mere life-force. With Prana as the 4th in the series, the look-up or the look-down is fatal to the new term. We must then either demote Prana to its old station, thus reviving all the perplexities which pushed it upwards, or else concede an absolute hiatus between the Human Soul and Prana, and this is fatal to the vehicular theory.

¹ See *Secret Doctrine*.

From this stage upwards all is reasonable enough. The Human Soul may very well be the vehicle for the Spiritual Soul, and that again for Spirit. But a theory which works correctly enough half-way up or half-way down, but which will not go all the way through, is almost as bad as its rival which makes of the Physical Body a "Principle".

It, may, indeed, be said that the vehicles are not to be considered as vehicles to each other, but only as vehicles to the one primal and persistent force—Spirit. But here again we are in trouble, for this would make the different vehicles independent of each other. Besides, the word "vehicle" implies a transmission of something to something else, and, if there is no transmission, there is no "vehicle". Whether, therefore, we adopt this theory, which makes the term "vehicle" meaningless, or the former, which makes it inaccurate, we are as badly off as if we adhered to "principle".

I should say, then, that we have not yet discovered the true word. "Constituent" is not bad, though a trifle long. What is the objection to "Component"? It is no longer than "principle" or "vehicle"; it allows a certain individuality to each part, while not disconnecting them from each other; it does not necessarily reduce Spirit to the same rank as the other "components" associated with it; and its meaning etymologically expresses with some accuracy the union of several elements in one combination. Why not give it a hearing?

ALEXANDER FULLERTON.

MAN'S ORIGIN.

[A PAPER READ BEFORE THE ARYAN T. S., MARCH 11, 1890.]

The subject for this evening's discussion is The Sevenfold Nature of Man. But before we place him upon the table and make way for the Doctors to operate upon him with their dissecting knives, suppose we pause for a moment and ask where the subject came from. What is the origin of earthly man? How came he upon this planet? And the enquiry may possibly help to throw some light upon his composite nature.

Of course of ourselves we know nothing of the origin of the human race, and can only appeal to the "law and the prophets"—to the authorities on the subject, so to speak—to those outgivings which have from time to time come to us from the East, and particularly to the teachings of the *Secret Doctrine*. Taking this volume alone as our guide, what do we find?

Now at the outset it is proper to say that, although a vast flood of light is thrown in the Second volume of The *Secret Doctrine* upon Anthropogenesis or the origin of man, the information is still very fragmentary, and careful reading and sifting are necessary to get at anything like a

straightforward connected story. Hints only are often given where we would like plain statements; details are purposely omitted, and much is everywhere left to the reader's imagination and spiritual intuition. All this was perhaps unavoidable. I don't refer to it in any spirit of criticism, but solely to illustrate the difficulty of getting at the truth, and to explain in a general way why there is often such a lack of harmony and fulness in our views on many of the topics we are in the habit of discussing.

From my own reading of the *Secret Doctrine*, I have been led to this conclusion :—that man made his first appearance on this planet as a lunatic or idiot. This may seem a harsh and extreme way of putting it ; but it is abundantly justified by our authority. For what is a lunatic? Literally, one affected by the moon ; more commonly, one whose mind is affected ; one " out of his mind ", as the phrase is ; while an idiot is a being without any mind. Now the *Secret Doctrine* tells us that the first man on this globe, the first personalities of our race, came from the moon. They were the lunar Pitris or fathers. They are our ancestors ; they are in fact ourselves, and we would be strictly bone of their bone and flesh of their flesh, only it happened that they didn't have any bone or flesh to transmit. They were lunar beings and only had astral bodies. They were semi-divine entities travelling on the downward curve into matter, and appear to have consisted of two groups—one group of three classes very ethereal and incorporeal, without even astral bodies ; the other of four classes, possessing greater corporeality and endowed with astral bodies. It was this second group that, coming over in the process of evolution to our planetary chain, passed during the first three rounds through the mineral, vegetable, and animal kingdoms, and at the beginning of the fourth round became men—not the gross physical being that man is to-day, but ethereal astral entities in human form yet of immense size.

But this lunar man was an idiot ; the first race was mindless, says the *Secret Doctrine*. And he was without a mind because the lunar fathers themselves, our ancestors, were mindless. They gave man all they had to give,—his lower principles, but, having no " manas " or mind themselves to bestow, the early human races were practically animals in human form.

Perhaps some one will ask : How is it that the lunar Pitris who were semi-divine and godlike entities were mindless? Can we conceive of a god-like being without a mind? Now I shall not attempt to answer a question of this kind. But here is a suggestion. What is " mind? " What are its functions? I may be wrong in my view of it, but to me " mind " seems to be the connecting link between the spiritual monad—the Atma-budhi—and the lower personality. If a being is all spirituality, the lower personality having vanished, what necessity is there for mind? What is the use of a connecting link when there is nothing to connect? So

if an entity consists solely of the lower quaternary, the higher principles being in absolute abeyance, mind again would be a useless superfluity. Just, then, as we know animals to be mindless, so we can conceive of a mindless god. And this seems to have been the condition of the lunar fathers to whom we owe our physical existence. True, the whole septenary principles were there, gérminally or otherwise ; but as the fathers had not yet passed through human experiences and imperfections, manas was still wholly latent. And the shadows or projections of the fathers were equally mindless.

In this mindless, idiotic condition early man long remained. He lived and died and propagated his kind in strange fantastic ways, but for ages was only an animal still. The first race gave place to the second, and the second to the third, each becoming more and more gross and material. And the second race having absorbed the first, man, so-called, had then not only an astral but a physical body, yet he still continued mindless. About the middle of the third race, however, a change took place. In obedience to cyclic law the gods with minds, variously known as the Solar angels, Sons of wisdom, Kumaras, Agnishwattas. Dhyanis, Pitris, breaths, fires, flames, thrones, essences, intelligences, and the like, incarnated in these animal lunar shells, and man as we now know him was the result. Where the shell was so far ready that it could receive the full incarnation of the essence, the man thus endowed became an Arhat or sage. But in the majority of cases only a spark of the divine flame was projected into the shell, and this spark quickening into activity the germ of the manas, or fifth principle, latent in it from the beginning, produced the average human being as we now find him. Thus man has a two-fold line of descent, and, as it were, a dual being. On the lower or physical side he comes from the Moon his Mother ; on the higher or spiritual, from the Sun his father. On the one side he is a physical entity ; on the other a divine ego ; the union or blending of the two constituting the complete man.

But it may be asked, and very naturally : If man has this double origin, if he is a combination of lunar and solar elements, does he not really consist of two monads instead of one ? And which then is the real human monad—the original lunar germ or the incarnating solar angel ? To this the *Secret Doctrine* says : “No ;—there are not two monads, only one.” But the passage in which this statement occurs is a very interesting one, and an extract from it may fittingly close this brief paper :

“We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the Spiritual Dhyanis, had become intellectual through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities

on *this plane* of matter. They were reborn only by reason of Karmic effects. They entered those who were ready, and became the Arhats or sages alluded to above. This needs explanation.

It does not mean that Monads entered forms in which other monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos" or *Manas* (since they are called *manasaputra*, born of *Mahat*, or Brahma,) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute two rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being before the seventh race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*) should receive its complete development before the *Fifth Round*. All such prematurely developed intellects (on the spiritual plane) in our race are abnormal; they are those whom we call the "Fifth Rounders." Even in the coming Seventh Race at the close of this Fourth Round, while our four lower principles will be fully developed, that of *manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual on the physical plane was reached during the Fourth Root-Race. Thus those who were "half ready", who received "but a spark", constitute the average humanity which has to acquire its intellectuality during the present manvantaric evolution, after which they will be ready in the next for the full reception of the Sons of Wisdom." N.

OCCULTISM ; WHAT IS IT ?

Not only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilettanti in this science have always been abroad. No age or

country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Krishna in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world * * * * This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka * * and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is

progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent ; but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by *knowledge*.

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and

then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practises.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

ONE OF THE SIGNS OF THE CYCLE.

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future ; and Tom Paine, the last who could be called a seer, had one such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista opening for the world in the affairs in America*. This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultists' eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T.S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from lowest to highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U. S. with 50 million people and 36 Branches, more than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolaters, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the Cycle; it points to India as the conservator of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or

prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

TEA TABLE TALK.

A Theosophist who has won the title of "Much Beloved" from all who know him recently said to me, out of the experience of a busy life—one busied, too, with the core of things rather than their surfaces—these words :—

"In the great struggle of Humanity nothing is lost. No labor, no love is in vain. We live over again our own trials in those we desire to assist. We are drawn upward and outward by those who are trying to assist us."

Thus viewed, Humanity is a long series of links in the great chain of being. The experience of one completes or illumines that of others, and the meaning of a Master's saying, "Karma is the kindest of guides and the best," is made plain. Individual experience does presage the possibilities of all others. Here is a case in point.

"A lady whom I have long known, a natural and clear psychic, avoiding mediumship yet knowing little of T. S., reading little, rather *unlearned*, has often given me her 'impressions'. She both sees and feels things, and has done so all her life. She is now perhaps fifty years old. Several children died young; so childless now, she lives much alone, a simple, uneventful life. Since reading some T. S. works, in a very quiet way she observes more closely. Except among a few who know her life and her gift, she would pass as a quiet, pleasant, commonplace, kind-hearted lady. She has dropped the use of flesh meat, (never liked it). Some time ago she began to see a vision of a beautiful young woman standing in a halo of light, and finally recognized it as herself beautified and glorified. She had no 'idea' of the mirror of Isis or the Higher-Self, yet she *felt* simply and clearly the meaning of the vision, and was inwardly uplifted by it. She has never been in the habit of using wine; had always a quiet dislike for it; and living so simply, seldom had occasion to refuse it. Recently she was out for the evening; wine was served, and thoughtlessly and indifferently she drank half a glass. A day or two afterward she again saw her 'Lady of Life,' and on her face the saddest, most sorrowful expression she ever beheld. She was grieved and shocked to see this, and said to herself, 'What can it mean? What have I done?' Then the vision changed, the white and radiant halo began to waver, to darken, and finally became *blood-red*, and the vision disappeared,

while there floated to her inner consciousness the one word, '*Wine*'! She had forgotten the wine entirely; 'but,' added she in telling me of the incident, 'that is the last drop that will ever pass my lips.' These visions occur in broad day while sitting alone sewing. They are not dreams. The crass may ignore them, or laugh at such things because they are so far from realizing or experiencing them. Such little things, however, are the stuff of which the whole higher life of the soul is made. How often has H. P. B. expressed her sorrow, and even her disgust, that any member of T. S. should use wine. When the soul of man or woman has reached a certain stage of development, a single glass of wine may degrade it more than at another stage it would be degraded by a dissolute life. A drop of acid that would leave little trace on a piece of rusty iron would sully forever the brightness of burnished silver. Even a drop of water or a shadow might leave its stain on the polished surface.'

It is thus that our danger and our responsibility increase with every advance along the toilsome way; and it is thus that every day are confirmed the wisdom and the beneficence of that Great Soul who has borne so many of our burdens, who has been so reviled for our sakes, and whom we have often rewarded by distrust and ingratitude. Still, all this is in the Karma of H. P. B. no less than in ours and in that of the T. S."

Students of the E. S. will be able to understand more of the above vision, as related to the powers of the soul, than will any others. Many clairvoyants, seeing such all glorified and radiant, have variously mistaken the appearance for an angel, a god, a spirit guide, and the like. We cannot proceed one step towards the real understanding of this, or of any other vision, until we have at least grasped the idea of the powers of motion—Spirit—the Breath, not only in the worlds, but in each soul sphere, wherein its formative functions must be as active as in any other part of the Universe; for the Breath is One. Much of what we see and hear takes place in our own sphere and *is ourselves*, just as the cause is also ourselves. Therefore all sensations should be studied and followed to their source within us. No occurrence should be attributed to the supernatural (which, in fact, does not exist), or to any "outside" cause until we have made close and long search for its cause as internal to us. In our internal world all things are; all elements, all potencies, all forms and powers. This internal world it is which connects us with the All. Sometimes a very small thing will confirm a great truth, as in the case of a student who writes thus:—

"In reading one of the Theosophical Siftings lately, I came across an account of the third eye, as described in the *Secret Doctrine*.

One day in talking to an F. T. S. of St. Louis, I made the remark that at times I had a sensation which I could only express as being unable to see behind me. He asked if I could at other times see behind me, at which I laughed, it appearing a ridiculous question."

Annoyance at inability to do a thing is often the mental shape taken in the brain, of the assertion of the inner self that a certain thing can be or should be done. The drawing or contracting sensation in the back of the

head, at the pineal gland, often causes this feeling that we could or ought to see behind us. A popular saying, "He has eyes in the back of his head," refers to persons of more than average intuition, and confirms the occult wisdom, as almost all proverbs and popular sayings do. Intuitional experiences are usually accompanied with what seems to be a flash of light in the head, and this too points at the operation of "Buddhi," or the sixth sense or principle. The principle is the source of the sense; the latter is the objective manifestation of the principle; and, as the principle can manifest upon seven different planes, not all clairvoyant or sixth-sense experiences can be regarded as the direct action of Buddhi. The agitation of the lower astral plane, and of the inner self as reflecting that plane, often distorts and obscures the direct rays of the sixth power. Nor is this power always the vehicle of the next higher power. Naturally, it is not, when the plane of its manifestation is one of the lower ones. Students are too ready to attribute various occurrences to the sixth sense. One such writes:—

"I had, this winter, a peculiar experience with the Grippe. I read thrilling accounts of its ravages in Europe; then in New York and nearer home; but had no fear of it for myself. One morning I suddenly felt myself surrounded by it; a wave of throbbing, fever-laden air seemed to be whirling round me, sometimes retreating, sometimes coming a little nearer, but never really touching me. I felt sure at once that it was the prevailing thought of disease making itself known to—my sixth sense?—and I regarded it simply as a curious manifestation. I had no fear that it would take possession of me and make me ill, neither did I *will* it away. At the end of one day it disappeared as mysteriously as it came. I think I have no psychic powers, but did I not see into the astral or Thought World?"

Ans. The lower astral and the Thought World are not one and the same. The Thought World is the highest and first *manifested* plane of the One, as we understand the teaching. The lower astral is the plane of grosser psychic energies or forces. The student felt the strong vibrations of that plane, either through (A) some quickening of the astral, fluidic body, or (B) through some unusual passivity of the physical molecules. There is nothing in what is said to prove that this vibration was that of the Grippe or disease currents. It might have been. Frequently, we feel all at once the vast surge and roar of the astral plane, or of some one of its currents, simply because some centre of the psychic body is, at the moment, set in synchronous vibration with the corresponding centre of that astral plane. Such vibrations may be caused in numerous ways. Finally, we all have *latent* psychic powers. In every one of us all potentialities do lie, and can be aroused. That they rarely are, is no proof of their non-existence. We are, generally speaking, like locomotives without steam, into which steam may be conveyed at the will of the engineer, when the steam will move any or all parts as required. We can draw upon the central natural forces by our *soul* Will, which Will itself requires to be aroused and educated, and is itself a dynamo-spiritual force or current of the All force.

"I went to a room for a drink of water. As I placed away the glass and

was turning to retrace my steps, I noticed, at a short distance from me, what appeared to be a large body of air. Though transparent, it was clearly defined; not quite six feet high, the same in breadth and thickness. In fact, it was an immense cube. As I gazed upon it, I could detect intelligence, decision, strength; therefore I stepped backward; it advanced toward me just the distance of that step. Then I walked backward; just the distance of each step it followed me. We passed through the room into a side hall, from thence into the front hall, until opposite a hat-tree; then it disappeared. 'What can this mean?', I thought. Mr. ——'s coat was there: I put my hand into a pocket, then into a smaller one, to find my missing eye-glasses. They are very valuable to me. I would have been glad to bow acknowledgments for the kindness of the invisible guide, but I was alone."

In this instance I should say that the cube was a body of differentiation in the student's aura, caused by specific vibration, perhaps of thought concerning the missing and valued glasses, so that the earnest wish to find them became objectively manifest in this way, simply as a differentiated body of etheric force. That it was in and a part of the student's aura, seems indicated by its moving and stopping just as she did, while the inner self directed her steps (or the inner instinct) towards the place where the missing object was. When the object was found, the vibration set up by the sense of loss and the wish to find it was checked and disappeared from her aura, as hot air about a stove disappears if the stove is cooled. The inner self was aware of the recovery of the lost object a moment or so of time before the outer body, and hence the force of desire was cut off and the cube disappeared before her brain and hand had recovered the eye-glasses. Another person might have seen this cube of air as something else, for etheric vibrations wear various shapes to various persons, which shapes are governed by the receptivity of the seer.

JULIUS.

CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

I have just heard that a Mr. C. B. Pallen of St. Louis has been accused of plagiarizing from my article on "Theosophy in Tennyson's *Idylls of the King*", published in the PATH for May and June, 1888, in an article by him in the *Catholic World*. I have just had the pleasure of reading Mr. Pallen's paper, and though there is much resemblance between his interpretation of Tennyson's poem and mine, the two articles were undoubtedly written independently of each other. Mr. Pallen's having been published in April, 1885, antedates mine by three years, and he is of course free from any charge of copying from mine; while as it is only to-day that I read his article for the first time, and as I was not aware of its existence until my attention was called to it by the report which I am now writing to correct, I am equally free from any plagiarism from him.

Any one who cares to refer to my paper, however, will see that I was careful to give credit to an article on the same subject, published (anonymously) in the *Contemporary Review* for May, 1873, the central idea of which is substantially the same as my own.

Very truly yours,

FRANK S. COLLINS.

MALDEN, MASS., March 26, 1890.

LITERARY NOTES.

TRANSACTIONS BLAVATSKY LODGE, London (1890, 64 pp) Part I, just at hand, contains discussions on Stanzas 1 and 2 of *Secret Doctrine*, and an appendix upon Dreams. They are compiled from shorthand notes of questions put to Madame Blavatsky and her replies. A few extracts will be useful. Speaking of matter on the seven planes, she says it is homogenous on each plane, but only for those who are on the same plane of perception "the ant has conceptions of time and space which are its own, not ours 'the Ah-hi' mentioned in Sloka 3 are forms, not human beings, and had no free will. . . . Every cell in human or animal body has its own relative discrimination, instinct, and intelligence. . . . 'Mind' is a term perfectly synonymous with 'Soul'. . . . The seven so-called 'principles' of man are all aspects of one 'principle', and even this latter is but a temporary and periodical ray from the One flame. . . . All the senses are interchangeable and intensified or modified. As, sound can be turned into taste, and so on. . . . The Earth, Moon, and Sun are not sacred planets. The Sun is a central star, and the Moon a dead planet. The planetary spirits have to do only with matter, and are Karmic agents." The appendix on Dreams is also full of information and interest. We hope No. 2 will be brought out.

NOTICES.

I.

The Theosophical Forum is not restricted to members of the Theosophical Society, and a copy of any number (except No. 1, which is out of print) will be mailed to any person sending 5 cts. in stamps to the Editor, P. O. Box 2659, New York.

II.

The Transactions of the Blavatsky Lodge, London, No. 1, just issued, being a *resumé* of questions put to and answered by Madame Blavatsky at Lodge meetings, is on sale at the PATH office. The price is 50 cts., post-paid. The last 15 pages of No. 1 are devoted to an explanation of dreams.

The Theosophical Publication Society, London ; The PATH, N. Y. ; 50 cents.

III.

Persons entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 117, *Theosophist*, Vol. X, Part 2; No. 118, *Nature and Aim of Theosophy*, by Dr. J. D. Buck; No. 119, *The Pilgrim and the Shrine*, by E. Maitland; No. 120, *Key of Solomon the King*; No. 121, *Dreams and Dream Stories*, by Anna Kingsford; No. 122, *Lucifer*, Vol. V; No. 123, *Theosophical Siftings*, Vol. II; No. 124, *Unconscious Memory*, by Samuel Butler; No. 125, *Swedenborg the Buddhist*, by Philangi Dasa; No. 126, *Flatland*, by A. Square; No. 127, *Buddhism*, by Rhys Davids; No. 128, *Path*, Vol. IV; No. 129, *Theosophist*, Vol. XI, Part 1; No. 130, *Transactions of the Blavatsky Lodge*, Part I.

IV.

The PATH is now furnishing at 25 cts. each, printed on cardboard, the electrotypes of Madame Blavatsky, Col. Olcott, and the Adyar Headquarters which lately appeared in the PATH.

ONCE MORE—THE TRACT MAILING SCHEME.

The treasury of our great missionary agency is again drained almost to its last dollar. This is not because the General Secretary is extravagant, or because the Brethren are parsimonious, but because so many friends without money have contributed time, and have been both so zealous and so efficient in their work that to hoard up the fund and refuse them the chance to aid would have been painful to the Secretary and injurious to the Cause. For observe, Brethren, that the money is contributed for the very purpose that it shall be *spent*. Now, when you send him a donation, you enable him to transform into active, interested, efficient clerks, two, four, a dozen, any number, of Theosophists who otherwise must rest idle. Several important towns have lately been missionized, and daily work is now progressing upon the Directories of 4 cities. You will all rejoice to hear that a present of \$100 to a devoted Theosophist in one of the largest cities in the West has enabled him to begin a systematic distribution of tracts through it, and that he forthwith ordered 10,000 from the General Secretary.

The following will give a precise idea of the expenses of the scheme, and how soon our funds give out in this grand work. One hundred tracts cost 50 cts.; one hundred envelopes, \$1.18; every hundred, as mailed, cost therefore \$1.68. Now, besides smaller offers, we have at least 9 kind coadjutors who send out, when we can supply the material, from 100 to 300 tracts per week, so that, if the treasury is constantly replenished, we

can secure the mailing of about 2,000 tracts each week, say 9,000 between each two numbers of the PATH. This costs \$151.20 a month. This is, you will say, a large sum. It is; yet not larger than might be raised if each Theosophist *felt* the work as one from which he could not abstain, and if each gave according to his means. To each, accordingly, this appeal is made. The tracts now printed number 130,000.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

MR. KEIGHTLEY reached Omaha on March 31st, but was much broken down from over-work and the effects of an illness in California, and was laid up until the 6th of April. On that evening he lectured in Unity Church to an audience of between 75 and 100 upon "A General View of Theosophy". On Tuesday the subject was "Reincarnation," but a storm diminished the attendance. On Wednesday he started for Lincoln, Neb., where three meetings were held and steps taken towards the formation of a Branch. The utmost cordiality marked his reception. Returning to Omaha, he lectured on the 10th upon "Karma," and answered many questions put by Spiritualists. On the 11th he left for Tekamah and for Sioux City, Iowa, on his way East, expecting to reach Cincinnati on the 25th.

SIoux CITY, IOWA. Mr. Bertram Keightley reached here April 12, and remained three days, giving three public lectures and three parlor talks. The subjects of the public lectures were "Theosophy and the Theosophical Society," "Karma and Reincarnation," and the "Theosophic Conception of Evolution." There was a marked increase in the interest manifested as the course progressed, and the audience tendered Mr. Keightley a hearty vote of thanks at the close of his third lecture. Preliminary steps were taken towards the organization of a new Branch of sixteen members to be known as the Dána Branch of the Theosophical Society. We feel that the coming of Mr. Keightley has done much to enlarge the interest in Theosophy that had already begun to be manifest here, and that it will be productive of much good.

THE TRIANGLE T. S., Alameda, Calif., has organized by the election of Mrs. Mary A. Wells as President, and of George Pratt as Secretary. This Branch begins its career with a membership of 7.

THE POINT LOMA LODGE, San Diego, Calif., continues its weekly meetings on Sunday afternoon at the office of the Secretary, Dr. Docking. Advertisements giving the topic for discussion are inserted in 3 or 4 of the daily papers, and the meetings are well attended and full of encouragement.

It is found here, as everywhere else, that a Library is of the utmost service in building up a Lodge, as well as in benefiting the members. This Branch has adopted the generous policy never to ask any one to join, it claiming that joining any other is equally acceptable to itself, and that competition is not brotherly.

DHARMA T. S., Cleveland, Ohio, has moved its Headquarters to Room 5, 89 Euclid Ave. There are two rooms, one small, for the Society's meetings and for a reading-room, open all the time, the other large and admitting of connection with the other, the two seating 100. The Circulating Library contains about 100 volumes and pamphlets, free to members, and useable by others at 5 cts. a week. The meetings are on the first and third Wednesday evenings of each month, and on other Wednesdays is held an informal gathering without business. There are 12 members.

THE PACIFIC COAST ORGANIZATION is ever hard at work. Its Committee has issued an urgent appeal "To all Theosophists willing to work", that they should take an active part in the scheme for distributing leaflets upon Theosophy and thus sow the good seed freely and everywhere. In concise and direct terms, the appeal shows how and why and by whom this may be done, answers the notion that, because much seed is lost, the effort is void, and plainly says, "The PRESENT is the auspicious hour". A great Teacher eighteen centuries ago said, "To-day is the accepted time", and if Theosophists took to heart the possibilities of the era and the privilege of turning them to certainties, the whole of this land might be penetrated and then moulded by Theosophic truth. The Committee are quite right in thinking that there is almost *no* one unable to take part, for who is totally destitute of both means and time? The mailing of one leaflet may produce results which any one would welcome to his own Karmic account, and still more rejoice over as changing another's.

THE VEDANTA BRANCH, Omaha, Neb., continues to hold an open meeting every Sunday afternoon, visitors being cordially welcomed.

THE GENERAL SECRETARY has issued two new Charters, one for Sioux City, Iowa, *Dana T. S.*, the other for Lincoln, Neb., *Amrita T. S.*

EUROPE.

THEOSOPHICAL EFFORTS may be expected to multiply around the immediate presence of Madame Blavatsky, and in fact great energy has lately been perceptible in the London group. One enthusiastic friend has just arranged for Theosophical lectures a room in the "East End". This is a much more important announcement than as a mere fact in Theosophical extension. It may prove an era in religious and social reform, for it is an attempt to apply Theosophy to the typical spot of degradation and vice. Now if this receives any welcome and effects any melioration, it may prove the first step towards a complete revolution in the principles and methods of missionary

work. Every variety of Theological recipe has been tried in the slums, from the "Anglo-Catholic" to the Salvation Army, all alike in casting the burden of one's sins upon another instead of casting the sins out of oneself. If, now, the contrary plan is taught, if betterment is enjoined through personal reform and not through vicarious atonement, and if the reform is really brought about, it will show what is the true system of hitherto-unsuccessful missions. In that case we may expect a steady displacement of inadequate doctrines, motives, and efforts by such as are actually operative, and Ritualism and Evangelicalism will give way before Karma and Reincarnation, with all the consequences they enfold. Theosophy has two problems to solve, its efficiency upon the degraded, and its teachability to the young. The lecture-room in the London East End will be a contribution to the former, and the first Theosophical Sunday school to the latter.

THE DUBLIN LODGE is encouraged by a better and more interested attendance of the general public. This teaches over again the old lesson,—that Theosophy flourishes best in the sun and air, and least in private parlors and closed halls.

HERBERT BURROWS has been lecturing in Sheffield, England, and Mrs. Annie Besant at Newcastle, both to packed houses.

THEOSOPHY IS TAKING in Sweden. The Lodge has already 100 members, and the King is beginning to inquire about it.

THE THEOSOPHICAL CONVENTION

HELD IN CHICAGO.

The Convention was called to order in the Assembly Room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected temporary chairman, and Elliott B. Page Asst. Sec'y. On a ballot Dr. Buck was elected permanent chairman of the Convention. The delegates and proxies were received, and included Bros. Thomas and Anderson from California; Bro. A. B. Griggs of Boston T. S.; Bro. Gates, Cleveland T. S.; Stanley B. Sexton of Chicago T. S.; Dr. Phelon, Ramayana T. S.; Dr. J. W. B. La Pierre of Minneapolis T. S.; Dr. M. Borglum, Omaha T. S.; Dr. M. J. Gahan, Grand Island, Neb., T. S.; Mrs. Wyman, Milwaukee T. S.; Dr. J. P. Knoche, Kansas City T. S. All T. S. Branches in U. S. were represented except two.

Many members were present from distant parts of the country who were not delegates to the Convention. They showed the greatest interest in the matter, and many of them were new members taken into the Society

since the last Convention. One of the Delegates, Dr. Anderson, came especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Bro. A. B. Griggs, President of the Boston T. S., brought with him the new Branch pamphlet, which is an excellent model for other Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest.

Bro. Bertram Keightley was received as Delegate from England and representative of H. P. Blavatsky. An Auditing Committee was appointed, and a General Committee on Resolutions, the first being Dr. La Pierre, W. S. Wing, and Geo. E. Wright; the second, Bros. Griggs, Sexton, La Pierre, Knoche, and Mrs. Thirds. The General Secretary then read his Report, which was accepted. The General Secretary then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, France, Ireland, Liverpool, and West of England. A communication from the Brooklyn T. S. was read, in which it was suggested that the Convention adopt a series of subjects for discussion by T. S. Branches. At this point the hour of adjournment for lunch was reached. A resolution was passed directing that the foreign letters be printed in the Report of the Convention. There were about 100 persons present, all being members of the Convention. The meeting then adjourned to meet at 3 P. M.

AFTERNOON SESSION.

The Convention reassembled at 3 p. m., with Dr. Buck in the chair. The Committee on Program reported as follows:

Sunday p. m., 3 to 5.30.

Sunday p. m., 7.30 to 9.

Private meeting after.

Monday from 9.30 to adjournment.

The following papers were reported :

Address by Dr. Buck,

Letter from H. P. Blavatsky,

Address by Mrs. Phelon,

“Materialism, Agnosticism, and Theosophy,” by Dr. Anderson,

Address by B. Keightley.

A very large and intelligent audience was present, completely filling the room. Dr. Buck read his address in which he showed that the world had never done anything for theosophy, but that the latter, being the manifestation of divinity in man and thus at the bottom of all the great world-

religions, had done everything for the world. This address by Dr. Buck will be fully given in the report of the Convention. It was listened to by all with the greatest attention, the entire audience giving apparently their undivided minds to the paper.

A communication was read by Bro. B. Keightley from H. P. Blavatsky, the tone of which was that the keynote for the Society should be Unity—Solidarity, and that with those no man or body of men can in any way harm the movement. The moment Mr. Keightley rose, he was received with enthusiastic applause. He said that the appearance in America of advance egos for the new sub-race causes there the great revival of old ideas and the appearance of new ethical and social systems so numerous. It also aids the movement begun by the Theosophical Society, for theosophy is the life and indwelling spirit that gives life to every reformatory movement.

Mrs. M. M. Phelon of the Ramayana T. S., Chicago, then read a paper entitled "The Narrow Path." Dr. Buck then asked that Mr. Judge speak on Karma and Reincarnation, and, the audience calling for him, he explained them at length. The Convention at 5.40 adjourned till 7.30, when other papers were to be heard.

EVENING SESSION.

About 150 of the delegates and members reassembled, and proceedings began by an excellent paper from Dr. Anderson of San Francisco, entitled "Materialism, Agnosticism, and Theosophy". Bro. A. B. Griggs moved the following Resolutions, which were carried unanimously:—

Resolved, That this Convention deplores the absence, at it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the Cause of Theosophy and its workers in America.

Resolved, That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

Resolved, That the substance of these Resolutions be at once cabled to Madame Blavatsky by the General Secretary.

Bro. B. Keightley then read a paper upon Practical Theosophy in Daily Life, particularly intended for members. He thought it commonly believed that Theosophy is unpractical and hazy, too addicted to metaphysics and useless speculation; urged that all who desire to become real Theosophists begin by realizing it on the inner planes of being, Karma being kept in view, and then in dealings with others; advocated organized

coöperation, and illustrated it in cases of Branch members and those at-large; warmly endorsed the Tract Mailing Scheme; urged support to Theosophical magazines, now published at a loss; mentioned that 60 per cent. of the subscribers to *Lucifer* were non-Theosophists, and argued that seeing a magazine in a Branch Library is not a substitute for personal support of it, nor gives chance for close study; advised effort and unselfish work by Branches as such; favored open meetings; set forth the duty of Theosophical instruction to children, and made clear their Karmic claim to it.

To a question from Bro. Griggs, Bro. Anderson replied that he did *not* hold individuality to end with a manvantara. Bro. Keightley and Judge answered affirmatively the question whether a soul could be lost.

After the adjournment at 9 o'clock, about 50 members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

The evening session was continued until 10.15 p. m., and then adjourned until 9.30 Monday.

SECOND DAY, APRIL 28TH.

The Delegates re-assembled at 9.45. Dr. Buck took the Chair. The Chairman read a paper on the *Pursuit of Pleasure*. The following papers were then read by title, there not being time to read them in full: *Self is the Lord of Self*, from California; *Theosophy a Promoter of Altruism*, by Mary B. Horton; *Reincarnation*, by Ch. L. H. Michelsen; *Hints to Students of Theosophy*, by Dr. T. Docking; and *What Think Ye of Christ*, by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Col. Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Bro. Griggs then presented the new pamphlet of the Boston T. S., which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session and elected the following members of Council for a year: Gen. A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, Jno. M. Wheeler, Dr. R. J. Nunn, Geo. M. Stearns, A. O. Robin-

son, Geo. E. Wright, Dr. Buck, Jno. H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Wyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for Wm. Q. Judge as Gen. Sec'y and Treas. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and Gen. A. Doubleday.

An animated talk arose here upon Bro. Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled, but so many wanted Chicago that it was adopted. The newspapers took advantage of this discussion and said there was strife, but such was not the case, as all was harmonious and in this matter quite full of humor. The question of a Delegate to India arose, and Bro. S. Thomas stated that he would perhaps go there, and the Convention directed the Ex. Com. to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p. m. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown. The three sessions were fully attended, and there were meetings during recess in the rooms of various members. In one, two sessions of the Esoteric Section took place, being crowded each time. The Chicago newspapers reported each Convention meeting in full, and the *Inter-Ocean* had a column of editorial upon the matter headed *Theosophy and Theosophists*, in which it said that which was good only. One sentence was: "Only grounds as reasonable and as logical as its own will serve as the basis of opposition; and they who are inclined to look upon theosophists as in some way allied to the atheist, the infidel, and the materialist will at least have to combat them differently"; and another, "It [Theosophy] may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy."

OBITUARY NOTICE.

We greatly regret to announce the death by accidental drowning of E. D. Walker, F. T. S., author of one of our most invaluable works, *Reincarnation*, and a member of the Aryan T. S., New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on *Karma*.

The golden vase which hides the secret sun is periodically drawn away for him who watches.—*Old Tibetan Verse*.

OM.

Æ U Ω

Yes, the right act
Is less, far less than the right-thinking mind.
Seek refuge in thy soul: have there thy heaven!
Scorn them that follow virtue for her gifts!
The mind of pure devotion—even here—
Casts equally aside good deeds and bad,
Passing above them. Unto pure devotion
Devote thyself: with perfect meditation
Comes perfect act, and the right-hearted rise—
More certainly because they seek no gain—
Forth from the bands of body, step by step,
To highest seats of bliss.

Arnold's Bhagavad-Gita.

THE PATH.

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THEOSOPHY IN ITS PRACTICAL APPLICATION TO DAILY LIFE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK CITY BY ALEXANDER FULLERTON.]

“Theosophy in its Practical Application to Daily Life” is a topic capable of many different treatments. Of these we have had several, but one has not been touched upon at all. It is the application of Theosophy as explaining the facts we daily encounter; in other words, Doctrinal Theosophy as accounting for the phenomena around us. This is an application full of suggestion and worth.

I think that the more thoroughly a man is suffused with Theosophic conceptions, the more closely he is brought in touch with the life throbbing around him, and the quicker his perception of its many illustrations of Theosophic truth. As every effect must have had its cause, the most trivial

circumstance or event is not an accident ; and as Theosophy is a Universal Science, including all movement and all laws, there can be no problem for which it is without a solution. It explains why and how Cosmic Processes have evolved ; but it explains just as well why you were snappish over cold coffee, and how rarely you find a New York shoe-black who is not an Italian.

This is because Law is a universal presence. The old conception was that things generally went on at hap-hazard, there being a few reliable certainties such as Gravitation and the Sunrise, but that most other matters—the weather, the crops, business, civil government—had no fixed principles, and were to be regarded as fitful or accidental, before which one could only stand with folded hands and say with the Mahomedan, “God is Great.” But scientific inquiry, much as the narrower school of Theosophists may deride it, has changed our whole conception of physical and social order, and has made possible for Theosophists that broad foundation of pervading Law, upon which our system must inevitably be built. It has pushed Law into all the areas from which Theology or Superstition had fought desperately to fence it out ; it has invaded every sanctum consecrated to caprice ; it has not spared Churches or Creeds or Bibles, but has shown how Law, in its Intellectual Department, accounts for and runs through them all ; and it has so woven its network of connections around all human and cosmic activity that there seems not a crevice through which may be thrust a casualty or a whim. Everybody is affected by the change. The Prayer against Comets has disappeared from the English Prayer Book, just as the Prayer for Rain will disappear from the American. Meteorology, a science yet in its infancy, is spreading disaster in orthodox circles. Life-Insurance Companies have done more to kill the ecclesiastical view of death than sermons have done to keep it alive. Vaccination and Boards of Health have been fatal to pious theories of pestilence. The discovery of a new bacillus is heard of with equanimity by the devout, and the statistical relation of revivals to panics hardly shocks the most sensitive disciple. So accustomed are we all, the godly and the profane, the churchman and the worldling, to reports of Law’s continued march, that the conquest of a new territory excites no antagonism and hardly any surprise.

One consequence of this is that thoughtful people are never content to stop with phenomena ; they must think back to their causes. The scientific habit does not include only cosmic or geological changes, or even racial and social evolution ; it works upon classes, and groups, and individuals, seeking to know why such and such things are so, and why waves of impulse pass over a community or ripples sway one man. There *must* be some cause. The idea that all is to be accounted for as freak or casualty is swept aside with some little impatience, and then the eye is strained to pierce into

the background and catch the forces working there. Our prose Popes see well that "The proper study of mankind is man", and they are searching for all in climate or legislation or food or location which may explain character and ways. Every such exploration swells the stock of knowledge and gives means to the better understanding of national marks and individual peculiarities. Theosophists, no less than ethnologists and physiologists, are benefitted by these discoveries, and owe them the fullest thanks and praise. For it is not, you observe, the mere accretion of facts which is to be welcomed, but the consequent mental habit of inducing from them laws, the habit of sternly linking phenomena to causation. This is the habit indispensable to popular progress and therefore to general intelligence; still more is it the habit exacted at the very outposts of Theosophy.

The kind of development now taking place is therefore very cheering. It is an excellent preparation for fuller attainment. It clears away many moss-grown obstacles to thought; it breaks up stolid or stupid inherited beliefs; and it frames a mental edifice which is abundantly well-based, and yet which is light and airy, letting freely in the sunbeams and the breeze. Still, there is something lacking.

To say that secular science is defective in its methods and soon barred in its operations, seems a truism to educated Theosophists. They see at once that no system can be complete which rules out the whole realm of imponderable, invisible agencies, and that no investigation can be thorough which stops at the limit of matter. The *really* potent forces lie beyond. To say that there are no such forces, or that, whether there be or not, search for them shall be inhibited, cripples true science at the outset. And this, bad as it is in respect to questions of chemistry or physiology, becomes positively disastrous when applied to man as a thinking, feeling, aspiring creature. The largest section of the problem is left out, the very essence of the study formally obliterated. For, unless we know something of the life which throbs behind and flows through him, unless we have data as to his genesis and evolution and prospects, unless we perceive the relation of the individual to the nation and of the nation to the race, how are we to explain anything more than his anatomical structure and his pathological risks? How at all can we analyze what character means and is, or what is the significance of talent or goodness?

Now it is just at this point that Theosophy appears with its complement of knowledge. It does not at all reject those invaluable discoveries which tell of close scrutiny into Nature and of enormous conquests over her, but it gives the undiscovered facts without which all is inadequate or misleading, and with which all is harmonious and full. Starting with the doctrine of the One Life Source, it traces the flow and rise through inferior organisms till humanity is reached, and then explains the measure-

less diversity of races and nations and persons, accounting for the peculiarities exhibited and the courses pursued. Giving the history of a man behind him, it shows why he is thus and could not be otherwise ; and, taking his condition and nature as he is, it foretells the future which lies before him. The enigmas of rank and beauty and talent, and poverty and dulness and obscurity, all are solved. Mystery vanishes as facts appear and the law of causation is discerned. The clouds around human life roll away, and we see what is the meaning of existence and what the law of its advance. And all this is done, I need hardly say, by uplifting the two doctrines of Reincarnation and Karma.

Let us suppose, now, a thinker of average power, in tune with the prevalent conception of Law, but with the added advantage of fair familiarity with Theosophic Teachings. He is looking calmly at the currents of life around him, and at the incidents which constitute his own daily career. He wishes to apply Theosophy practically as a solvent of all questions, however small. Taking his nation roughly as a whole, he very likely notices that certain great movements occur to it more or less periodically. A wave of interest—political, religious, secular—sweeps through it from end to end. Like the recent influenza, which went irresistibly over the land, throttling nearly every one with a simultaneous grip, yet an unseen, unseizable power which mysteriously came, abode for a while, and then as mysteriously disappeared ; so some strange popular impulse makes itself manifest everywhere, eludes scientific exposure, and then vanishes, to be felt no more for years. A good illustration is the case of commercial panics followed by religious “revivals”. About every 10 years the failure of a bank or a firm, things common enough at other times, starts a palpitation which disquiets the whole commercial world. There is a stampede to the Exchange, stocks are sold off at ruinous rates, Trust Companies and business houses tumble to pieces, and a wail of despair arises in every village. Nobody can explain it, though the economists and the newspapers attempt to with phrases like “over-production” or “want of confidence”. Hardly has the convulsion ceased and affairs begun to settle down when a new thrill is felt in the community. A “revival of religion” begins. Moodeys and Sankeys appear, the business-men’s daily prayer-meeting is re-established, the churches are crowded, testimonies and experiences and conversions multiply, interest in the next world displaces interest in this. But in time the force dies down, the meetings dwindle, and the “revival” ends. The orthodox rejoice at having had “an outpouring of the Spirit” ; the profane say simply “hysteria”.

Evidently, however, neither of these explanations meets the case. The “Spirit” does not prompt to absurd doctrines or to unintelligent twaddle ; and “hysteria” is powerless against those who are not hysterical. If there

is any adequate cause for so widespread a phenomenon, it must be in a region no less diffused and of a power no less efficient. "Exactly so", says the Theosophist, "and we may find it on the psychic plane. Therein lie potencies and impulses and movements abundantly able to produce the largest social crises. We do not as yet understand their nature, still less their operation or their laws, but we know that they exist, and that at times in some mysterious way a sudden mania seizes upon a community and defies all reason and all prayer. The Middle Ages were full of such instances; later centuries have seen fewer of them, yet the "Convulsionnaires", and the fever for war, and our panics and revivals show that these forces are not dead." And thus the Theosophist, without being able fully to expound its method, shows a sufficient cause for phenomena before which science is silent, giving no clue to their prompting, their prevalence, or their periodicity.

But our observer descends from the contemplation of men *en masse* to that of men individually. Here the most striking differentiation is in degrees of intelligence. From the idiot to the genius there is an almost infinite gradation of mind; and not only so, but this is complicated with numberless combinations of taste, disposition, and principle. We see precisely the variety notorious in the animal kingdom, there being human snails, caterpillars, and oysters, human fishes, snakes, and toads, human geese, cats, and parrots, human horses, dogs, elephants, and monkeys, and, over all, intelligences lucid and strong, as far in advance of the cleverest dog as that dog is in advance of the oyster. When you attempt to think of these diversified minds as single projections from a creative act, beings without a past or a desert, the mere sportive manufactures of a Divine hand, your thought is palsied. The thing would be meaningless if it was conceivable. There are only three other explanations. One is chance,—but that is rejected because it contravenes the Law which allows no chance. The second is natural evolution, the spontaneous outgrowth of many forms in a seething Nature which abhors a vacuum. But this ignores the moral qualities combined with these intelligences, the self-restraint, the sense of justice, the unselfish aim which all experience shows to be not native but acquired. Acquired when? The theory is silent. The third is the Theosophic explanation. It says that every point along the line represents the development which the Ego gained in its past, and that its occupant is there because he worked up to it. The exquisite writings of a Frothingham or a Curtis mean that these men have struggled through the zone of mediocrity in time gone by, passed it, left it behind, are now on the mental plane they have earned and have the right to. Your coachman affiliates with his horses, understands them, finds his life in them, but he goes haltingly through the daily paper and enjoys only the sporting news

and the escapades. Why? Because he is still a horse in all but name, has feebly worked his way to his present era, and if in ages to come reaches the place where Frothingham is now, will not know that Frothingham is perhaps then a Planetary Spirit.

I do not mean to say that intelligence alone is the gauge to the progress of reincarnating humanity. This would be to ignore moral qualities, and we know from glad observation how many men there are whose intellectual make-up is contemptible, but whose noble natures compel our loving homage. Those natures mean Reincarnation and Karma just as truly as do the brains of others. It is in the combination of the two, the union in the one personality of such measure of mind and such measure of soul as we see, that gives us a clue to what has been done in past æons. And from this point of view how interesting is character! Each human being we meet, obscure, humble, insignificant as he may be, raises a speculation as to how and where he was last. I sit in an elevated chair at the street corner, nickel in hand, and watch the Italian as he polishes my shoes. I think of his nation's illustrious past and of its hopeful future; I see in him the genial good-nature, the responsiveness to kindness, which make that people the most fascinating on earth; I find that he is not stupid, yet that he can neither read nor write, and I know that he has no ambition for a finer calling and will never attain to any. What was he in his last incarnation; what is there in this to advance the next? * * * I converse with my washwoman, good, honest, industrious, grateful, burdened with a husband who drinks and a son who loafs. She is garrulous and repeats much, but she has a moral fibre which is worth a crown, and for which a garret seems a poor reward. Where was she last; and what was it that dropped so true a soul into poverty and ignorance? * * * Some years ago, when assisting in an office of public utility, the errand-boy expressed to me his surprise at my closing the stove door to create a draft. He had always understood that drafts came down the chimney and descended through the coal, emerging through the lower opening into the room. I say to myself—not to him—"You are a good boy, truthful, faithful, trustworthy beyond limit. What did you do in your last embodiment that you are so inconceivably stupid in this?" * * * I have known a person so physically beautiful, so peculiarly loveable, that all hearts went out to him; and yet so false, so perfidious, so base, that there were few dishonors of which he was innocent, and none of which he was incapable. I query wonderingly, "How did you pass your last earth-lives? What was the merit that secured for you that extraordinary beauty, that singular loveableness? Why are you now so measurelessly vile?"

And thus we can take up every human being we meet, peering into his intellectual and moral traits, gauging what manner of man he is, and spec-

ulating as to his incarnations in the past. You will say that it is only speculation. Yes, in respect to era, race, personal condition, history, it must be ; but there is not total absence of a clue. If he has great mental power, he must have worked up to it. If he has high and rich principles, he must have developed them. If he is unselfish and altruistic, he has not become so only in this life. On the intellectual or the moral line we can hardly postulate retrogression. and so we infer some degree of past merit and activity in any of those cases. So, too, we infer rightly from blessings possessed. Suffering means that there has been something to suffer for ; health or wealth that each is justified by the past. Just what, we cannot say ; it is the fact, not the details of it, which we are free to conclude. But even this is interesting. When I meet my companion, my servant, my tradesman, the acquaintance seen for an hour, then vanishing, I am not a seer to read his whole career in ages long gone by, but, if a Theosophist, I can measurably judge something of what he must have been and done. And, if a *true* Theosophist, I can study thus myself, noting the advantages which imply an ancient good, the deprivations which imply an ancient wrong, scoring up the sad weaknesses which show failure in self-conquest, the short-comings which have made this incarnation in many ways so undesirable, and which will ensure others that I would gladly change.

And surely here, I am applying Theosophy to the practical affairs of daily life.

NOTES ON DEVACHAN.

BY X.

(Continued.)

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato : ". . . . Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees ; this holy abode of *Arahats* is governed by the Tathagatos [Dhyan Chohans] and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having 'seven and one' properties or distinctive qualities [the seven principles emanating from the One]. This, O Saryambra, is the 'Devachan'. Its divine udambara flower casts a root *in* the shadow of *every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous ; there are no more griefs or sorrows *in that cycle* for them myriads of Spirits resort there for rest, and then return to

their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc."

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth"; but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the 6th and 7th principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma [of Evil] steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya"*. Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—only a hundred-fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete *Māya*—that the souls or astral Egos of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward. It is an ideal paradise;

in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal Ego into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the Tathagatos who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual Egos, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realised by a Red Indian in his "happy hunting grounds" in that land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes æons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilised person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency.

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest details are marshalled in the greatest order in a few seconds in our vision,¹ that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of

¹ That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

our lives will come but at the end of the minor cycle,—not before.

Unless a man *loves* well, or *hates* well, he need not trouble himself about Devachan ; he will be neither in *Devachan* nor Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the 6th principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

BROTHERHOOD AND SEX.

It will not be denied by any fairminded and intelligent person that the brotherhood of man includes also the sisterhood of woman. The same altruistic conception is applicable to both sexes. Advancement along this line means undoubtedly the real progress of the whole human race. It is not possible, however, that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that this one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, viz. animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and end either in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed, lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

Great as is man's selfishness in his lust for power and greed of gain, it never reaches its limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design. He formulates an object, and works towards its accomplishment. But in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim as is the

helpless animal in the claws of a tiger. His reason is sophistry, and his apparent kindness often only a snare.

The problem is by no means solved when, aware of all this, man deliberately turns his back upon woman and seeks in a life of celibacy relief from temptation.

The elements of an ideal life are not to be found except in the natural and existent. In our present condition man has need of woman, and woman has need of man. Each has something to give, to receive, and to learn from the other. The proof of this proposition is the fact that they find themselves thus associated, and that of the entire number of children born nature sees to it that there shall be no great disparity in numbers on either side.

If we are to follow the plain logic of Dame Nature, no man or woman has the right to live alone until the lesson is learned, and then living alone will be very different indeed from living for self.

When the animal instincts are simply suppressed, or stamped out, or, as is generally the case, burned out, man is in a very different condition from that in which these same gross elements are refined, elevated, purified, and preserved.

When the ancient writings declare that "In heaven the human being is neither married nor given in marriage, but is *as the angels*," and when mystics like Jacob Böhme represent the highest estate as sexless, these writers are seldom understood because the interpretation proceeds from the purely animal plane, while these writers speak from a different plane entirely.

The average condition of the man of the world in any sexual relation is satiety for individual woman, with the animal passion still unsatisfied, though perhaps restrained by law, by fear, or by religion.

In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman enthroned. This is the explanation of repeated marriages, of polygamy, and of concubinage; and in each of these cases human law generally ignores even nature, except the lowest animal life, to say nothing of the higher law and the divine life.

A great deal has been written and preached about "*Soul Mates*" and spiritual affinities. Most of such discussion is not only vulgar trash, but a great part of it arises from satiety on the animal plane, and is really an attempt to justify a change that shall by novelty renew the waning animal life. Stripped of all disguise, many such pleas are neither more nor less than lust masquerading in the holy name of love. What have pure animals incapable of one altruistic impulse to do with "*sou mates*" and spiritual affinities? One capable of spiritual affinity may find it as Christ did, by

lifting the Magdalen out of the slum of sin and despair into the light of a love that is pure beneficence and crowned with beauty and blessing. Those who prate most of soul-affinities often mean, when stripped of all disguise, to drag down a pure soul to their own animal plane.

The love of a true woman will redeem any man from the dominion of lust, who really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires toward its highest realization. No marriage can be a failure where these opportunities are sought, and few marriages are so bad that they cannot thus be turned to account in the real life of the soul. Equal love, equal intelligence, equal wealth and social position fade into insignificance in the presence of equal opportunity.

If, instead of longing for conditions that do not exist and that are not likely to exist, people would take the conditions in which they find themselves and make the most and the best of these, they would often be surprised to find at last that these very conditions are the best that could have occurred to them. They would find that in working through these conditions every obstacle had been a help, and every inharmony a gymnastic of the soul. These are but the lessons of Karma; and true courage and true progress consist alike in subduing the environment, never in running away from it. The embryo adept who sits idly longing for other worlds wherein to display his power will find himself a fossil to be laughed to scorn and trodden under foot at last by any plebeian who passes that way. The plebeian is an adept who finds in his surroundings opportunities, and who finds in his daily life an inspiration to better living and greater usefulness.

HARIJ.

MUCH READING, LITTLE THOUGHT.

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that

will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WILLIAM BREHON.

REPENTANCE.

I.

Repentance, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sorrow for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences; it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not rear, not hope ; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible ; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man,—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefitted not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

II.

Be master of yourself, and I do not mean by that merely “Control the *expression* of your emotions and feelings”, but I mean “Be so master of yourself that you can control not only the outward expressions, but the realities themselves.” Recognize this—which is but an enlargement of the teaching that “Evil is Evil, though but thought”—that your thoughts and wishes, your desires, your emotions,—in fact, your state of mind, are actualities, entities, having effects as your actions have effects, though you

cannot see them or realize them, that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a judging of your heart. Your question must be, not "What sins have I *committed*, but what *thought*? What manner of man am I? Do I, not alone *do*, but do I *think* evil?"

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done*, but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect, but only indirectly, if at all. On the reality, on your true character, will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motivated.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though

long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

F. A. C.

THE SEVENFOLD CONSTITUTION OF MAN.

In the second volume of the *Secret Doctrine*, p. 81, Mme. Blavatsky bids us remember that to some extent even the esoteric teaching is allegorical, and that to make the latter comprehensible to the average intelligence, symbols cast in an intelligible form must be used. And in *Esoteric Buddhism* Mr. Sinnett warns us against thinking of the higher principles as of a bundle of sticks tied together, or, in another view, of considering the different principles as being like the skins of an onion, to be peeled off one by one till we get to the innermost and best. It is said that one of the favorite topics of discussion in the mediæval Church was as to the number of angels that could find standing room on the point of a cambric needle. Human nature is the same always, and in every age of the world we have found it difficult to dispossess our minds of concrete conceptions and come down to abstract thought. We instinctively cling to some form of expression which materialises our idea, so to speak, and enables us to make a picture of it in our mind's eye; and then, almost before we know it, we have accepted that picture as the thing it tried to symbolise. Men are always making to themselves graven images, and then bowing down and worshiping the images instead of the gods they endeavored to represent.

So it seems to me that our difficulty in getting at a clear idea of the seven-fold constitution of man lies mostly in the way we go to work; that we fail to recognise, in the first place, that we are dealing with spiritual things, and that those things cannot be seen with the physical, nor even the intellectual, eye, and that the more we divide and subdivide, the more we define and consequently materialise our subject. This is most certainly a case where we need to generalise, and not to particularize, until we have arrived at the point where we are quite sure we are conscious that we are dealing with symbols and not with entities.

If we wish to get a general idea of Man, we may think first of the

body, as a thing which upon this material plane whereon we live we may call a tangible reality. Now a "tangible reality", though it can easily be proved to be the greatest of all illusions, is also the most material thing about us and the most widely removed from spirit; therefore we can set it aside, as do the Vedantin schools spoken of in the *Key*, p. 117, as not part of the spiritual man, or we can call it the lowest "principle" of our being. The material at one end of the scale involves the spiritual at the other, and we find on page 101 and 119 of the *Key*, *Atma* described as the Divine essence, which "is no individual property of any man", but "only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays or light". "This ought not to be called a human principle at all" (p. 119).

We have, then, the body and the Spirit accounted for,—what remains is Consciousness, in its different phases. Upon p. 100 of the *Key* we read: "The 'principles' (save the body, life, and the astral eidolon, all of which disperse at death) are simply *aspects* and *states of consciousness*."

We realize a mood of intense desire or passion as something apart from our spiritual nature, and more akin to the physical; and we sometimes speak even of our "physical consciousness" as a thing that we do not therefore perceive with our senses. This is the lowest aspect of our consciousness, and is called in Sanscrit *Kama-rupa*, or "the body of desire." This is, of course, a highly figurative expression.

Then comes our intelligent consciousness, the Mind itself, the thinking part of us, which differentiates us from the brute; and we all realise that this aspect of our consciousness has a dual nature, and may drag us down to the level of the animal or raise us to the height of the god. Therefore we speak of the higher and lower *Manas*, or mind.

The physical body, its passions, and that lower aspect of mind which tends to gravitate downward and which belongs to the physical brain, are dependent upon *life*, or the vital principle, a form of the Divine Energy within us. So also is that phantom body, the shadow of the real one, which disperses after death like the light of a distant star, that to us appears to be still shining, although in reality long ago fallen from its sphere.

If we can imagine the lower aspect of our intelligence or mind tending downward, we can also realise its higher phase aspiring to unite itself to our spiritual consciousness or *Buddhi*, the vehicle of the Divine, of that Universal Spirit which makes us one. Our highest intelligence and our spiritual consciousness, overshadowed by the radiation of the Absolute, form the *Monad* or re-incarnating Ego.

Of this Madame Blavatsky says on p. 92 of the *Key*, that it alone can be thought of as the highest "principle in man". Because, as she explains, it is always the predominating element in man that counts, and in one man

passion is the ruling and foremost phase ; in another, intellect ; in another, spirituality.

But however we choose to arrange these phases in our minds, let us remember always that they are not entities, and that, as Mme. Blavatsky says, "There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied consciousness." (*Key*, p. 100.)

K. HILLARD.

THE CYCLE OF 5,000 YEARS.

Quite unheeded, not only by those that are ignorant of the wise teachings of our Shastras, but also by the great body of my co-religionists—Hindus, who ought to know better, the great cycle of 5,000 years since the beginning of Kali Yuga is about to be completed. According to the calculations of our astrologers (who are also our astronomers), this is the 4992nd year of our Kali Yuga, so that there remain but eight years more to complete the cycle. It is written in our Shastras that Gunga will disappear or lose her influence on us after the first 5,000 years of Kali Yuga, and Vishnu 5,000 years later; our tutelary gods disappeared long ago. Now Gunga, as the wife of Shiva, is Kriya Shakti. The Light of the Logos is divided into the three parts (has three aspects rather) of ICHHA (Will), KRIYA (Powers of manifestation), and GNANAM (Wisdom). These three jointly carry on the work of Evolution during the Manvantaric period. They are the Shakti or energy of our three chief deities, Brahma, Vishnu, and Rudra, the Creator, Preserver, and Destroyer (Regenerator). Gunga is divided into three streams, which are again subdivided into seven, three pass eastward, three westward, and one—the seventh—south into India to the Southern Ocean. This single stream is itself the third of the whole.

In the *Theosophist* for October, 1886, there appeared an excellent and very suggestive article on Gunga, which may be read with this. The divisions of our "Mother Gunga" are taken from the Puranas, and its duration may be seen predicted years ago in our almanacs. In the second volume of the *Secret Doctrine* will be found the number of years that have elapsed since the commencement of Kali Yuga.

We are therefore about to witness the close of a very important cycle, and important changes, either seen and felt or unseen, are sure to follow. Well may therefore *Lucifer* say that the next few years will decide an important event in the history of this world, and men thenceforth would be either more material or more spiritual, let us fervently hope the latter.

In the meantime a great responsibility rests on the leaders of the Theosophical movement and their active co-workers; for the Society has become a powerful factor in moulding the minds of men, and unless it can stand the trial, its very existence may be a thing of the past. For after the Holy Stream disappears from our midst, it would be much more difficult to lift the heavy load of our Karma than it is now.

K. P. MUKHERJI, F. T. S.

Berhampore, India, March 13, 1890.

REMEMBERING THE EXPERIENCES OF THE EGO.

To many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences", we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain.

If the interpretation is incorrect, the experience of the Ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

EUSEBIO URBAN.

LITERARY NOTES.

TRANSACTIONS OF THE LONDON LODGE T. S., No. 15, is upon *Free-Will and Necessity in the light of Reincarnation and Karma*, and comes from the ever-delightful pen of Mr. A. P. Sennett. His contention is that the old philosophical antagonists may be reconciled by considering Necessity as inherent in act and Free-Will as inherent in thought, what we do being inevitable from causes set in motion during prior lives, what we think being a product of that self-determining faculty which is inalienable from man as a free and responsible being. The theory is illustrated by two well-depicted cases, but will hardly sustain any close examination. For, if acts are the result of habits formed in the past, why are not also thoughts; and, if we are free to think as we elect, why are we not also free to act as we elect? More-

over, acts are the consequence of thoughts, illustrate, exemplify, embody them. We do not have a set of thoughts of one color, and a set of acts of another color; if we did, acts would be meaningless. Besides, if acts are the uncontrollable result of causes also beyond present control, punishment would hardly be just. Nor is it quite the fact, as Mr. Sinnett intimates, that the character of adults is the product of their early environment and training. Not infrequently, on the contrary, it is their revolt at both which moulds character into the sharpest contrast. Many Theosophists, for instance, have become such from disgust at the doctrines or the opinions or the selfish practices of their homes in youth.

If the last *Transactions* are less vigorous and cogent and clear, possibly more hastily written, than *The Higher Self* and some other predecessors, there is an admirable paragraph (page 3) on the various stages of consciousness, and pages 12 and 13 are delightful reading. The proof has been carelessly revised. (*Geo. Redway, 15 York st., Covent Garden, London; one shilling*). (Harris P.)

THE BUDDHIST is a weekly English paper published by the Colombo Branch of the T. S., Colombo, Ceylon, and devoted to the interests of the Buddhist religion. Its present editor is Mr. A. E. Buultjens, the young scholar at St. Thomas's College, Colombo, who, after many prizes and much distinction, was persecuted by the Warden of the College and by the Lord Bishop of Colombo because of becoming a Buddhist. Among its contributors are the High Priest Sumangala, the Prince of Siam, Sir Edwin Arnold, Mr. A. P. Sinnett, Madame H. P. Blavatsky, Col. Olcott, and Dr. F. Hartmann. Its object is to bring modern European thought into touch with real practical Buddhism, and to give the leaders of the Southern Church a channel through which their ideas may be directly communicated to the English-speaking world; while on the other hand it reproduces for the benefit of the Buddhists of Ceylon any indications of the current of European feeling on subjects of interest to them.

The Subscription is 10s. per annum or its equivalent for other countries than India. Address: Manager of "The Buddhist," 61 Maliban Street, Colombo, Ceylon.

TEA TABLE TALK.

There are many vacant seats at the Tea Table now; theosophy has not been able to keep the Professor nor the widow away from preparation for the summer vacations. Yet the dreamers and the doubters, together with the wise student, continue to have flashes of memory of the old discussions, and even with mere worldly matters to fill up their time, they meet strange "coincidences" now and then.

The Professor met me yesterday just as I rose from the Table and said, "Julius, what a huge joke that word 'coincidence' is; what an excuse for ignorance of law."

"Why", said I, "what new event has aroused this tirade against a pet explanation of science?"

"Well, the other day I was talking with several friends who were saving

that they had difficulty in remembering certain things, and one lady said she could not remember any dates except one, but did not give that date. Just as she ceased speaking, my friend Urban, who was with me, said, 'Who can tell me the date of William the Conqueror?.' 'Why', said the lady, 'that is my only and sole date; how did you get it?.' 'Oh', replied Urban, 'it just came into my head as you ceased speaking.' The lady's husband said it was 'only a coincidence,' whereupon we theosophists laughed. "

"Well, Professor, what is the explanation?"

"Why, just what Urban said, it *came into his head* because the lady had it in her mind, and he seized the fleeting impression before it left him. These thoughts are communicated either as vibrations which act upon the other's mind, just as in the phonograph, or as pictures projected through the astral light."

M. writes that he had a singular coincidence like the first. He was talking to a young lady about going to Europe and meeting her there, and said, "You know, if I should go over there, I would learn to speak the language correctly, and, having acquired the proper accent, I would never lose it." The young lady, quite startled, said, "Why those are my exact thoughts!" The Professor's explanation also meets this case.

F., a correspondent, writes:

"I had a dream of two parts. In the first I was on a shining white road running between two banks which were covered with beautiful trees. On these banks were all the living people I had ever known, and all gathering brilliant flowers. In my mind rose the desire to have some, but, as I stooped to pick the flowers, they had disappeared. Disappointed, my friends tried to show me them, but a voice said, 'Come up here.' I went up and the voice bade me look for flowers, but I saw nothing save black moss. 'Look deeper,' said the voice. I parted the moss, and below were beautiful flowers, immortelles. Pleased, I returned and saw now the first flowers, but with no desire to have them. What was this?"

My answer is: It was a symbolical dream. The first flowers are the joys and ideas and delights of earth and worldly wisdom, the second are the flowers of the divine and higher nature; but those latter plants are covered with the moss which education and wrong theology or philosophy have made to grow over them. You must strike deep below this crust of error to get the flower that belongs to you and is immortal, and then you will no longer desire the others. This dream will be repeated under various forms until you obey the injunction from your Higher Self.—J.

Another sort of dream is that of K, who told it while we waited last night for a late friend. "I lost a diamond ring of great value and failed to find it after much search. That night I three times dreamed it was under the carpet in the parlor, at the corner of the mantel. Waking up, I went not dressed to the place, and there found the ring." This was the astral self searching in sleep for the ring, finding it, by the trail connecting it with the body, just as a dog finds his master, and then impressing it on the brain. This is easy to match. Readers ought to study the chapter on Dreams in the *Transactions of Blavatsky T. S.*, London.

JULIUS.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

X.

STUDY OF SELF.

Theosophy constantly reiterates among other pieces of good advice the famous old maxim "*Know Thyself*". The subject was ably though briefly treated in the 10th number of *The Forum*, to which little pamphlet we commend our readers.

We are told that before we can hope for any perceptible progress on the Path, we must have made an exhaustive study of Self, yet we are given but meagre hints as to how this investigation is to proceed. This very fact, however, contains the whole theory of occult study and advancement as applied to human endeavor, for it is an inexorable Occult Law that you move upward by your own work, and that there can be no vicarious advancement. This shows how impossible it is for the adepts to reveal beyond certain limits, to do more than "strike the Keynote of Truth". We are given to understand that even pledged Chelas must work out from suggestive hints every fact and theory relating to the different phases of nature and Being required for them to know, and that anything in the nature of revelation is strictly un-occult. We must do our own work, perform our own thinking, and know for ourselves through ourselves. Hence the very first step necessary is self-study, and the first requisite, self-understanding or knowledge.

It is curious how little the average man knows of himself, and how little he thinks about it. Ask an hundred men if they are happy, and ninety-nine will reply, "Yes, of course"; ask them if they would live their lives over again just as they were, and hardly one would answer in the affirmative. Yet all claim by some queer process of reasoning or no reasoning at all, to be happy.

What business man now-a-days has time to think of his soul? Most of them have ceased to give the hour a week they formerly spent in church presumably in a higher frame of mind. They do not even analyse their ambitions, and continue in the rush for gold without any clear idea what they are going to do with it when they get it, except put it to make more.

Is it not seen how necessary it is to stop and think, and make some effort to realize the fruitlessness of the struggle in which we are nearly all of us engaged? Is it not obvious why occultism makes self-knowledge the first requisite of her pupils? Is a man fit to be trusted with important secrets and terrible powers before he has learned that any selfish use of them would be worse than useless? It is a great lesson to be learned, that

of rating the things of this world at their proper value, or, as the East puts it, escape from the illusions of Maya. It takes long and earnest introspection to reach this state, and is particularly hard for the Western mind, imbued as it is with the materialism of Western Science and the *laissez-aller* of the last few generations in all that relates to a higher life.

“To be done by as we do” is a good theory as far as it goes, but it does not go far enough. Yet this is all the religion of the majority of men, and is never or rarely lived up to, simple and insufficient as it is.

It is perhaps not possible to give any specific instructions how to conduct a study of self, for it must differ with each individual; but *The Forum* indicated one method of self-investigation which, if carried out literally and carefully, would be of great assistance to an earnest student. Another train of thought on such matters is that already hinted at in relation to the value of our present life or mode of life as we live it. How few of us would live over again willingly the experiences of the last ten or twenty years, and yet there is every prospect of the next decade being a repetition of the last in all but its minor features. There will be the same hopes unrealized, anxieties, troubles, worries, sorrows, and disappointments, and at the end of that time the same dissatisfaction with ourselves and our condition, and so it will always be until we recognize the necessity for a change and set about resolutely to accomplish it.

It is this frame of mind that every student of occultism must pass through; and upon the force and intensity of this realization depends the degree of his success.

It is penetrating the first veil of the Illusions of Maya, the Illusions which encircle us all and cause us to place such fictitious values on our surroundings. Conquer them, and we are one step nearer our great goal, *Nirvana*.
G. HIJO.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

Since the adjournment of the Convention on Monday, Apr. 28th, Mr. Keightley has been kept very busy. Tuesday ev'g, the 29th, he gave a parlor talk at a private house in Chicago. Wednesday the 30th he was occupied with friends who had engaged him for private interviews. Thursday, May 1st, private engagements, and a lecture before a society calling themselves “The Mystics.” Friday, May 2d, meetings with the E. S. groups and a parlor talk in the evening. Saturday, May 3rd, a lecture to the Chicago Branch and a large company of invited guests. Sunday, May 4th, meeting with the E. S. groups, and a talk with the Ramayana Branch in the afternoon.

Monday, May 5th, spent the morning with friends who had come together for the purpose of asking questions and having an informal talk. In the evening was dined by persons interested in Theosophy, but not members of the T. S. He spent a pleasant and profitable evening, answering questions and clearing up many things which are very obscure to the beginner. Tuesday evening, May 6th, there was a meeting in Hyde Park attended by a large company, mostly non-Theosophists, to whom he gave an informal talk which included the answering of many questions. Wednesday evening, May 7th, a talk to a large company at the house of Dr. Phelon, Pres't of The Ramayana Branch.

Thursday morning, May 8th, he left us for Muskegon. We regret his inability to remain longer with us, as many persons who have hoped to hear him and have a talk with him have not been able to arrange to do so as yet. However, we are grateful for even this short visit, and congratulate the Branches and the friends to whom he goes.

Mr. Keightley left Muskegon Monday evening for Milwaukee, after a visit of three days, and we were thoroughly pleased, not to say delighted, with his visit.

Bro. Keightley is a worker, and within two hours after his arrival he was talking to a Christian Science class, where he plainly, but so kindly as to disarm antagonism, pointed out the danger and wrong of taking possession of another's mind.

In the evening he met the local Branch, and for over two hours answered all kinds of questions, metaphysical and personal.

On Sunday morning he met the Esoteric Section, and in the afternoon and evening he gave two public lectures to crowded audiences. In the afternoon he spoke of Theosophy and the Theosophical Society, and in the evening, of Karma and Reincarnation.

His audiences, afternoon and evening, were representative of the best intellect in the city, being largely taken from the professional and mercantile classes. The closest attention was paid and many questions asked.

Monday was spent receiving visitors and answering more questions, and on Monday evening a class of six school-teachers was formed, under the direction of our Superintendent of Public Schools, to study Reincarnation. We are also forming a class to study Du Prel's *Philosophy of Mysticism*, and from present indications it will be a large one.

When we extended our invitation to Bro. Keightley to come to Muskegon, it was with fear and trembling. We doubted if many people had ever heard of Theosophy or The Theosophical Society, and dreaded an empty hall. But the outcome has shown that there are many ready and anxious to listen to anything that may throw a little more light on the great problem of existence.

On May 15th Mr. Keightley reached Darlington, Wis. It is a town of only 2000 people and with but two F. T. S., yet over 100 persons attended the public meeting. The address was upon the organization and work of the Society, and upon some of the fundamental tenets of Theosophy. At the

close, questions were invited, and for an hour Mr. K. was busy in answering them. His visit undoubtedly aroused interest and gave rise to much inquiry. On the 16th he left for St. Paul, Minn.

ABSTRACT OF REPORTS FROM BRANCHES.

BROOKLYN T. S., which started with six members, enters upon its second year with a membership of fifteen. Regular meetings, open to visitors, are held weekly, and supplementary meetings every other week for Theosophists only. The average attendance during the past year has been twelve, and, as the subjects for discussion are arranged in advance, interest in the meetings is not only maintained but grows.

AURORA LODGE T. S., Oakland, Calif., was chartered in November, 1889, with eight members, and now has thirteen, with a prospect of several more shortly. Immediately after organization a commodious hall was hired, and for fifteen weeks an open meeting has been held each Sunday evening, where-at papers and addresses were given, followed by answers to questions. These meetings have been well attended, and the contributions have more than sustained them. Mr. Bertram Keightley made four addresses, each time to a large audience. The daily papers have used their columns freely, sometimes sending reporters, and large distribution has been made of leaflets. The library contains about forty books on Theosophy, and is much used. The regular Lodge meetings are held on the first and third Friday evenings of each month at the house of the Secretary. The Society feels greatly encouraged by the outlook, especially by the effect produced by the visit of Mr. Keightley, to whom it passed a very handsome Resolution of Thanks.

BANDHU T. S., Santa Cruz, Calif., was chartered in 1889, built upon the ruins, and with part of the material, of the old Purana Branch. Thus formed it could not be otherwise than defective. Some of its parts soon began to disintegrate and had to be replaced by new; others, not being securely cemented, have naturally fallen off. Yet on the whole there is ground for believing that our second year begins with brighter hopes of making Santa Cruz a center from which light may spread to many searchers for truth and knowledge. There has been a struggle for existence, but there is now no fear for ultimate results. We must succeed. A slight increase in membership has refreshed us, notwithstanding some losses. During the last six months we have held weekly meetings open to all interested, at which many original papers have been read and discussed. The meetings are not largely attended, but we are working up considerable interest, and during the coming season we shall try to have a public lecture once a month. Mr. Keightley's visit was invaluable in drawing attention to Theosophy, and we wish it could be repeated. So much good is accomplished by public lectures from eminent Theosophists that some organized system seems most desirable, and the advisability of establishing a Lecture Bureau might well be considered by Convention. We have only a small Library of twenty books, but it is free to all. There are nine members.

GAUTAMA, T. S., San Diego, Calif., is still in its infancy, just six months old, but its development in strength and vigor is an encouraging guarantee that its condition is promising, and gives hopes that its spiritual growth may not lag. In these six months the membership has increased from the original five to the present sixteen, with preparatory classes for new candidates. Great interest in Theosophical truths is manifested in San Diego, and the demand for literature is supplied gladly by our generous members. We have an excellent Library, the gift of members.

LOS ANGELES T. S., Los Angeles, Calif., has just passed its fifth birthday, but, counting its years by events, feels really very aged. Intelligently reviewing our experiences, both agreeable and painful, we find that not one has passed by without giving some new quality to our collective life. The very waywardness of untamed Californians leads them to act precipitately, perhaps unwisely, rather than drift with folded hands upon the Karmic sea. Within the last year there have been both additions and subtractions. Three demits were granted, and ten new members enrolled. Two have died. The Library has been richly increased by Mme. Blavatsky's and other standard Theosophical works, and is constantly used.

ARYAN T. S., New York City, has greatly prospered during the past twelve months, although deprived of the hall it has used for years, and in which, indeed, the Theosophical Society was originally formed. It has admitted twenty-two new members, demitted five to form the Brooklyn Lodge or to membership-at-large, and has a present roll of 72. The two principal events of the year have been the statutory Incorporation of the Society as a legal body, thus empowering it to receive bequests and to hold property, and the establishment of the "Aryan Reserve Fund", a plan looking to the eventual acquisition of commodious and permanent quarters, whereat inquirers can always find welcome and aid, and local work be concentrated. This will be in the residential section of the city, pertaining to the local Branch, and quite distinct from the General Headquarters in the business section and in charge of the General Secretary. The two departments especially fostered by the Aryan T. S. are the weekly meetings and the Library. The former are quite open to any one interested, and the attendance of non-members continually augments. There has never been a year so marked by original papers and by general discussion, both being promoted by the adoption of a schedule of consecutive topics. The Library now contains 296 books, as well as many pamphlets, and prides itself upon a complete set of the *Theosophist* bound. Volumes of *Lucifer* and the *Path* are bound to date. The Library, probably the largest in any Branch, is invaluable in attracting membership and in edifying it. Various activities of the Aryan Branch have been mentioned in the *Path*, not as displaying itself, but as stimulating to others. There is ample reason for the conviction that its growth during 1890 will surpass that of any past year. And much of its prosperity dates from the day when its meetings were made open.

SATWA T. S., Los Angeles, Calif., was chartered January 29th, 1889, with eight members. Ten members have been added, two have withdrawn ;

one of these is Mr. James M. Pryse, who is now doing unselfish, excellent work in New York City. On November 5th, a unanimous vote of sympathy and loyalty to H. P. Blavatsky was passed. The visit of Bro. Keightley was of benefit.

GOLDEN GATE LODGE, San Francisco, has been steadily at work increasing its membership list and adding to the Library. Regular Sunday open meetings have been held, both in San Francisco and Oakland. Fourteen new members have joined since March, 1889; Mrs. Martha Bangle died in June, 1889: one member resigned from the Branch, but only to become an F. T. S. at-large. In October, 1889, eight members withdrew for the purpose of forming the Aurora T. S. at Oakland, to carry on work there. At this date we have 29 members and some applicants. The average attendance at the open meetings in a public hall has been 70 to 75 weekly; at some meetings 250 have attended. Original papers have been read at these, followed by questions and discussions, and the result has been a gain of new members. Three new T. S. Branches on this Coast have grown from this Lodge's efforts. The Branch Library is open to public use. During the year the Branch has paid to the Secretary and Treasurer of this section \$56.50 for dues and fees, and \$15 donation,—in all \$71.50.

NARADA BRANCH T. S., Tacoma, Washington Terr., through the liberality of one of its members has obtained the use of room centrally located for headquarters. This will be shared with the Nationalist Club. The Library of the Branch will be placed in the headquarters, Theosophical literature will be for sale, and it is expected that much good will be derived from our having a headquarters. For the present the room will be open on Thursday nights and Saturday afternoons, but we hope soon to be able to use the room every day and night.

BALTIMORE, MD. The General Secretary visited this charming city. The five members-at-large there had secured the Hall of the Y. M. C. A. for the evening of May 7th, and had so well notified the public of the meeting that about 200 persons were present. Mr. Judge gave an account of the Society, its methods and mission, and especially expounded the doctrines of Karma and Reincarnation. He was rewarded with the closest attention and an evident interest, and one result of his visit is an application from the Baltimore members for a Branch Charter. Good report of the address was given by the local press.

WASHINGTON, D. C. From Baltimore the General Secretary proceeded to the Capital. The Blavatsky T. S. has recently rented a room at 1905 Penna. Ave. as Headquarters, and the Librarian, Captain Geo. R. Boush, a retired naval officer, generously devotes his time from 9 to 5 each day to its charge, receiving visitors and conducting the Library. This room and one adjoining were filled on Sunday evening, May 11th. A previous meeting of more private character had been held elsewhere on Saturday evening. The Blavatsky Branch has undergone much trial in changes of membership and in lack of financial strength, but a warm, earnest spirit of action has brought

out all its vitality, and it enters on a new era promising growth and power. No doubt the possession of a Headquarters will result, as has been the case elsewhere, in much larger public knowledge of the existence of the Branch, and a consequent extension of interest and membership. Mr. Keightley's expected visit will increase both.

HENRY W. CHEROUNY gave a lecture on Indian Theosophy before the "Gesellig Wissenschaftliche Verein" of New York City on May 8th to a very large and interested audience of Germans, mostly members of the above association and their invited friends.

The lecturer endeavored to give a general outline of the entire esoteric philosophy as laid down in the *Secret Doctrine* by H. P. Blavatsky. He began by stating that from time immemorial there existed in the East secret brotherhoods of devotees and sages, who spent their whole life in meditation and in the study of the secrets of nature, which resulted in the compilation of a profound system of philosophy and mysticism.

The speculations in Arthur Schopenhauer's philosophy were shown to be contained in the Upanishads, and it was inferred that this great thinker had probably drawn largely from that source. The present movement of Theosophy by the Society of that name in America and abroad was inaugurated by H. P. Blavatsky, Col. H. S. Olcott, and W. Q. Judge, and has for its basis the doctrine of Universal Brotherhood, and in its philosophical construction—said the lecturer—many tenets which entitle it to the careful consideration of the most cultured and well-balanced minds, and in its metaphysical teachings can bear the most analytical and logical scrutiny.

After the lecture a short discussion followed, which however, revealed (at least among those who spoke) the prevalence of the materialistic tendency of the times, and a total unfamiliarity with this subject.

LOS ANGELES T. S.—At a recent meeting the subject of the "Astral Light" was taken up, and Miss Off read a very thoughtful paper thereon, as did also another member. Discussion followed. Mr. Nathan Platt, a visiting member from the Nirvana Branch, Grand Island, Neb., was to have read a paper on the same subject, but through a misunderstanding it was not called for, and he subsequently read it before the Satwa Branch.

The General Secretary has received an application for charter for a new Branch to be known as the *Hermes Council T. S.*, and to be located at Baltimore, Md.

INDIA.

The President-Founder, now that his staff has been enlarged by such competent aids as Dr. Daly and Mr. Fawcett, contemplates arranging a course of lectures at Headquarters upon Philosophy and Psychical Science by these gentlemen. Col. Olcott and our Bro. Harte will lecture alternately on other topics. A program has been promised the PATH and will appear in due time.

EUROPE.

PHILALETHEAN T. S. was opened last month by Bro. G. R. S. Mead, Secretary to Madame Blavatsky, and promises well.

THE NEW "DEPARTMENT OF BRANCH WORK."

The following circular addressed to Branches will explain itself. It is proper, however, to state that the original plan, dictated by the need for economy, contemplated a division of the country into three Sections, the production upon a type-writer, by the multiple process, of three copies of a selected paper, and the transmission of a copy from Branch to Branch through each Section. But this was open to grave objections. There would always be danger of loss in the transmission, in which case all succeeding Branches would have no paper; complaints of dilatoriness in preceding Branches would be incessant; Branches would necessarily have to read the paper at their next meeting or forward it unread; and the last Branch in one Section would not receive the paper until 4 months after its issue. Besides, the General Secretary could not supply new Branches with back papers, and the Branches could not retain papers for future study or reference. Upon conference with several active Theosophists in New York, he was proffered aid towards printing the papers, and so the consent of the Executive Committee was obtained to the use of the General Fund. By the present arrangement a Branch retains its papers and can bind them in a volume from time to time, as well as circulate them among members absent from the meetings where they were read, and the General Secretary will be able to supply new Branches with complete sets from the beginning.

Every Branch is invited to forward for examination any paper which has been read before it and found pleasing. But it is well to state in advance that it is useless to forward papers which are common-place or incorrectly spelled. There are some hints on this subject in *PATH* for Sept. '89, page 192.

Into what this new Department may ultimately develop, cannot be now foreseen. But at present no papers can be furnished to individuals, nor at any time can unaccepted papers be returned unless postage shall have been enclosed.

To the President of the.....T. S.

DEAR SIR AND BROTHER :

I had not expected so soon to encounter the need to avail myself of the authority granted by the Convention to appeal to the Branches for a renewal of their subscriptions towards the expenses of the General Secretary's office; but a proffer of mechanical help towards one of several important schemes I have had much at heart has determined me to ask your aid thus early in the year. If the Branches respond at all liberally, I may be able to effectuate the others. The one now pressing upon me is expounded below, and will be known as the

DEPARTMENT OF BRANCH WORK,

The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting,

are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be threefold ; 1st, to greatly extend the range of the best and newest Theosophical thought ; 2d, to supply weak Branches with interesting matter for instruction and debate ; 3d, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable.

If the plan commends itself to your Branch, I invite you to apprise me what contribution, if any, it can make towards the expenses of the General Secretary's office during the present fiscal year. It must be distinctly understood that any Branch desiring the papers will be supplied with them, whether contributing financially or not, it being not doubted that the stronger Branches will feel it their privilege to assist the more liberally because there are weak Branches really unable to give at all. As the summer season is that wherein most time can be found for effectuating much of the work involved, I shall be glad of as early a reply as you can make.

Very truly and fraternally yours,

WILLIAM Q. JUDGE,
Gen. Sec'y.

NOTICES.

I.

The Report of the Convention of 1890 has been sent to every F. T. S. in the American Section, and with it has gone *Forum No. 11* to each Branch member and to each member-at-large who has paid his dues for 1890. In consequence of the greatly increased size of the Report this year, the price for single copies has necessarily been raised to 25 cts. It has 94 p.p.

II.

Information from India shows that the treasury at Headquarters is again depleted, and the General Secretary cordially commends to any American Theosophists who have the means for even a small donation the

great need to sustain the staff there at work. Last year's contributions were most generous; let us not abate them. Any will gladly be forwarded by the General Secretary.

III.

The J. W. Lovell Co. have just issued Dr. F. Hartmann's *Talking Image of Urur*, the story which appeared as a serial in *Lucifer*. In paper it is 50 cts., in cloth \$1.00. Orders may be sent to the PATH.

IV.

The demand for the "Glossary" has been so satisfactory that it has been found necessary to issue a second edition, which has been bound in cloth as well as paper. Cloth, 75 cts. Paper, 50 cts.

V.

The PATH has received a further supply of Nizida's *Astral Light*. After considerable and vexatious delays *Gems from the East* has at last arrived from London and is now in the hands of the binder. It has come so late that a review is not possible in this issue. The arrangement permits of the writing of autographs opposite the selection for each day. The verse for January 31 is, "Put yourself frankly into the hands of fate, and let her spin you out what fortune she pleases." The print is done in blue and there are vertical side-pieces on every page in brown. Parchment paper cover. Title on cover in black and red.

In Memoriam.

MRS. KATE S. SHERBURNE, F. T. S.

March 20th, 1890.

OM

May the Soul of Our Beloved Departed be at Peace and Liberty.

—LOS ANGELES T. S.

Shining Venus trembles afar, the Earth's Higher Self, and but with one finger touches us.—Text in Rock Temple.

OM.

Ἄ Ὑ Ω

Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men : nor will any one of us ever hereafter cease to be.—*Bhagavad-Gita, II.*

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.—*Voice of the Silence, 14.*

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No. 4.

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 MODERN INQUISITION.

IN view of the attempt of European physiologists to debauch the people of India by introducing among them the practice of Vivisection—as instanced by the recent experiments of the British Chloroform Commission at Hyderabad,—the time seems opportune for a special appeal to the conscience of the West in regard to this practice. And there is no quarter from which such appeal can so fitly proceed as that which represents the higher nature of man as implied in the term Theosophy. Hence the presence of this appeal in these pages.

As is generally well-known, Vivisection consists in the employment of living animals for the purpose of physiological and biological research. To such extent and in such manner is that research carried on, that Christendom—so-called for its once veneration of a humanity which, for the voluntary sacrifice of its own lower nature to its higher and of itself for others, was recognized as divine—has of late years become from end to end studded with torture-chambers, under the name of physiological laboratories,

wherein unceasingly myriads of innocent, healthy, and otherwise happy creatures, of the keenest sensibility, are made to undergo sufferings the most excruciating and protracted which scientific skill can devise.¹

The plea for this state of things varies with the class to whom it is addressed; but it is in all cases a selfish one. With the general public it is the advancement of medical knowledge for their own benefit. With the physiologist, it is his own professional advancement.

With respect to the former of these pleas, it does not come within the scope of this paper to do more than state that it is in no way sustained by the results obtained. For this we have the positive assurance of the most eminent experts in medical science,—some of them in their day noted experimentalists,—that, so far from that science being promoted by the practice, it has been seriously hindered and injured. And this in three different ways. (1) By its misleading nature, through the untrustworthiness of the conclusions based upon it. (2) By its being made a substitute for sound and legitimate methods of observation. And (3) by its tendency to repel from the study of medicine the finest minds and noblest characters, and to hand it over to the hardest hearts and dullest consciences. In support of one of these allegations it will suffice to state that some of its most ardent practitioners have been known to warn their friends against accepting aid, medical or surgical, from men whose knowledge or skill has been obtained in the laboratory.²

And in support of another, that in places where the practice prevails the poor are notoriously in danger of repairing to the hospital only to find it a laboratory and themselves the subjects of agonizing and murderous experimentation performed for ends in which they have no manner of concern.³

¹ According to published returns the number of victims used at Prof. Schiff's laboratory at Florence in ten years exceeded 76,000, of which over 14,000 were dogs, and the minimum annual demand for the same purpose at Geneva is stated at 10,000. There are hundreds of such institutions.

The notion that the suffering is prevented or mitigated to any appreciable extent by means of anesthetics is altogether fallacious. Both the duration and the nature of the vast majority of the experiments are such as to preclude the use of anesthetics. For their effect would be either to kill the animal or to vitiate the result. Their chief use in the matter has been to lull the public conscience. And in this view anesthetics have been pronounced by a *quondam* experimenter to be "the greatest curse of vivisectionable animals." The inventive genius of the Americans, as applied to this department, has procured for the physiologists of the United States the evil reputation of surpassing all others in the cruelty of their experiments.

² The late celebrated French experimental physiologist, Prof. Claude Bernard, said shortly before his death in regard to the results then obtained, "Our hands are empty." And of M. Pasteur's system—to which the experimentalists cling as their last hope, that bubble not having yet burst for the public, it has been shown by Luteau and others that, while there is abundant evidence to show that it has caused many deaths, there is no evidence to show that it has saved any lives.

Among those who have given the above warning was the late Prof. Majendie, one of the most hardened of French experimentalists. It is a common thing in the Paris medical schools for students under examination to be rebuked for founding their answers on vivisectional experimentation, on account of the eminent untrustworthiness of the method.

³ See, among other works, *St. Bernard's*, by a London Physician, and the key to it.

All this is but as would confidently be anticipated by intelligent students of Nature who have learnt to look within the veil, and represents the Nemesis which inevitably attends on the violation of her laws, whether physical or moral. For, as these know absolutely, Nature is no mere mechanism, inconscient and insensible to defiance and outrage. Like her own children, she is a Soul, having a body. For we can have nothing that she has not. And she is very woman, whose real law is sympathy, whatever to shallow and loveless observation it may appear to be. For she reflects to each one who approaches her precisely the image he presents to her. Wherefore to those, and those only, who court her with reverence, humility, patience, and tenderness, does she open her heart and disclose her secrets. But the attempt to ravish these from her by violence—how mean soever the subject of the assault—she vehemently resents, and avenges by smiting with impotence the intellect of the offender, so that he can in no wise discern the significance even of that which with his outer eyes he may behold. From this it comes—as is demonstrated by all the records of the practice—that, like the witness stretched upon the rack, Nature—put to the question by torture—answers with a lie. Through a creature crucified alive to a plank, cut into with knives, torn with saws, burnt with acids or hot irons, pierced through and through with nails, scalded inside or outside with boiling water, wetted with spirits and set on fire, whose eyes and organs and limbs are dissected out bit by bit, whose nerves and sinews are wrung to their utmost tension with hooks, whose whole circulation is deranged and whose frame is writhing throughout with agony—Nature permits no trustworthy revelation to be made; so that the very “facts” obtained by a vivisectioning science are not truths but falsehoods. And if instances be demanded in token whether of the futility of the method or of its paralysing influence upon the minds of its followers, we have these two typical ones. (1) Physiologists were, unknown to the general public, vivisectioning not only animals but men and women—criminals from the prisons of Egypt and Italy being delivered to them in hundreds for the purpose—for nearly two thousand years, before that most probable and obvious of natural phenomena was discovered, the circulation of the blood. And so far were they even from suspecting the fact, that the discovery, when at length it was made, was received by the profession at large with incredulity and derision. The discovery, moreover, though made by a vivisectioner, was neither due to vivisection, nor could have been made through vivisection. (2) To this day it is a question—real or pretended—among physiologists, whether animals are capable of feeling pain.⁴

⁴ Among others Prof. Huxley has tried to show that animals are little more than non-sensitive automata. On the other hand, Prof. Mantegazza of Milan—whose experiments were especially contrived for the production of pain, in order that he might observe its phenomena—divided the pain produced by him into four degrees, which he named respectively “great pain”, “intense pain”, “cruel pain”, and “most atrocious pain”.

It is not, however, on the ground of its uselessness or its mischievousness that this protest against vivisection is based, but on that of its cruelty, injustice, and selfishness, and, therein, of its immorality and wickedness.⁶

For, constituting as it does, the extremest conceivable instance of seeking one's own advantage regardless of the cost to others, it is so hopelessly and desperately wrong as to warrant the assertion that if vivisection is right then nothing is wrong. For there is no principle of morality to which it is not in direct opposition. To approve it, we must hold that the end justifies the means; that might is right, and that the strong and crafty do no wrong when for their own selfish ends they ruthlessly torture the weak and simple; that mankind can be benefitted by that which is subversive of humanity; that kingship is tyranny, and the right to rule involves the right to torture; that the way to make earth a heaven is to establish human society upon the ethics of hell, and people the world with fiends in place of beings really human; that there are pursuits to which there are no moral limits; and that man has no duties either towards his own best, or towards those who are unable to enforce their own rights: that the universe, so far from proceeding from one and the same source, or having any unity of substance, impulse, method, or design, proceeds from opposites so extreme that good is to be got by doing evil and divine ends are to be attained by infernal methods; that force is all, love nothing; that sense is all, conscience nothing; that head is all, heart nothing; that the form is all, the character nothing; that the body is all, the soul nothing: that inhumanity is humanity; and that the physical self is the beginning and end of existence, and the care of that self the fulfilling of all rational law.

Such are the principles which, at the bidding of a wholly materialistic science, the society at large of Christendom accepts, the legislatures protect and endow, the literatures and press uphold, the churches by silence consent to or, by implication, sanction; and practically imbued with which its youth come forth from its centres of education to propagate by precept or example on entering the world as men. And so great is the prevailing hardness of heart and dulness of perception, that the perpetrators of the most dreadful atrocities can openly publish their horrible records without risk legal or social, and pose on platforms and in senates as authorities on education and morals, and rebuke people for such scruples as they may still retain, without finding a public sentiment to be shocked at the anomaly. And, to crown all, there are not wanting women so lost to all sense of tenderness and beauty, and with the womanhood in them so dead, as to consort as wives with the torturers, and even with their own hands to

⁶ It is precisely on the ground of its immorality and impiety that French physiologists, while admitting its uselessness, insist on it as constituting a fitting protest against any attempt of religionists and moralists to interfere with science. See *Nineteenth Century*, Feb., 1882, Art. "The Uselessness of Vivisection," by Dr. Anna Kingsford.

exercise their foul art, and to send their daughters to classes in "experimental physiology"! And meanwhile all really human lives are made intolerable by the consciousness that such horrors are being enacted, such principles recognised, and humanity unspeakably degraded, under the sanction of the laws and the protection of the police. So that it is a question of torturing men and women as well as animals. For all really human beings are tortured through the knowledge of what is being done in their midst, and can with full truth declare to the torturers, "Inasmuch as ye have done it to the least of these our brethren, ye have done it unto us."

It is a very real and serious danger with which modern society is confronted, the danger which arises from the demands of certain scientific classes to exercise supremacy over it, and the readiness of the generality to concede it to them. History shows that there is always a disposition on the part of Specialists of some sort to get themselves erected into an oligarchy and invested with a universal dictatorship, in the exercise of which they trample under foot every principle and sentiment that stands in their way. History shows also that it depends upon what people most dread, what class of specialists gets the upperhand. Thus, when the danger is anarchy or invasion, then the specialists in military science—the soldiery—bear sway. When people most fear for their souls, or believe their worldly welfare to be endangered by supernatural causes, then the specialists in religion—the priests—become the rulers, they being credited with a monopoly of the arts of saving souls and propitiating the powers above. And now that peace and security are sufficiently assured to enable us to dispense with a military domination; and people are for the most part persuaded either that there are no such things as souls to be saved and super-natural powers to be propitiated, or that priests possess no special faculty in the matter, and that the body is all in all, their concern is all for their bodily welfare, and they are ready to give a free hand to the specialists of medical science, and to invest the doctors with the authority formerly wielded by soldiers and ecclesiastics. And in this way it has come that the professors of the cure of souls have been superseded by those of the cure of bodies.

Now, of specialists in any department, this is indisputably true. Be they eminent as they may in their own department—and, indeed, by reason of such eminence—they are in the highest degree liable to be correspondingly deficient in respect of departments other than their own; so that the converse of the adage "General knowledge means particular ignorance" holds good of them, and their particular knowledge means general ignorance. This is because their habit of exclusive concentration upon one subject or class of subjects renders them non-percipient in respect of others, and incapacitates them for estimating their relative values. For this reason it is necessary that society at large keep a strict watch on specialists, and

particularly on that class which the circumstances of the time bring most into vogue, in order that other interests may not suffer.

To this rule the class of specialists now to the front, that of medical science, is no exception, and the interests to which it is blind are precisely those which, for all who have taken pains to obtain knowledge both general and particular, are the most important of all interests, seeing that upon them it depends whether life be worth living at all, and humanity be something worth belonging to. These are the interests of that part of man's nature which so far transcends the sphere of physiology and medicine as wholly to escape recognition by the exclusive followers of those branches of knowledge, use what instruments they may,—the part moral and spiritual in the human system. Not, be it observed, that these studies by any means necessarily incapacitate the mind for the discernment and appreciation of higher things. To one duly percipient and reflective, to one capable of thought really free, every natural object is suggestive of an informing idea the pursuit of which, if carried far enough, uplifts the mind to the divine source of all Truth; while the very inadequacy of the physical organism to account for the facts of consciousness suggests the necessity of something vastly transcending the organism to complete and interpret the man. That this is notoriously not the case with the physiologist of the period is, then, no fault of the study itself. Rather does it show that medical science has for the most part fallen into the hands of men whose minds are not duly percipient and reflective; of men, that is, who are, in respect of the higher regions of man's nature, rudimentary and undeveloped, and who, accordingly, instead of supplementing and correcting the senses by the mind, subordinate and suppress the mind in favor of the senses, and make these their sole criterion of truth. This is to say that they who claim to represent the medical science of the day, and—as shown by their insistence on vivisection—to dictate to society its code of religion and morals, are, in respect of all matters transcending the merely physical, exactly in the condition of those who deny the diurnal revolution of the earth on the ground that they *see* the sun and stars go round it every twenty-four hours, and *feel* it stationary beneath their feet, and who recognize as trustworthy nothing but the bodily senses. Now, it is at the bidding of men precisely such as these that we are called on, by the toleration of vivisection, to renounce the soul, or higher ego, and all those sentiments which, being of the soul, alone make and ennoble Humanity.

But it is said that the doctor is necessarily, by the very nature of his vocation, so humane as to render *a priori* incredible the items of this indictment against him. Never was there a greater fallacy; or one more ridiculed and scoffed at, and this by the subjects themselves of it. And the marvel is how, in the face of history and its awful records of the doings of those who,

being priests and claiming to be ministers of the gentle religion of Jesus, were responsible for the horrors of the Inquisition and multitudinous persecutions, such a plea can find utterance. As well might we credit the soldier with more courage than other men on account of his vocation; the policeman with more civic virtue; the ecclesiastic with profounder piety; the lawyer with a greater love of justice; as the doctor with more humanity than other men on account of his vocation. He is but as others, as he himself knows and freely admits. And being so, he is no less liable to ignore right principles in favor of evil methods where his material interest, or the exaltation of his order, is concerned. And it is precisely through its persistency in doing this that the medical profession of our day has become guilty of the most dire conspiracy ever contrived against the human race, in that it has for its object the destruction of the *character* of mankind, present and to come. No less tremendous than this is the issue involved in this question. And that people have failed so to discern it is because, under the prevailing materialistic *régime*, they are so wholly given to idolatry as altogether to ignore the substance for the appearance, and to worship this accordingly, believing that it is the form, and not the character, which makes and *is* the man. Whereas the human form, to be valid, must, like any other form, be *filled up*. It must have the MAN inside it.

As history shows, every age has its sanguinary orthodoxy claiming a vested interest in some barbarous wrong. But, as history also shows, it was not by tamely submitting to the dictation of Specialists that our forefathers procured for us the possibilities of such advance as has been made. Wherefore, as they abolished, one after another, such horrors as bloody sacrifices, human and animal, prisoner-killing, witness-torturing, gladiatorial and other brutal sports, heretic burning and racking, and persecution generally for conscience sake, witch-baiting, press-ganging, and negro slavery,—so let us in our turn abolish the peculiar barbarism of our time. Thus doing, we shall set ourselves and our children free to follow with unstained hearts and hands those knowledges whose lawfulness or unlawfulness, whose power to bless or to curse, depend no less on the method of their acquisition than on that of their application.

We who seek to smite down vivisection are the true descendants and successors of those who smote down the corresponding iniquities of the past, and who live again in us, for the spirit is the same. And they who uphold vivisection are the true descendants and successors of those who upheld the corresponding iniquities of the past, and who live again in them, for the spirit is the same. Then, just as now, abolition was denounced as dangerous to religion, morals, and the best interests of society. Historians tell us that the decline of the taste for human sacrifices—a practice once universal

—was lamented as a piece of morbid sentimentality and a sign of national degeneracy. But just as the world has never regretted the abolition of such things in the past, so—we may be well assured—it will never regret the like abolition now; but rather will it evermore rejoice in its recognition, though tardy, of the self-evident propositions that true science, like true religion, neither needs, nor can be sustained by, torture; and that, come what may, it is better to die men than to live fiends. In the words of *The Perfect Way*, “In vivisection the human is abandoned for the infernal.”

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TRUE PROGRESS.

IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

Perhaps those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy, may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

“Beware of the illusions of matter.”

“But,” said I, “is this matter into which I gaze?”

“Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived.”

“How,” replied I, “am I to know aught about it unless I investigate it?”

“It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see.”

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All

were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers—and hardly even that. One could hear astral sounds but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This

too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practises until such time as he had laid a sure foundation of logic, philosophy, and ethics ; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words : " Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin ?

BRYAN KINNAVAN.

THE KALI YUGA IN HINDU CHRONOLOGY.

[A PAPER READ BEFORE THE CHICAGO BRANCH T. S.]

Several weeks ago a communication was read at a regular meeting of this Branch, in which some references to the Kali Yuga were quoted from the *Secret Doctrine*, and some questions asked concerning them. In order to understand what the difficulties were which this writer found in his studies of the subject, I will take the liberty of repeating part of his letter.

" Allow me to ask a few questions about Kali Yuga ; but it is necessary to preface a few references, so that the question may be understood. The references are to Vol. II. *Secret Doctrine*.

Page 434, ' There are seven rounds ; this is the fourth ; we are in the fifth root-race. Each root-race has seven sub-races.' Page 435, ' The fifth root-race has been in existence about 1,000,000 years ; hence each of the four preceding sub-races has lived approximately 210,000 years ; thus each family race has an average existence of about 30,000 years.' Page 395, ' The Aryans were 200,000 years old when the first great Atlantean island was submerged, about 850,000 years ago.' Page 147, ' All races have their own cycles. The Fourth sub-race of the Atlanteans was in its Kali Yuga when destroyed, whereas the Fifth was in its Satya Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various family races are in their own special cycles.' So far preliminary. The questions are : 1. If the Aryan race has gone through its Krita, Treta, and Dvapara ages in about 1,000,000 years, can its Kali Yuga be literally 432,000 years ? 2. If the entire earth is in the Kali Yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle ? "

The writer of the foregoing, a respected member of the Theosophical Society, is not alone in his perplexity regarding the divisions of time, as

established by the Hindus. There are very many exoteric Oriental students, as well as members of the society, who have been unable to reconcile the various statements made concerning the Yugas by different authorities. I think, however, that upon a careful examination of the subject, most of these difficulties will vanish, and the truth will be made plain in a manner to reflect credit instead of discredit upon the Hindu cosmogony and upon the subtle Aryan mind that conceived this wonderful chronological theory.

Before proceeding to this branch of the subject it will be necessary to examine the earliest references to the yugas in the Hindu Books, in order not only to understand the difference between the various divisions of time as there employed, but to discover, if possible, when they were first brought into common use. There is a wide divergence of opinion among Oriental scholars as to the date of the Manu Smriti, or Laws of Manu. Max Müller and his followers, who apparently bend all their energies to the task of proving that everything in Hinduism is of comparatively recent origin, claim that the Laws of Manu were compiled in the fifth century of our era. Their arguments are based solely upon certain passages which allude to customs and religious rites known to be modern. But it can easily be shown that all such passages may have been later interpolations of the Brahmins, while, on the other hand, the bulk or greater part of the work is undoubtedly archaic in character. Prof. Monier Williams, of Oxford, says: "Sir William Jones held that Manu's book was drawn up in about the year 1280 B. C. Mr. Elphinstone placed it 900 years B. C. Possibly some parts of it may represent laws and precepts which were current among the Manavas at the later date, but no one would now assign so early a date to the actual compilation of the Code. Nor can it, I think, reasonably be placed later than the fifth century B. C." ¹

There is here a trifling difference of a thousand years in the estimates of two such good authorities, even, as Max Müller and Monier Williams, to say nothing of the earlier writers quoted, who affirm a still higher antiquity for Manu.

But let us see what the Hindus themselves claim. Manu, according to Brahminical authority, was literally the first man in the present manvantara or man-period. He taught the code of laws to his son Bhrigu, who promulgated them to the Rishis. Concerning the divisions of time he used the following language:

"68.—But hear now the brief description of the duration of a night and a day of Brahman, and of the several ages of the world according to their order.

69.—They declare that the Krita age consists of four thousand years of

¹ *Indian Wisdom*, page 215.

the gods ; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70.—In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one in each.

71.—These twelve thousand years which thus have just been mentioned as the total of four human ages are called one age of the gods.

72.—But know that the sum of one thousand ages of the Gods makes one day of Brahman, and that his night has the same length.

73.—Those only who know that the holy day of Brahman, indeed, ends after the completion of one thousand ages of the gods, and that his night lasts as long, are really men acquainted with the length of days and nights.

79.—The before mentioned age of the gods or twelve thousand of their years, being multiplied by seventy-one, constitutes what is here named the period of a Manu, or a Manvantara.

80.—The Manvantaras, the creations and destructions of the world, are numberless ; sporting, as it were, Brahman repeats this again and again.

81.—In the Krita age justice is four-footed and entire, and so is truth ; nor does any gain accrue to men by unrighteousness

82.—In the other three ages, by reason of unjust gains justice is deprived successively of one foot, and through the prevalence of theft, falsehood, and fraud, the merit gained by men is diminished by one-fourth in each.

83.—Men are free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and in each of the succeeding ages their life is lessened by one-quarter.

84.—The life of mortals mentioned in the Veda, the desired results of sacrificial rites, and the supernatural power of embodied spirits are fruits proportioned among men according to the character of the Age.

85.—One set of duties is prescribed for men in the Krita age, different ones in the Treta and in the Dvapara, and again another set in the Kali, in proportion as those ages decrease in length.

86.—In the Krita age the chief virtue is declared to be the performance of austerities, in the Treta divine knowledge, in the Dvapara the performance of sacrifices, and in the Kali liberality alone.”²

In the Vishnu Purana we find the same scheme of cosmogony. After stating the duration of the yugas, this ancient book adds :

“Seven Rishis, certain secondary divinities, Indra, Manu, and the Kings his sons, are created and perish at one period, and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four yugas with some additional years ; this is the duration of the

² *Laws of Manu*, Book I, 68.

Manu, the attendant divinities and the rest, which is equal to 852,000 divine years or to 306,720,000 years of mortals, independent of the additional period. Fourteen times this period constitutes a Brahma day. At the end of this day a dissolution of the Universe occurs, when all the three worlds, earth, and the regions of space are consumed with fire."³

We see from the foregoing extracts that the Hindu theory of the four yugas is of immense antiquity. It is not something that has been evolved out of modern thought and speculation. Back even of Manu and the Puranas the same idea may be traced, as frequent references to the Kalpas are found in the Upanishads and Mahabharata. In fact, the latter devotes an entire chapter to an explanation of this subject.⁴

Let us now see how the figures are obtained upon which the calculations of the yugas are based. Following the directions as given in Manu, we have the following table :

Krita Yuga	-	-	-	-	4,000	
Sandhya (twilight)	-	-	-	-	400	
Sandhyamsa (dusk)	-	-	-	-	400	
					4,800	
Treta Yuga	-	-	-	-	3,000	
Sandhya	-	-	-	-	300	
Sandhyamsa	-	-	-	-	300	
					3,600	
Dvapara Yuga	-	-	-	-	2,000	
Sandhya	-	-	-	-	200	
Sandhyamsa	-	-	-	-	200	
					2,400	
Kali Yuga	-	-	-	-	1,000	
Sandhya	-	-	-	-	100	
Sandhyamsa	-	-	-	-	100	
					1,200	
Total	-	-	-	-	12,000	divine years.

According to Brahminical computation a year of men is equal to a day of the gods ; hence, to convert the preceding figures into mortal years we multiply by 360. Thus :

4,800 x 360	=	1,728,000	years of the Krita age.
3,600 x 360	=	1,296,000	" " Treta "
2,400 x 360	=	864,000	" " Dvapara "
1,200 x 360	=	432,000	" " Kali "
Total		4,320,000	years.

³ *Vishnu Purana*, Book I. Chap. III.

⁴ *Mahabharata* XII. 232.

The sum of the four ages constitutes a Mahayuga or divine age, and 1,000 of these ages make a day or night of Brahma. Now it is distinctly stated that it takes seventy-one of these maha yugas, with some additional years, to make one Manvantara, and there are fourteen Manvantaras in the day of Brahma.

In order to locate ourselves, or rather our present time, in this comprehensive scheme, we may first divide the Kalpa mentally into fourteen parts, one for each Manvantara. That is certainly a simple proposition. We find that each one of the fourteen Manvantaras has its own leader or Manu, and we find furthermore that Avayambhara Manu, the leader of the present wave of humanity, was the seventh Manu, thus fixing our location at about the middle of the Kalpa. But my present object is to still further define our location; hence we will endeavor to analyze the present or seventh Manvantara.

We learn from the above that it takes seventy-one maha yugas, or sum totals of our four ages, together with some additional years, to make one manvantara. The "additional years" spoken of are in the nature of a grand sandyha or twilight which is added to the maha yugas, just as the smaller twilights are intercalated in the minor yugas to make up a maha yuga. Of these seventy-one maha yugas, which is the one in which our race is located? This question the exoteric teachings of Brahmanism and Buddhism alike fail to answer. It was and has always been behind the veil. Neither the Puranas nor the Sutras utter a word upon the subject. But of late years a large part of the secret doctrine of the Hindu and Buddhist priests has been given to the Western public through the Theosophical Society. The revelations of Sinnett and of Madame Blavatsky recently have given us an insight into these hitherto sacredly guarded traditions. We are told in *Esoteric Buddhism* that there are seven rounds in every Manvantara and that this one is the fourth. As there are about seventy-one maha yugas and just seven rounds, each round must include about ten maha yugas, and as this is the fourth round, it follows that we are in the vicinity of the fortieth maha yuga, 172,800,000 mortal years after the beginning of the Manvantara. It will be observed that we are near the middle of the Manvantara—somewhat past the middle, to be more exact—the total number of years in the manvantara being about 306,000,000. There are seven root-races in each manvantara, and seven sub-races to each root-race. But the limits of existence of the various races are not identical with the divisions of time; hence we find ourselves, or at least we are told that we find ourselves, in the fifth root-race and the fifth sub-race, the latter having already been in existence about a million years.

The question is asked: "If the Aryan race has gone through its Krita, Treta, and Dvapara ages in about 1,000,000, can its Kali yuga be literally

427,000 years?" I will answer this briefly by saying that the four ages, as applied to particular races, are only used metaphorically. Strictly speaking, they are grand general limitations of time. To speak of the Krita age of the Aryan race is a metaphorical way of alluding to the origin of that race, which, however, as a matter of fact really developed on earth in the latter portion of the Treta yuga. The second question is: "If the entire earth is in the Kali yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle?" Practically the same answer can be given to this as to the preceding. I think the use of the names of the yugas in this sense is misleading. We might just as well speak of this morning, for instance, as the Krita age, or this evening as the Kali age, of this particular Saturday.

Now, while all this sounds perplexing to one who has not studied the subject, and no doubt seems foolish to those who are accustomed to the ordinary Biblical chronology, there is really a great truth conveyed in these gigantic estimates of time. It does not appear that the Hindus or Buddhists accept the figures given as intended to be literally exact. In a general way they indicate vast periods of time, and allow ample scope for the development of the physical earth, as well as of the human race according to the now everywhere accepted law of evolution. And it must be said that the latest discoveries in science tend to confirm very many of the Hindu theories. Geology especially is unfolding daily new and startling developments in corroboration of what may be termed long chronology. It is true that many men of science still make a bid for popular approval by condemning or ridiculing the chronological systems of India and Chaldæa, but such time-servers are happily growing fewer each year, and it now seems as though it cannot be long before there will be no profit in advocating the exploded time-scale of the Hebrews. When there is no longer any money in it, perhaps the 4000 B.C. scheme will be abandoned. Already a few scientists are lifting their voices in behalf of the truth. The most notable contribution to recent literature in this direction is a book entitled *The Origin of the Aryans*, by Isaac Taylor, published in the Scribners' "Contemporary Science Series", 1890. The author admits that within the last ten years conclusions that had prevailed for fifty years in philology have had to be abandoned. He says:

"First among the causes which have led to this change of opinion must be placed the evidence as to the antiquity and early history of man, supplied by the new sciences of geology, anthropology, craniology, and prehistoric archæology. The assumption that man was a comparatively recent denizen of the earth . . . and the identification of the Aryans with the descendents of Japhet had to be reconsidered when it was recognized that man had been an inhabitant of Western Europe at a time anterior to the

oldest traditions, probably before the close of the last glacial epoch to which Dr. Crall and Prof. Geikie assign on astronomical grounds an antiquity of some 80,000 years."

But, to return to the yugas, the question is often asked how the four ages happened to acquire their names. Literally they are the Ace-age, the Deuce age, the Trois or Third age, and the Quad or Fourth age, being named after the first four sides of the dice used in gambling. The natural arrangement, however, is reversed, and the Krita or Fourth age represents the first or golden age. The Treta or Third age stands second, the Dvapara or Second age comes third, and the Kali age, that in which we live, and which is equivalent to the Ace age or lowest throw possible at dice, is fourth. These appellations, however, are subject to grave misapprehension. It is true that in the archaic ages in India gambling with dice was extremely common, and there is no doubt of the yugas having been named after the four first numbers on the ivory cubes; but, as in many other instances, this nomenclature was only an exoteric blind. Not to have veiled their meaning would have been to expose one of the seven keys to the Brahminical mysteries. We know that Pythagoras found a great part of his philosophy in India, and we are also aware that the basis of his philosophy was mathematical. "Pythagoras considered a point to correspond in proportion to unity; a line to two; a superficies to three; a solid to four; and he defined a point as a monad having position and the beginning of all things; a line was thought to correspond with duality because it was produced by the first motion from indivisible nature and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad in centre, space, and circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points."⁵

Here, then, we have the origin of the nomenclature of the yugas. It was not astronomical, as might, as a hasty glance, be expected in such circumstances. Perhaps it antedated astronomy, as the science of numbers must have antedated the science of the stars.

There can be no accurate astronomy without mathematics; astronomy presupposes exact methods of calculation. Hence the naming of the ages from the science of numbers instead of from the science of the stars is a proof of the extreme antiquity of the Hindu theory of cosmogony.

⁵ *Secret Doctrine*, I, page 616.

As, according to Brahminical calculation, the present Kali yuga began in the year 3102 B. C. and as the yuga is expected to last 432,000 years, we have still over 427,000 years to look forward to before the end of the maha yuga. Some people, even members of the Theosophical Society, appear to think that the end of the maha yuga will be the end of the world. All such will please take notice that, according to the Hindu scheme, there are yet thirty more maha yugas to come, or about 129,600,000 years before the close of the present manvantara, and there are then seven more full manvantaras, or 2,160,000,000 years, to elapse before the day of Brahma is completed. In other words, the gradual process of evolution upon the solar system is only about half-way upon its course, and we can thus see how mankind in its cycle is now very nearly at the lowest point, and will in some thousands or millions of years begin to show traces of spiritual improvement.

Let no one smile contemptuously at the simplicity of the Puranic prophecy any more than at the complexity of the Hindu system of cosmogony. We must bear in mind that these Brahmins are a picked race. For almost endless thousands of years they have devoted themselves to metaphysical studies, religious contemplation, and intellectual and physical improvement. From generation to generation they have carefully observed the Brahminical rules of health as well as of morality, and the result, according to the Darwinian law of selection, can not fail to have been the development of a class of men far superior to the mixed races. Among the ignorant in America there is an impression that the Hindus are enervated, weak in mind and body, cowardly and abject, and fit subjects only for the missionary. It is true that India has been during the past century ground down beneath the heel of British despotism, but the Empress of India rules only by the sheerest brute force. The pretended superiority of the British to the Hindus is a superiority of physical muscle. As well set up the claim that Sullivan, the prize-fighter, is superior to Whittier, the poet. Among the low-caste natives of India there is doubtless much abjectness, but they are no less obsequious to their own Brahmins than to the English conquerors of the soil. The Brahmins themselves are highly cultivated and possess great powers of thought. Their belief in the archaic system of the yugas is not one of blind faith, but has stood the test of investigation by thousands of the most subtle minds produced among a race that is and has always been intensely metaphysical. Here is what Max Müller says in his introductory lecture to the civil service students at the University of Cambridge :

“ If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very Paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed

some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.”⁶

G. E. W.

PRAGTICAL THEOSOPHY.

The ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then——pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire

⁶ *India, What can it Teach us?* p. 24.

to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment: even if, ignoring justice, he does good in order to make good Karma,

it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

“Teach, preach, and practice this good law for the benefit of the world, even as all the Buddhas do.”

QUILLIAM.

OF PROPOUNDING THEOSOPHY.

Compare two leaves from the same tree. To the naked eye they may appear precisely alike, each one seeming to be the exact counterpart or facsimile of the other in size, color, and form of construction. And yet upon a closer and more thorough analysis, each will be found to possess some distinctive and different trait or feature from the other, be it only in the construction or delineation of some infinitesimal fibre. In fact, throughout the entire world of matter the same analogy might be applied, not only to all inanimate substances but also to all animate things, and among these latter to that animal and (at the same time) psychological creation we designate as Man. In form and features, in thoughts and feelings, in characteristics and intuitions, and in the hundred and one other component parts that go to make up his entity, man may *primâ facie* seem but the duplicate or fac-simile of another of his type of creation. Yet upon a closer study and analysis he will be found to differ, in a greater or lesser degree, from any and every other of his race with whom we may seek to compare him. Can we not add that the personality (or soul within matter), being forced to use material means or agencies for its expression in the incarnated man, must as a consequence be in that sense subject to the many differences and variations that exist in the material vehicles and channels through which it finds expression? A perfume pure and sweet in itself will yet lose the greater part, if not all, of its fragrance and sweetness if exposed to the contamination of odors of a baser quality, as, *per contra*, it will acquire an additional fragrance when blended with one of a sweeter and more perfect nature. Take, for instance, the conception of truth—that spark of the divine—which we find in man. How different indeed is the conception and realisation of it in different men! Each one conceives and sees it, each one feels and expresses it, consciously or unconsciously, but ever in accordance with his system through which it seeks expression. In some it stands forth in marked beauty and strength; in others in a less notable degree; whilst again in some it seems so dormant and dead as to be almost imperceptible and unknown. Its seeds are there, however, sprouting, blossoming, and bringing forth fruit in many; withered and barren in some; whilst in others the soil in which they have been sown is so ungrateful and poor that they remain ignored and neglected beneath the surface. The first may be still further developed and perfected and car-

ried towards the creation of still higher and nobler ideals, whilst in the second and third instances the soil which may seem apparently so hopelessly unproductive may yet be made by self-conquest and self-cultivation to bring forth ultimately fruit worthy of the tree.

That differences of nature exist in men we must all unquestionably admit, although as regards the cause or origin of many of them we should have to look for an answer in the history of the evolution of the world and mankind. The more potent ones may be easily ascribed to the following causes :

- (a) The difference in race.
- (b) The difference in education.
- (c) The difference in religion or creed.

Theosophy *per se* is not, in the commonplace interpretation of the word, a religion or creed. It presents no fixed rules or dogmas, nor does it seek to bind any one by a confession of faith or form of creed, such as those required by the sectional and denominational churches of the present day,—faiths and creeds which, from the latter, call for an absolute and unqualified acceptance, and which constitute with them a *sine quâ non* to salvation and redemption. To quote Hartmann in *Magic, White and Black*, “Religion in the true sense of the term implies that science which examines the link which exists between man and the cause from which he originated, or, in other words, which deals with the relation which exists between man and the world of causes.” In this broad sense of the term, Theosophy might claim place as a religion,—a religion of doctrines and teachings clearly opening the road to each and all to cultivate within himself or themselves all those higher and nobler qualities that spring from a knowledge of the truth. That all religions had their origin in some basic truths, the evidence adduced by their records and works proves most conclusively.

Therefore in propounding theosophical teachings and doctrines we shall find many analogous examples and tenets in other forms of religions and beliefs, which, should we deem it advisable to use them, can be productive of no great harm, but which may, on the contrary, help in a sense to bring conviction to the minds of those reared in the creeds and beliefs of these same so-called religions in regard to the truths Theosophy would seek to inculcate within them. Moreover, in demonstrating and proving Theosophy to be the source from which originally flowed all the waters of spiritual truth, the use of these religions may be of some service and utility. In propounding Theosophy, we may, it seems to me, be justified in using worthy means to accomplish a worthy end, like the lawyer who carefully studies and scrutinizes the jury before whom he is about to make an address, endeavoring calmly to gauge the intelligence of each and every member, and to measure the aptitude of each one individually to grasp a

simile or analogy in accord with what he considers to be that one's respective trade or profession. This he does with the object in view, in case of necessity, of substantiating his argument by some plea or simile in harmony with the ideas, tastes, or sympathies of the particular one or ones he may deem it advisable to appeal to.

Therefore in propounding Theosophy, due weight should be given to the differences we have noted among men as arising from the method or difference in their education, or from the peculiarities or characteristics of the race. If a Mahometan, if need be, approach him through the Koran ; if a follower of Confucius, then through the writings and teachings of Confucius ; if a Christian, then make use of the Bible. With the latter we come more often in contact in this country than with any of the others, and, by using the Bible as a means, can do much toward explaining theosophical teachings, and at the same time towards removing from his mind many of the fallacies and misinterpretations the Church has been guilty of propagating. H. P. B. in all her works often has recourse to similes or parallels from the Bible, in connection with the explanation or interpretation of some theosophical truth, and in this way has undoubtedly done much towards inculcating in the student or inquirer a knowledge and comprehension of their just intent and meaning. As corroborative or supplementary evidence, we might therefore feel justified in making use of the Bible in so far as the truths and similes contained in the latter do not conflict with the fundamental truths of Theosophy. When we can no longer expound the Bible in accord with Theosophy, it ceases to be of service and can only lead to misconception and confusion.

To Theosophists whose minds have become absolutely free from conceptions derived from early teachings and associations, there is practically no need that they should begot themselves with those to be culled from the Bible, the Koran, or any other religious work, nor is it necessary for them to grope after all the many fads and isms of the day, such as Butlerism, spiritualism, mind cure, faith cure, &c., &c. Suffice it to say that in accepting Theosophy they have found that which will, if they so desire, lead them on to higher conceptions, and which at the same time embodies every truth a knowledge of which will enable them to develop within themselves that first conception of the divine—self-Knowledge.

We know the arduous strife, the eternal laws,
 To which the triumph of all good is given,
 High sacrifice and labors without pause
 Even to the death : else wherefore should the eye
 Of man converse with immortality.

A. P. C.

LITERARY NOTES.

THE JUNE LUCIFER, though lapsing back, after a reformatory spurt, into the barbarism of uncut leaves, is an unusually varied and interesting number. The editorial is on "Black Magic in Science," and is a warning against public experiments in hypnotism. Col. Olcott's *Theosophist* article on that strange phenomenon, the Barisal Gun, is reprinted; there is a paper on "Edison from a Theosophic Standpoint;" "Pistis-Sophia" and the "Letters of Lavater" are continued, and, in addition to a number of miscellaneous papers, there is the 4th instalment of that admirable idea, "Theosophical Gleanings, or Notes on the *Secret Doctrine*." This is by Two Students in the E. S., and aims to give a clear and consistent summation of the truths taught in the *S. D.* The great need of the Theosophical Society has been exactly this, for nearly all readers weary of digressions and wish a lucid, straightforward, connected statement of fact. We trust that these "Gleanings"—though the title is too modest—will be put in pamphlet form when completed. How this synopsis has been prepared is stated by Madame Blavatsky in a very interesting letter on "Mistaken Notions on the *Secret Doctrine*," a letter important as well as interesting, though there may be question as to whether readers of books can be expected to go over, re-arrange, and reconstruct the work of an author. We rejoice that Theosophical magazines continue to stir public indignation against the horrors of vivisection. *Lucifer* does so again. There is an unusual amount of Theosophical news and of literary items, and a generous account of the American Convention is given. The removal of the household of Madame Blavatsky from Lansdowne Road to 19 Avenue Road, Regent's Park, London, N. W., is definitely announced for the middle of July. Since Dr. Hartmann's good word for murderers, others are following suit, but the burglars and embezzlers seem to be passed by. Why?—[A. F.]

THEOSOPHICAL SIFTINGS NO. 7, VOL. III, is wisely devoted to the reprint from an old *Theosophist* of a powerful paper by Madame Blavatsky, "Have Animals Souls?" Besides its learning and its argument, this paper contains some delightful hits, and it is ever pleasant to cheer an onslaught on that astonishing British fondness for murdering animals, called "sport," which makes a nation of intelligent and thinking adults the marvel of civilized beings and the abhorrence of barbarians. This paper should for every reason have the widest circulation. A brief article upon "The Astral Light" by our valued friend, Miss L. A. Off, completes No. 7. A new Fortune-Telling periodical may now be subscribed for through the T. P. S.,—happily published elsewhere.—[A. F.]

What fate we have is that which follows upon causes sown by us in other lives; no hand but our own inflicts the retributive blow or deals out happiness for deeds long past.

TEA TABLE TALK.

The Professor sat alone at the table. Far from feeling the desertion of his friends and comrades, there was an expression of grim pleasure upon his face. So much I saw through the half-opened door. On my entrance he hailed me. "Well, Julius my boy, it seems we are coming on, and through the fair sex too. I always did respect the intuition of woman, and now I am justified."

"Are you hoping The Widow may come in," I asked dryly, "or do you want me to write that to her?" "Ah! So you write to her, do you? I often wondered how that was," and the Professor chuckled, while I endeavored to conceal my annoyance over the teapot. The Professor is a good-natured soul, questions of science apart; in the interests of science he would draw and quarter all the human race, psychologically, at all events. He let my annoyance pass unseen, and reverted to the original topic.

"A wonderful discovery has been made by a woman and published in one of our art journals," he said. "It demonstrates that sound creates, or, let us rather say, moulds form. A thin membrane is stretched across a tube. On this membrane is spread some very sensitive paste. The notes of the musical scale are sung into the tube, where various forms, such as leaf, crystalline, and star shapes, are found impressed upon the paste. By experiment, certain notes are found to produce the same form always. For instance, one sound forms a daisy petal, and by continuing to sing this same note into the tube the whole daisy may be built up. The variety of forms is said to be beautiful and wonderful. So here is another claim of occultism sustained by modern re-discovery." "A similar support," I answered, "is instanced in *Lucifer* for May, where the fact that the passage of rays of light through given colors produces given musical sounds is quoted from a scientific contemporary."

"Yes, I noticed that especially. Reflection on these points leads one a good way. For instance, take this question of form impression through sound. Imagine how our words are moulding the ductile ether every hour. We can readily comprehend the pictures of our thoughts and words seen above our heads by sensitive Clairvoyants. If we doubted the power and effect of every careless word, here we have the assurance of Science that not one is lost, but each is registered in that book of judgment known to us as the ether, or Astral Light. Some such assurance of our accountability for our words is found in the western Bible, and a flood of light is let in upon the real and potent bearing of morals and ethics upon occultism. I find so many students saying that, to them, the *Bhagavad Gita* is 'only a code of ethics.' Expunge me that 'only.' Every day the root of ethics in natural law, and the illustration of natural or spiritual law in ethics, become more clear to me. Upon my word, Julius, the growth of our responsibility, coextensive with that of our knowledge, gives me to understand more and more clearly why men are warned not to rush into occultism, but to scrutinize motive and eradicate sin. For look at the case as it stands. So long as we do not know, we are

not responsible. But when we do know, Karma holds us to strict account for every sharp word and unjust thought. One lives, a malignant form; the other, a discordant note. Both are sensed by the inner man of all persons; both impinge upon and disturb the 'music of the spheres,' or harmonious motion in ether. And we can see now the rationale of that much quoted phrase, since the passage of light makes sound."

"I agree with you, Professor, on this subject of responsibility. A student gets some sharp lessons on thought control. He finds that his thoughts reach others more swiftly than before, and, apparently, with some compulsory power. Here he is at once tested. The true student will endeavor to suppress such thoughts; the curious one, the selfish one, the experimental doubter will all try to give out such thoughts for the sake of the results. I can instance a case. R. was thinking of a rare cactus he had once seen and much desired. From his window the green-houses of a florist with whom he had dealings were visible. Idly, but with some amount of desire, he found himself wishing that he could get such a cactus from that florist. In the afternoon the florist's son came to R.'s house with just such a cactus in full bloom, and a message from his father to the effect that this was the only plant of the kind he had, and he had that morning thought that perhaps Mr. R. would like to have it, so it was sent as a gift. The two men had never spoken on the subject of cacti. Relating this occurrence to me, R. said that it was a lesson to him to govern his thoughts, lest he should again compel another to do him a favor, or in any way bias another's free will. In contradistinction to this attitude of R. is that of another student, P. He wished to induce a friend of his to make a certain business arrangement which he believed would conduce largely to the interests of both. The friend did not see the matter in this light, and was about investing his capital in another direction. Learning this, P. was much annoyed, and, as he sat smoking late that evening, he began to picture in his mind the probable failure of that industry and the calamities which would overwhelm his friend. He did not do this with any fixed intention, but, annoyed as he was, his imagination began to set up the dark side before him. In the morning he met his friend, who told him he had had such calamitous dreams about his intended investment that he should think it over awhile. The unhopèd-for delay gave P. a chance to talk him over, and the result was finally such as P. had desired. Talking to me of the matter, P. said: 'Hereafter I shall know how to move the minds of many men without appearing to move in the matter at all.' Now, Professor, contrast the attitude of P. with that of R."

"I see, I see," said my friend. "It is clear that not every man can resist the use of even such small and unstable gifts for his own advantage. They are unstable, because they do not always work or act. Indeed, it would often seem as if their spasmodic occurrence really marked them as tests of our altruistic standing."

"Agreed, if by tests you mean such as evolutionary law itself supplies, and not some specific trial brought about by powerful beings."

"Certainly, I referred to such tests as would naturally occur in the action and reaction of nature, and in the ripening of mental germs, long deposited

and now quickened by that very procedure of nature. In one sense, every occurrence is a test; our choice between two alternatives shows our exact evolutionary standing and advance. Like the electric Watchman's Detector, we ourselves infallibly register our own progress; at any moment it is all displayed. Of course this subject is a difficult one, but we are not without glimpses of the living power of Karma in daily events."

Here our talk ended. Not so, the thoughts opened up by it. These, comrades can follow out themselves. JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

MINNEAPOLIS, MINN. Mr. Keightley arrived here Sunday morning, May 18th. At 3 P. M. he was introduced by Dr. La Pierre, President of the Ishwara T. S., to an audience of 300 gathered in the Unitarian Church. The lecture was three-quarters of an hour long, but was followed by questions and answers lasting one hour and a half more, and even then the audience were so desirous to detain him longer that they pursued him into the church parlors and had further talk for an hour. In the evening the E. S. groups met. On Monday morning he was given an excursion around the lakes; in the afternoon was held a meeting of the Ishwara Branch; and in the evening he gave an address before a large audience in St. Paul,—an audience which cheered him. On Tuesday afternoon the E. S. groups again met. His visit was a great success, and was felt to be too short.

NEW YORK CITY. After a brief visit to Niagara Falls, Mr. Keightley reached New York on May 25th, becoming the guest of Mr. E. A. Neresheimer, one of the Executive Committee, American Section T. S. On Tuesday evening, 27th, he attended the Aryan T. S. meeting, gave a brief account of his tour, especially emphasizing the extraordinary vitality of Theosophy on the Pacific slope, and made some most interesting and instructive remarks upon the topic of the evening—"Soul and Spirit." The following week was devoted to business and to much-needed rest, and on June 3d the hall was crowded with members and visitors to hear his masterly address on "The Theosophical Doctrine of Evolution." The Aryan T. S. was again privileged to hear him on June 10th, when, a paper contributed by a Brooklyn F. T. S. upon "Soul and Spirit" having been read, M. Keightley spoke at length upon "The Soul and its Evolution". [An epitome of this address, together with Miss Katharine Hillard's paper on "Soul and Spirit", forms Branch Paper No. 2, sent out to the Branches under the lately-announced "Department of Branch Work".] Several thoughtful and pertinent questions were put to him by the audience and felicitously answered. On Thursday, June 12th, Mr. Keightley left for

BALTIMORE, MD. Although very short notice had been possible, and although the weather was exceptionally hot, about 150 people assembled at Lehmann's Hall on Friday evening, 13th. The address occupied about an hour, and a number of those interested remained afterwards for questions. One of the journals gave a very full report, and undoubtedly the visit had a much wider effect than the mere attendance might imply. Very many tracts had been previously distributed with the cards of invitation, so that Baltimore has had a second opportunity for making acquaintance with Theosophy. On Saturday, after having had a taste of that hospitality for which Baltimore is so celebrated, Mr. Keightley went on to

WASHINGTON, D. C. Here two meetings were held, one public and in the new Headquarters. As usual Mr. Keightley was "interviewed", and the published report supplemented the matter of his address. In consequence of business in New York before sailing, he was obliged to leave the Capital on Sunday night.

NEW YORK CITY. Mr. Keightley's farewell address was made to the Aryan T. S. on Tuesday evening, June 17th. Having twice spoken in response to questions upon the topic under discussion, he rose a third time for parting words. He never appeared to greater advantage than on this evening, or spoke with more fluency and interest. At the close of the meeting the following Resolution was unanimously adopted :—

"Resolved, that the Aryan T. S. desires to express its sense of the exceeding value to the Theosophical Cause in America of the visit and labors of its friend and brother, Bertram Keightley, and, in particular, of that portion of each conferred upon this Branch ; and, further, it desires to add to its gratitude therefor the hope that both the visit and the labors may be repeated in the winter of '90-'91."

Mr. Keightley then boarded the *City of New York*, which sailed very early the next morning.

Of the truly Apostolical tour, the progress of which has been recorded each month in the PATH, and which began as far back as last November, thus completed, American Theosophists can hardly speak with too much warmth. It has not only excited wide-spread public attention and interest, added largely to the list of the Society's Branches and members, and given birth to new Theosophical activities, but it has conferred upon hearers and readers a large amount of rich and varied Theosophical learning, and has occasioned an intellectual handling of topics which often arise in thought or discussion, but which drift away because no metaphysician is at hand for their treatment. Besides all this, it has demonstrated to the educated that Theosophy is no spawn of credulity or ignorance, but a deeply scientific system, so sound and rich that a trained intellect finds endless satisfaction in its study and exposition, and so vital with the truest philanthropy as to fire the heart and monopolize the life of a young, earnest, conscientious man. The literary world is forced to respect a philosophy which has an Oxford graduate to defend it, and the press to report a sociology which has an enthusiastic mission-

ary to proclaim it. And here again has Madame Blavatsky's far-sighted wisdom been vindicated, for it was she who proposed, sustained, effectuated

MR. BERTRAM KEIGHTLEY'S TOUR.

THE REPORT OF THE PACIFIC COAST COMMITTEE FOR THEOSOPHICAL WORK is not only of deep interest, but is an extraordinary instance of how much can be accomplished in little time by great energy. Only four months have passed since the Committee was organized, yet they have printed 55,000 leaflets, (one member alone distributing 30,000), covered 33 towns therewith, besides sending to 850 teachers in the San Francisco Public Schools and over 300 Ministers, have issued 3 new leaflets and 16,000 copies of them, kept a register of persons interested in Theosophy, now numbering 1,500, answered numberless letters of inquiry, organized a Corps of Lecturers, secured the insertion of many articles in the secular press, maintained an Open Theosophical Headquarters and a Free Lending Library. One is almost breathless before this record of work and zeal. Much of the awakening is attributed to Mr. Bertram Keightley's invaluable Tour, and the Committee expresses a hope for its repetition. It certainly cannot be said that Theosophists in New York are drowsy, and yet both there and everywhere else a whiff of that marvellous California air would start them up to greater vigor. Madame Blavatsky and Mr. Keightley unite in pointing to the Pacific slope as the stronghold of future Theosophy,—which does not mean that F. T. S. elsewhere are to gaze benignantly and placidly on the spectacle, but to bestir themselves at once and show worthiness to live and labor on the same Continent.

THE BROOKLYN T. S. will hereafter meet on Friday Evenings in Robertson Hall, 164 Gates Ave. At the first meeting in these new quarters, June 13th, a paper by Dr. T. P. Hyatt was read and the General Secretary, Mr. Judge, made an address. The Branch has 20 members, and has classes for Theosophic study open to any one interested.

BALTIMORE, MD. The General Secretary has issued a charter for the new Branch entitled *Hermes Council T. S.* It begins with a membership of 5, but will not, there is reason to believe, remain long at that figure. The President elected is Mr. Chas. F. Silliman, and the Secretary, Mr. Wm. H. Numsen, 18 Light st.

NEW ORLEANS, LA. Our ever-active Brother, Carl F. Redwitz, formerly President of Krishna T. S., Philadelphia, Pa., has for some months resided in New Orleans, one result of which is that the General Secretary has received an application for Charter to a new Branch there, to be known as the *Vyasa T. S.* Bro. Redwitz heads the list of applicants, and is followed by 5 others, all just joining and all physicians. The branch opens its career with two commendable and auspicious acts,—a gift to the General Secretary's office expenses, and the immediate establishment of a Branch Library.

KEARNEY, NEB. Seven persons have simultaneously joined the T. S. and applied for a Branch Charter. Here, too, a vigorous spirit is evident at the outset.

BLAVATSKY T. S., Washington, D. C., has elected as its new President Captain George R. Boush, and as Secretary Mr. Reavel Savage, 520 22d st. N. W.

LOS ANGELES T. S. has accepted the resignation from its Presidency of Dr. C. W. Bush, and elected as his successor Mrs. Elizabeth A. Kingsbury, 349 S. Olive st.

EUREKA T. S., Sacramento, Calif., is exhibiting the usual California energy. Dr. J. S. Cook, the Secretary, has given the use of his office for a Library and local Headquarters, many of the members have presented books, and the Library has already 40 volumes. Mr. E. T. Woodward, of the Branch, has been especially active in Theosophic Work, and it has enjoyed further stimulus from a visit by Mrs. S. A. Harris of Berkeley.

BOTH THE CLOSED and the open meetings of Golden Gate Lodge have been well attended during the past two months. Interest is increasing, and large numbers of strangers attend the open meetings. Additions of new T. S. publications are made to the Library as they appear. The back volumes of the *PATH*, *Lucifer*, and the *Theosophist* are bound and are in great demand. A T. S. Library is far from being complete and equal to the requirements of either the members of the T. S. or the public at large, unless it contains all the back numbers of these three T. S. Magazines.

The following original Papers have been prepared and read at the open meetings :—

“Reincarnation”; “What Constitutes Happiness”, L. P. McCarty; “Knowledge a Development”, E. B. Rambo; “Hope for Man only in Man”, Miss M. A. Walsh; “The Beneficence of Pain”; “Theosophy vs. Materialism”, Dr. J. A. Anderson; “What we Know and what we Think”, Mrs. S. A. Harris; “Phases of the Present Cycle”, Allen Griffiths; “The Great Study”, E. B. Rambo; “Theosophy and its Functions”, Mrs. S. A. Harris. Dr. J. A. Anderson, on his return, made a verbal report of proceedings of last Convention at Chicago, giving short synopsis of proceedings and some items not appearing in printed Report, at an open session which proved interesting and highly instructive to a miscellaneous audience.

Twelve new members have been received into the Lodge so far this year, and a number of others have signified their intention of joining.

At the closed sessions the reading and study of “The Key to Theosophy” have been taken up. As Branch members we have realized the great necessity of *definitely* familiarizing ourselves with the teachings of Theosophy as interpreted by Mme. Blavatsky. Heretofore, when asked exactly what was advanced by H. P. B., or confronted with statements purporting to have been made by her, many of us were unable to either give the desired information or refute intelligibly what we knew in a vague kind of a way was untrue. By a definite and close study of the *Key*, we believe ignorance or only partial knowledge will be replaced by exact and clear comprehension of Theosophy as expounded by those who have proven themselves best able to teach it, and that we may thus become ourselves better fitted to teach others and give clear and satisfactory answer to inquiries when appealed to by them. A. G.

INDIA.

THE ADYAR LECTURES.

PRELIMINARY MEMORANDUM BY THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

So far as India is concerned the Theosophical movement, regarded as a fact in sociological evolution, long since attained its object. The resuscitation of Indian religious thought, the revival of the love for Sanskrit Literature, the development of a healthy sentiment of nationality, are directly or indirectly traceable to this strangely vital and practical movement. Latterly the Theosophical Society has in a more marked degree than hitherto become active in a second field of its work, *viz.*, the didactic. The volumes put forth by Madame Blavatsky and Mr. Sinnett ("The Secret Doctrine," "The Voice of the Silence," "The Key to Theosophy," "Esoteric Buddhism," etc., etc.) are the precursors of the whole body of occult philosophical and scientific teaching and speculation which will doubtless stand as the Society's lasting monument in future times. The course of Saturday weekly Lectures, to begin at Adyar on Saturday the 12th of July, at 5 P. M., is a further step in this direction. It is designed that Mr. E. Douglas Fawcett shall lucidly traverse the field of modern philosophic speculation, passing each great thinker's system in review, and testing the validity of their several speculations upon the constitution of the Universe, man's place in the general scheme, and the nature of his powers. One of the leading British philosophers of the day, one whose works are accepted as authority in the universities, has, after hearing Mr. Fawcett's arguments, declared that they have great weight and philosophic value. The series will comprise nine lectures, and the Syllabus will be found on the following pages. They will be given in the Hall of the Society fortnightly, commencing on the 12th July, and always punctually at the same hour—5 P. M. A glance at the subjects and their orderly sequence will show how absorbingly interesting they will be to the metaphysical Hindu mind. No appeal will be made to fancy or to superstitious predilection, but every step be logically argued and completely proven in turn. Probably this analysis of modern thought will be as severe a blow as Materialism has ever received within our times.

On the alternate Saturdays lectures will be given at the same place and hour by the following gentlemen :

By Dr. J. BOWLES DALY, LL. D., (Trin. Coll. Dub.) on "Clairvoyance" (*Divyadrishhti*), a subject that he has studied theoretically and practically.

Mr. RICHARD HARTE, on "Modern Spiritualism, its Facts and Fancies."

H. S. OLCOTT, on "Mesmeric Healing of the Sick."

The Public are invited. Seats will be reserved when requested by letter.

H. S. OLCOTT, P. T. S.

ADYAR, 27th April, 1890.

THE PROBLEM OF THE UNIVERSE IN RELATION TO MODERN THOUGHT, a course of Nine Fortnightly Lectures, to be delivered at the Theosophical Society's Headquarters, Adyar, by E. Douglas Fawcett, F. T. S.

The following are the topics in order: The Foundations of Knowledge, and Modern Philosophy from Kant to Herbert Spencer; The Extra-Material Basis of Consciousness; From Consciousness to the Spirit of the Universe (Purusha); Genesis and Evolution of the Human Mind; The Perception of Matter (Prakriti); The Dawn of Evolution, and Theory of the Origins; The Misery of Life; The Law of Karma and its Working; The Basis of Ethics, and a General Review of Results.

THE PRESIDENT OF THE T. S., Col. H. S. Olcott, publishes an official order accepting the resignation of Mr. T. Vignia R. Charlu, as Recording Secretary and Assistant Treasurer of the T. S., after 7 years of faithful and devoted service at Headquarters. His work for the Society is not to cease, but merely to be transferred to another department. Many a Theosophist has known of "Ananda", the name conferred upon him by Madame Blavatsky, and the smaller number who have personally known him well understand what "pleasure" there was in his refinement of face, voice, and manner, and in his ever-kindly and Theosophic spirit.

Bro. Richard Harte is to visit and address the Berhampore T. S., as well as others in Bengal.

POSTPONEMENT OF THE ANNUAL CONVENTION T. S.

The Annual Convention, which was postponed till May on account of the absence of the President in England, has been further postponed till the time of regular meeting, December next. The heat in India has this year been unusually severe, so much so as to make railway travel dangerous, and the Secretaries of the several Sections in India united in a request to the President that the meeting be put off. He has accordingly issued an Executive Order fixing the date as above.

MORE MUNIFICENCE.

Members of the American Section will rejoice with the General Secretary over another generous gift to India. About \$30 having been contributed from various quarters, one devoted and honored Theosophist offered to add the amount needed to purchase a draft for £100, and forthwith gave to the General Secretary about \$470. The draft has been duly forwarded to President Olcott for the running expenses of Headquarters. But let no one suppose that the Headquarters are now placed beyond the reach of want for all time. Its usefulness, like the American, is limited only by its funds.

THE TRACT MAILING SCHEME.

The tracts printed now number 167,000, and the sum total contributed is \$620.19. The work has of late specially tended in the direction of the missionizing of cities through Directories, an invaluable work, but necessarily large and expensive. In addition to several devoted friends who are carrying this out in a most effective way, the General Secretary has been able, because of the lighter business of summer, to use part of his own staff thereon. An immense amount could be accomplished if he had the means to purchase the tracts and envelopes needed, and earnest Fellows of the Society are again invited to do their utmost in making this possible to him. The Pacific Slope has been wholly committed to the local Committee, but all the rest of this great Continent is to be reached, if at all, through the Tract Mailing Scheme as conducted by him. It may be that some Brethren weary of the appeal. Why should

they, if they who are actually executing the work never weary of it, and only wish that others would give them fuller ability to make it larger and richer and more effective?

The fund is again wholly exhausted, and some of our most important operations are suspended until help comes.

NOTICES.

I.

By an inexplicable casualty, the name of Mrs. Sarah A. Harris, Berkeley, Calif, one of the devoted band of workers on the Pacific Coast, was omitted from the list of Councillors elected by the last Annual Convention and published in the "Proceedings." The General Secretary is more annoyed at this than any one else can be, but the accident certainly does not affect Mrs. Harris's right to her seat in the Council.

II.

The Forum for June, No. 12, has been sent to every Branch member and to every member-at-large whose dues for 1890 have been paid.

III.

Members of the Society and subscribers to the PATH are again reminded of the need to promptly communicate to the office any change of address. Only *one* copy of the PATH, the *Forum*, or the *Convention Report* is due to any person entitled to it, and, if it wanders over the land, or falls by the wayside, the fault is, and the loss must be, the delinquent's only.

IV.

Under the new "Department of Branch Work," Branch Paper No. 1 was mailed to each Branch on June 3d, and No. 2 on June 16th. The former consisted of Mr. Keightley's paper read before the Aryan T. S. last November and entitled "The Second and Third Objects of the T. S. as related to the First;" the latter of a paper by Miss Hillard, "Soul and Spirit," and the substance of Mr. Keightley's address on "The Soul and its Evolution," both before the same Society this month. These Papers, be it understood, are furnished only to the Branches, *not to individuals*.

V.

AN ETCHING OF THE HEADQUARTERS AT MADRAS.

A member of the Society has made an excellent etching, $10\frac{1}{2}$ by $8\frac{1}{2}$ inches in size, of the Headquarters of the Society at Adyar, Madras, as they now appear, his desire being that copies of it should be sold for the benefit of the Society. The PATH will have them for sale; price to be announced later. This is the first time that an etching has been made of the Headquarters, and it seems fit that a copy should be in the possession of each Branch to hang in their meeting room.

Just as there are seasons and tides upon the earth and in the ocean, so seasons and tides prevail in the Inner World. — *Tibetan Verse.*

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I know, O Arjuna, all the beings who have been, all that now are, and all that shall hereafter be: but there is not one amongst them who knoweth me. The enjoyments which proceed from the operations of the senses are wombs of future pain.—*Bhagavad-Gita.*

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.

THEOSOPHY THE RELIGION OF JESUS.

PART I.

It is not strange that ordinary Christians should look upon Theosophy with distrust and dislike, nor should one condemn them therefor. Those of us—and there are many—who once stood upon the Orthodox platform, perfectly understand that aspect of other faiths which from it is inevitable. We have, we believe, risen to higher ground and attained to fuller truths, appreciating better what of merit there is in the ground vacated, and certainly perceiving how much it is complemented by what we have since learned, yet not at all forgetting what was our former attitude, or failing to note that the attitude was consistent with and consequent upon the platform.

Every "orthodox" Christian holds of necessity the following convictions: 1st, that there is and can be but one true religion—the Christian; 2d, that only those forms of that one can be true which are included in the

term "orthodox"; 3d, that any spiritual system disavowing the title "Christian"; or treating all religions as variant expressions of a common thought, must be false; and 4th, that the adherents to such are not merely errorists in opinion, but are justly open to moral opprobrium. Nor are the 3d and 4th convictions illogical. If the Supreme Being has revealed one religion to man as containing His truth and His power, any other is an impertinence; and if a human being presumes either to alter the revelation or to reject it, he has not only erred, he has sinned. Granting the premises, the conclusion is immediate.

But there are several patent facts which congregate before a Christian and will not be dismissed. One is that, although 18 centuries have passed since the asserted revelation, less than one-third of humanity accepts it. Another is that by far the largest part of that third,—the Roman Catholics, the Russo and other Greeks, and the Unitarians, is thoroughly unorthodox, and consequently not to be classed with true believers. Still another is that, among nations outside of Christianity as well as in these unorthodox bodies, are many individuals of profoundly religious convictions and lives. A fourth is that the influence of even orthodox beliefs upon communities holding them is far less than is necessitated by their supposed Divine origin, the peaceableness, truthfulness, honesty, conscientiousness of Christians not being at all what the theory demands. A fifth is that such beliefs not only give no sign of conquering the world, but are even exhibiting such weakness and decay as to arouse anxious questionings in religious bodies over "What is to stem the tide of worldliness and unbelief" and "How can Christianity be made to reach the masses". And a sixth—by no means the least—is that not a few sincere and devout souls, of undeniable intelligence and motive, have quitted the orthodox doctrines of their early training and convictions, and have avowedly accepted others as being more consonant with reason and more congenial to spirituality.

Waiving for the time being all prejudice or partisanship, a thoughtful Christian, intent only on truth, must see that these unquestionable facts demand the following equally unquestionable inferences. 1st, That Christianity cannot claim exclusive title to Divine origin when, after 1800 years, it has failed to pervade the globe. 2d, That no one section of it can claim title to "orthodoxy" when that claim is denied by an enormous majority equally claiming it. 3d, That its certain influence on morals and manners cannot be conceded in face of the facts exhibited by Christendom. 4th, That its indispensableness to the production of real devotion cannot be upheld when that devotion is produced under some other system, and when competent testers of both adopt the latter. And from these conjoined inferences arise two probabilities worth examination: 1st, That religion may be a force too diffused, too world-wide, to be monopolized by any one creed;

2d, That the inadequacy of any one form of it to conquer existing evils may be due to mistake of its spirit or omission of its essentials.

Now this position, reached by the successive steps above taken, is precisely that already occupied by the Theosophist. The notion that he is a contemner of religion, that he has only virulent hatred for Christianity in particular, that he would suppress every church and ritual and priest, is grotesquely absurd. It is because of his faith in religion that he is anxious to give it the most intelligent and influential expression; it is because of his desire to ensure to the spiritual principle the most unrestricted sweep that he seeks to remove every clog upon its progress; it is because of his knowledge of the enormous reformatory power latent in certain neglected truths that he is eager to see them again adopted and employed. His is not the rôle of the sceptic or the infidel or the agnostic; he may have to employ destructive methods, but only so far as they are needful to clear the way for the march of Truth; to represent him as an iconoclastic zealot is wholly to misconstrue his spirit and purpose.

Nor is it the fact that the Theosophist seeks to dislodge from its shrine in human hearts the sacred figure of Jesus, or to belittle the character and life which must ever remain a model. Why should he? He and the founder of the Christian faith hold the same belief in the Divine origin of humanity, the same reverence for it as having its source in the one Fatherhood, the same confidence in its inherent capabilities and potencies, the same reliance on the motives which can ennoble and uplift it, the same conviction as to the course which alone can conduct it to its goal, the same foresight of what that goal shall be. More than this, I make bold to say, the very doctrines which underlay the preaching of the Galilean Prophet are the same which the Theosophist is voicing as those upon which must rest every true plan for the regeneration of society; and the very impulse which swayed the life and sanctified the death of the one, is that which is proclaimed by the other as the only impulse which can ever make human life worth the living and human death a passport to a life more Divine. Nor is even this all. For the very power over Nature which has seemed to apologists conclusive proof of a supernatural origin, the control of physical forces and diseases and movements, does not separate the two, for the Theosophist recognizes such as possible to a trained and enlightened humanity, and accepts, as perhaps no orthodox Christian has ever done, the literal exactness of the words "Greater works than these shall ye do".

It is true, no doubt, that between the Jesus of the Churches and the Theosophist there is a gulf,—though not more so, perhaps, than between the Jesus of the Churches and the Jesus of the Gospels. But it is with the Jesus of the Gospels that the true comparison must be made. The other is an artificial character slowly formed through many centuries of fierce schol-

astic controversy, a character pieced and moulded and colored by hands intent only on carrying out the designs of minds lost to spiritual intuitions and filled with metaphysical speculations or party dogmas, a character made up of ecclesiastical fictions and voided of rational life and import. Undoubtedly in the Jesus of dogma, the Jesus of creeds and Councils and confessions, the Theosophist has little interest. But to the Jesus of St. Luke, the Jesus—I might almost say—of the New Testament, his feeling is very different.

That religion "is a force too diffused, two world-wide, to be monopolized by any one creed" is unqualifiedly stated by St. Paul, who says that "in every nation he that feareth God and worketh righteousness is accepted of Him". Reverence and obedience being the conditions of acceptance, and not the holding of any particular dogma, we can easily see not only how independent of dogma is the religious instinct, but also how wrong would be the refusal to recognize that instinct when not in combination with the dogma held by oneself. If a Theosophist would err in denying religiousness to a Christian because the latter's views of God, spiritual culture, and destiny differ from his own, not less would a Christian err in denying religiousness to a Theosophist on the same ground. In so doing, each would contradict the spirit, as well as the teachings, of his own creed.

That "the inadequacy of any one form of religion to conquer existing evils may be due to mistake of its spirit or omission of its essentials" is the emphatic assertion of Theosophy. As it is so much easier to uphold intellectual propositions than to maintain spiritual life, the world's great faiths have insensibly lapsed into the petrification of a creed and the formality of a cult. Some central thought—the unity of God, the mission of an Avatar, the need of reform—was the nucleus of the force, but as time went on and surrounding influences changed the direction and character of the movement, the first impulse died out, the motive altered, the effect weakened. Preëminently has this been the case with Christianity. So long as the distinct teaching of Jesus—love to God and love to man—was the essence of missionary zeal, so long was the Church pure and its work efficient. But as application of his teaching cooled before speculation on his personality, as devoutness became subordinated to belief and a creed took the place of a life, the religion lost its power to advance or to mould. Thus we see to-day the whole of Christendom separated into numberless sects, its forces expended on doctrinal maintenance and disputation, its reformatory power paralyzed, and its expansive possibilities ended. Nations learn war as earnestly as in any former era, the teachings of Jesus are wholly unthought of in legislation or jurisprudence, civil government and private life go on precisely as if neither his name nor his mission had ever been heard of. The spirit has been mistaken, the essentials have dropped

from sight. And all this is because the *Christian Religion* has been substituted for the *Religion of Christ*.

In the apathy and the error and the evil of this 19th century, the Theosophist appears upon the stage and sounds a cry for renovation and reform. He is not the apostle of a new faith. He does not present a novel creed or a fresh organization. He disclaims any monopoly of truth, any recent discovery, any Divine commission. He invites no personal following, organizes no Church, enjoins no obedience. He repudiates a crusade against established beliefs or a revolution in the social order. There is nothing alarming or anarchistic in his utterances, however pungently they express the need for change or prompt to instant action. Why? *Because he holds that there is enough of truth and motive already known, if only we can be induced to use it.* Piercing through the layers of dogma and custom with which time has overlaid every religion, he goes to the very substratum of all religions and finds there the one common principle which is ample for all exigencies and all wants. Recalling long-forgotten truths, he shows how these, if given sway, are potent to correct all the evils of private life, of national wrong, of international rivalry. Pointing out that true progress must be in harmony with law and not in contravention of law, he carries history back to periods undreamed of by the ordinary publicist, and makes its one unvarying lesson the spur to present effort. Emphasizing freedom, freedom from prejudice, freedom from traditional superstitions, dead-letter interpretations, the whole artificial system by which conscience has been fettered and aspiration checked, he proclaims the emancipation of the human mind and of the human soul. He clears away the stifling encumbrances of centuries, knocks down the barriers long keeping out the light of heaven, and floods men's intellects and consciences with truth and motive from every quarter. And this he does in the name of human Brotherhood. "If the *Son* shall make you free, ye shall be free indeed."

In thus advocating reform of thought and method, the Theosophist is of course confronted with the Christian who endorses Christianity as it is and who does not admit either that the mission of Christ has been misconceived or that he himself has misconceived it. But with the thoughtful Christian, intent only on truth, and willing to admit the two probabilities heretofore stated, why should there be conflict? The Theosophist does not insist that he shall abandon his God, his Christ, or his Church, but only that he shall inquire if his conception of them may not properly be enlarged, and also if he may not have omitted certain truths which all experience shows to be indispensable to a reformatory mission.

The two great truths more particularly referred to are *Karma* and *Reincarnation*. The first is that moral law which prescribes that as a man sows, so shall he reap, the law that every good or evil deed receives exactly its

award, that a man's condition and character and experiences are precisely what he has made them by his acts. It is, in short, the application of inflexible justice to the minutest detail of human record. The other is the fact that, in the slow process of evolutionary development up to the Divine, man is born many times into physical life, reaping the results of these careers as he goes along, and finally surmounting them when discipline and development have been accomplished. Each doctrine is a complement to the other; the two are the justification, the explanation, the solvent of human life.

If either doctrine was incompatible with real Christianity, a Christian could hardly be blamed for rejecting it. But such is not the fact. Divesting Christianity of its historical excrescences and restoring it to the pattern of its Founder, one finds that Karma and Reincarnation not only harmonize with the rest but that the rest is incomplete without them. Paper II will illustrate the fact. But meantime there are certain truths which may be pondered upon as essential to any scheme for the cure of human ills through religion.

The first is that Karma and Reincarnation are the oldest beliefs in the world. Theosophists hold that their origin was synchronous with the origin of intelligent humanity. Certainly they antedate any historical religion, are traceable as far back as is the expression of religious sentiment, are plain in the writings of the world's great seers and prophets. Obscured in eras and localities, as in our own, they ever reappear in time, vindicating themselves to the thoughtful and the unprejudiced, challenging the belief of those who seek a better explanation of life's problems than is given by any conventional scientist or conventional theologian. In this our day they have asserted themselves again, and the wide-spread welcome they are receiving from the intelligent and the devout is one of the phenomena of the closing century.

The second is that these are the only doctrines which give a rational solution to the perplexities of existence. Sin and sorrow and suffering are otherwise hopeless of explanation. The theory of accident satisfies no real thinker; the theory of Divine pleasure revolts every reverent heart. And yet, other than the Theosophic, there is no third. Search in every direction and to every depth, and you come finally either to the doctrine of casualty or to the doctrine of caprice. Karma and Reincarnation explode both. They teach that human ill is the consequence, and the consequence only, of human deed, and that the opportunity offered in rebirth for its cure is the only one which can be effectual or permanent.

The third is that no other doctrines have ever been sufficient to restrain the vehemence of passion and selfishness in either nations or individuals. Make a man thoroughly to understand that he creates his own future, that

every thought and word and deed rebound upon himself by a law which never can be evaded or defied, that not a right or a wrong is ever forgotten or ignored, and you give a check absent from all theories of a changeable account or a placable Deity. The essential *justice* of the proposition enforces its acceptance. And so with nations. Let it be seen that aggression, conquest, tyranny bring inflexibly their punishment, and you end the belief that a wrong may yet be made to pay. Time is no bar, delay confers no immunity, as to either communities or persons. The Divine edict that "as a man sows, so shall he reap" overlies all regions and pervades all recesses of human action, and in the clearness with which it is perceived, the cogency with which it is operative, rests the assurance that conduct will be swayed by a consideration from which every element of uncertainty or mistake has been wholly expunged.

ALEXANDER FULLERTON.

THE SAGRED VEDIC VERSE.

VEDA JANANI—THE MOTHER OF THE VEDAS.

"Aum,—the light of the Universe, the omniscient and omnipresent; the all containing, in whose womb move all the orbs of heaven; the self-effulgent, from whom the sun and stars borrow their light; whose knowledge is perfect and immutable, whose glory is superlative; who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort; the all intelligent, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience."

STUMBLING BLOCKS IN WORDS.

A fellow student came to me the other day and asked, "What is the relation of 'space' to 'sat' ? Is there any difference? In the *Secret Doctrine* I find that H. P. B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else. A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things

which are without relation. "Sat" means being or *beness*, so it must be indivisible and unrelateable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. The moment we speak of "sat" or *beness*, we are forced to say that it exists somewhere, using the word "somewhere" in the abstract sense, and that "somewhere" is space. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in the *Secret Doctrine*, I at once came to the conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practice for a Theosophist. And one said that he thought that the body ought to be "cultivated". The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation", which should have been "purification".

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sinnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him, and did not listen so much to the words as to the ideas which they were used to shadow forth. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made to fall. CADI.

The tears shed by one man for the death of his mother in all his various births taken together, would be as the waters of the sea; why then will ye crave for rebirth into earthly life?—*The Sangrahaya*.

EVOLUTION.

I.

The word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again", and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night".

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute", we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of

differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask "What then do you do with that which we call 'matter', and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometime known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains

silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence", who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress

could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

W. Q. J.

THE IDYLL OF THE WHITE LOTUS.

REFLECTIONS ON ITS INNER MEANING, TAKING THE INTERPRETATION FOR BASIS WHICH APPEARED IN THE *Sphinx* OF JAN., 1890.

When dealing with a book of symbolical nature like the present, many different explanations are possible, for they must vary according to the general or specific views they desire to embody, as well as to the shorter or longer course of development they deal with. This attempt at interpretation may, however, act as a stimulant on the general reader, in urging him to a profounder study of the deep symbolism which adds such inestimable value to the great charm of the book.

The "temple" represents our restricted soul-life, the world of our emotions and appetites, as well as of our aspirations, in contradistinction to the "open country" and "the town" which indicate the abode of our sensuous perceptions and pursuits.

The temple is the field of battle where the struggle for supremacy between our lower and higher nature has to be decided after swaying to and fro on the different planes of psychic life.

Sensa is the human soul, Manas in its double constitution of higher and lower. The fluctuations in his plane of consciousness are to be traced to the inherent attraction of his higher Ego who lifts him up and leads him to the divine light, and to the baneful influences exercised by his astral soul which force him into captivity. The struggle is prolonged and severe, for Sensa's higher nature, being developed in an unusual degree, has by active yearning and searching for the truth succeeded in acquiring intuitive powers which enable him to reach the portal whence divine influx issues. In his

aspirations towards the divine truth he is thwarted and led astray by his lower emotions and roused appetites (the priests of the temple), who, after stifling the dictates of his conscience, endeavour to tempt and seduce him by means of those attractions which form the very essence of our lower Ego. By constantly creating new claims in that direction and by stimulating them in various ways, the priests succeed in counteracting the purer life and even in crushing it for a while.

Agmahd is "Desire", the selfish craving of our soul. He is the high-priest of the temple, for "desire" leads our lower nature into its various currents; nay, when unchecked by our higher guide, he grows omnipotent and fills our being, as if it were not only its main, but sole, animating principle. By progressive transformation he becomes our very "Will". His appearance is dignified and majestic; his golden hair and beard proclaim his regal origin; for aspiration towards the ideal has also a seat in his heart, and might, if called upon, overcome his earthly leanings. This double potentiality is also indicated by the colour of his eyes, when the divine blue mingles with the earthly grey. Agmahd only gains full powers on the lower plane after renouncing "his humanity", his claims to all higher principles, for then, his forces being undivided, can be fully concentrated on the lower self. He does not henceforth want any more "pleasures", of which he is satiated, but turns to ambition and power over others. Kamen Baka is self-love, which exacts the love of fellowmen but has none to give in return. When Sensa returns from the "town", representing a period of intense self-indulgence, Kamen Baka's face appears as that of an ecstatic.

Other priests represent worldly pride, avarice, ambition, envy, love of approbation, anger, hatred, fear; and they aim at gradually diverting the yearning for higher truths into the dark channels that drag the soul into the astral cesspool.

The strange immobility of expression and general rigidity in the appearance of the priests show that they are mere latent forces that spring into life when, in full contact with the soul's consciousness, they receive the powers of existence. Like the wires when connected with the electric battery, the vitalizing current causes them to become the active transmitters of the central energy. Power over Sensa therefore is a condition of existence for the priests; hence they look upon him as their teacher and worship him as their prophet. (p. 64.)

The dark goddess is our animal soul, the seat of our material tendencies, and the centre of life of our appetites and passions. Her sanctuary is that part of the temple nearest to the rock, the symbol of low, elementary formation in nature, and therefore furthest removed from the spiritual plane. She loves the darkness of "ignorance", as she represents the negation of divine truth. Roses are earthly pleasures, with which she tempts the hesitating

soul, and the living serpents forming her garment are the human passions by which she tries to gain mastery over our emotional nature. In opening and clutching her hands, she shows her method of exercising her power, for, by yielding and restraining alternately, she finds the surest means of exciting the passions and of keeping their latent forces alive.

The flowers, perfumes, and incense offered to Sensa by the priests are words and acts of flattery, for the purpose of clouding his judgment and of creating in him the feeling of self-esteem and self-glorification. The draughts of narcotic liquid are also influences that blind and mislead his mind, gradually weaning it from spiritual thoughts. The desire for knowledge suggests the study of magic, whose dangerous nature is speedily shown by the visit of an elemental who attempts to carry Sensa's astral form away. The little girl is the awakened imagination, the source of possible error. She confesses to belong to Agmahd : therefore, deaf to the call of the ideal and exclusively in the service of the soul's appetites, she leads Sensa away from inner contemplation to the various kinds of mental enjoyments, to pleasures which are innocent enough at the beginning but become gradually tainted by the insidious effects of ambition and self-approbation, until the thus perverted imagination by easy descent conducts the frail soul to the very sanctuary of the dark goddess. The various apartments where Sensa dwells are the phases of mind he passes through in the different stages of his development. His couch is the meditative repose where the experiences gained during the day are assimilated. Festivities mark the signal epochs in the soul's evolution where decisive steps are taken. Seboua is the intuition of the soul. It is acquired and fostered by active efforts towards spiritual purity, assisted by inner contemplation. This work is done in the cultivation of "flowers" (metaphysical ideas, thought pictures, and remembrances) that thrive in the sun-light (the divine influence) of the garden (the plane beyond ordinary consciousness).

Intuition is a state or condition of the mind : Seboua, therefore, not being self-luminous, wears a black robe. He only forms the connecting link between the lower plane (the temple) and the higher (the lotus tank). He has thus "two masters," both of whom he angers, because (addressing Sensa) "when you were a child I could not hold you fast for either". He also says : "I that am dumb save in common speech, yet am a worthy messenger". He forms the channel that leads the soul to a higher stage of spiritual life (the lotus tank), but there his office ends and he is unable to perceive the Lotus Queen.

The waters of the tank are the elements of purity and of spiritual (though restricted) truth in which dwells and flourishes the royal flower, our inner Ego, who here comes under the direct influence of the light of the Logos.

As the lotus-flower opens its petals to the vivifying rays of the sun, so our higher Manas comes in contact with our Spiritual Soul, the White Lady, who says: "I am the spirit of the flower, and my life is formed of the breath of the heavens". When this divine influx takes place Sensa loses consciousness, for the process differs essentially from any mental exercise. He calls her his "mother," for his incarnating Ego feels that she is his origin, as well as his goal at the end of his pilgrimage. The kiss¹ Sensa feels on his lips symbolizes the close, though only temporary, union of his higher principles, and when this great object has once been attained, the divine ray can never be completely excluded from the soul's consciousness, even tho' Sensa's lapse into more material planes shows him that the real union can only be accomplished by active struggle and complete conquest over self. Thus the Lotus Queen appears to him in the "darkness of the temple," the very precincts of the astral soul, when his sinking heart, fully realizing his great fall, overwhelmed by contrition and despair, turns to her for salvation. The various stages of Sensa's gradual fall, interrupted by partial recovery, will be easily followed by the attentive reader. His last visit to Sebona's garden is of special interest. Owing to his loss of purity he can no longer approach the "lotus" tank, but is taken to one which receives its water by way of overflow. His swimming indicates the mental effort he has to make in order to regain access to the presence of the Lotus Queen, but the interview partakes of the sadness of a "Good bye". He takes leave of the "sun-lit" garden and lives in the artificial light of the temple, the dazzling, tho' deceptive, appearance of "Avidya".

Malen is the sense of the beautiful. It gains its real life from the ideal plane. The soul's attraction for it has its dangers, for when in its pursuit the spiritual purity is abandoned, Sensa by gradual and easy descent closes his consciousness to all higher influences and gives himself up to full enjoyment on the sensuous plane.

The "town" lying outside the temple, with its "follies" and "pleasures", represents material existence, when the soul, effectually separated from its interior life, forgets for the time all its former aspirations and struggles. The bewitching woman symbolizes the soul's receptivity for the beautiful, hence seemingly familiar to Sensa when realized in actual life. The gradual unfolding of this feeling and its peculiar fascination on the sensitive mind are described by Sensa's finding new and endless attractions in his love. She sends a jewel and a message to Agmahd to say that her lover is in "safe hands," and, whilst falling deeper into the thralldom of the senses, not likely to be disturbed by the recollection of ideal thoughts.

In complete subjection to his powerful emotions, Sensa becomes a

1 "Moreover the Zohar teaches that the soul cannot reach the abode of bliss unless she has received the "holy kiss," or the reunion of the soul with substance, from which she emanated—spirit."—BLAVATSKY.—*Key to Theosophy*, p. 108.

mere slave to Agmahd, whose commands he is forced to obey without a moment's resistance.

The critical stage in the soul's progress is reached at the time when the final struggle is at hand. Either the acquired inner light has to be relinquished for ever, or the constituent parts of the lower nature have to be completely crushed. Remorse and repentance in Sensa, after overwhelming him with despair and desolation, are the active levers that once more lead him to the source of light. The spiritual soul, fervently called upon and trusted, acts as an unconquerable ally, with whose assistance, the conviction of truth energizing the soul, it succeeds in killing all the lower tendencies and passions. The ebbing life-blood is the capacity for lower sensation which leaves Sensa for ever. Henceforth his higher nature becomes firmly and safely established, and a purer plane of consciousness, permanently attained, is his reward.

This ideal of spiritual beauty which formerly only existed in his imagination has been reached, and the purified Sensa lives now as the ensouled and fully developed Malen.

His Karma, however, leads him back into the "town" for his appointed duties; his work can be performed without any new dangers, but full expiation of his former failings must be obtained there.

The actual story ends here, followed by a semi-historical conclusion. In the final struggle and "mystic" death of Sensa a strong analogy will be found to the crucifixion, death, and resurrection of Jesus. In its upward pilgrimage the soul has reached all but the highest stage of its evolution, as only the "ascension" remains to lead it back to the "Father."

In the ancient Mysteries these landmarks of the soul's inner progress proclaimed the last grades of initiation that indicated the complete "new birth" of the man regenerate. By degrees the lower consciousness is replaced by one of greater purity from which all selfish desire (the priests) have vanished, and the temple (the former personality) is destroyed. By the "new birth" different stages of progress may be understood; it must, however, always mean the influx of the Divine to a lesser or greater degree, coincident with the crushing of one side of our selfish nature.

It is interesting to note the author's treatment of Sensa's body, or bodies. They represent the various planes on which our psychic consciousness has formed a temporary home, and any great change produces a disturbance in the equilibrium. Sleeping, swooning, and death have all to be considered from this point of view. Thus on page 64, the priests act through sleeping Sensa on a throne. After the kiss of the dark goddess (p. 102), Sensa's body lies inanimate, as the soul has resistlessly yielded itself up to desire and the overwhelming influences of the astral nature.

Finally, Sensa's body dies and his mother (his outer nature) mourns over him as dead, being unable to perceive the survival of the higher parts of his soul. The book teaches the lesson that even a highly constituted soul will fall from its lofty estate when giving up the incessant struggle against its lower elements, and that ultimate redemption can only be achieved when complete victory over the inferior self has been accomplished.

Henceforth spirit reigns supreme.

H. A. V.

London, England.

LIBEL BY DR. COUES AND "N. Y. SUN."

In the *New York Sun* of Sunday, July 20th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent, and the animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the "Sun," and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts :—

1st. That Dr. Coues repeatedly threatened me in time past that, unless made President of the American Section of the T. S., he would withdraw his own followers from the Section and break it up.

2d. That in letters to Madame Blavatsky of Dec. 25, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that, unless made President, he will withdraw his followers and break up the Society.

3d. That until June 22d, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Committee of the American Section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE,

P. O. Box 2659,

New York.

 COLLAPSE OF A LIBEL SUIT AGAINST H. P. BLAVATSKY.

We do not as a rule care to make mention of things disagreeable to others, but so many have written us about the suit brought last year in London against Mme. Blavatsky by Mabel Collins—Mrs. Cook—we are constrained to now say that the suit was called in Court there in July and the plaintiff was ready to proceed and had through her council demanded the production of a certain letter written before the suit to people in London. The case was expected on for some days and people were there for the sake of the expected scandal, but the defendant's attorneys showed the letter beforehand to the plaintiff's counsel, who then came into court and asked the Judge to take the case off the docket, thus confessing the weakness of the charge and bringing the matter to a final conclusion. He is said to have done this against the plaintiff's desires, but acting on his legal judgment and his responsibility as a lawyer to the bench and bar.

 TWO LOST KEYS.

THE BHAGAVAD-GITA—THE ZODIAC.

It has never been admitted by orientalisks that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern stargazers would have been able to construct anything whatever in the way of a

Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed to-morrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of to-day the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atmân is the sun,
The moon also it is ;
And the whole collection of stars
Is contained within it.

WILLIAM BREHON, F.T.S.

TEA TABLE TALK.

As the Professor and I continue to be thrown together through the summer absence of our friends, our discussions take on a more or less scientific tinge. I have had occasion to notice how mental classification, or similarity of mental processes, acts like division into types, in predisposing persons to cohere. It is as strong as racial or family ties. We say, "blood is thicker than water." We might say, "brains are thicker than water," and imply the same recognition of individual attraction. So surely as a man is trained in any specific mode, whether mechanical or intellectual, his fellows of the craft will have an *à priori* weight with him beyond that granted to other men. He exclaims with Browning's Laria ;

" * * * But you are of the trade, my Tuccio.
You have a fellow craftsman's sympathy ;
There's none knows, like a fellow of the craft."

The lad who shouts "Columbia !" or "Harvard !" becomes the man who mentally gives precedence to graduates of those universities. The general who has *not* been at West Point, and the M. D. who is *not* a college graduate, are on their guard against and undervalue the training of the "regulars." The clerical mind has dominant influence over its peers. The merchant, the politician, the carpenter all argue best with their fellows. Let an outside man attempt to convince any of them upon any point remote from their professions, and all will depend upon his own power ; he must force or pick the lock of their brains, while a man of the same professional type finds the door ajar and has odds in his favor. A preliminary degree of confidence he may safely count upon, because his mental processes are supposed to be, in a measure, like their own, his experience of the same general type as theirs. This is an insidious mental habit ; it predisposes us to renew our own mistakes. I do not mean that we always yield to the argument or conviction of our *confrères*. But we give latitude precisely where we should be on our guard, as if we were sentinels over our own tendencies, among which this habit may with certitude be numbered. We see somewhat the same thing in women, who incline to believe the persons they like, while others must produce multiple proof—and even then be doubted, if they are

not sympathetic to the fair inquisitor. An adept writes: "Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing over another. It is easy to fall into Black Magic. The tendency natural is to Black Magic, and that is why several years' training is necessary to cut away every source of prejudice before power can be intrusted to you. An Adept must entirely separate himself from his personality; he must say, 'I am a power.' A Black magician prepares to do mischief without giving a thought to whether it will harm others. A deed of kindness done with partiality may become evil, *e.g.* by stirring up animosity in the mind of others. It is necessary when acting to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes, *to that extent*, a Black magician. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.* the Salvation Army, by hypnotising people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black magic is to psychologize people. When the 6th race reaches its close there will be no more Dugpas (Black magicians). A Dugpa may become converted during life at the expense of terrible sufferings and trials. On the astral and psychic planes the Masters are always stronger than the Dugpas, because there good is stronger than evil. But on our material plane evil is stronger than good, and the Masters, having to exercise cunning if acting on this plane, which is contrary to Their natures, encounter great difficulties and can only palliate evil effects. In powers *not* good there is absence of good but not presence of evil, and the higher we go, the more does evil become the absence of good. Only by following the absolute sexless *unity* can the white path be trodden."

With this digression, which shows where partiality may lead us, I revert to my previous point, which is, that the Professor is specially exultant whenever he finds any scientific "authority" confirming the Secret Doctrine. While he can and does think independently, their dissent cuts deeper and their assent encourages him more than those of other men. He showed me with especial delight these lines in Sir John Lubbock's work "On the Senses, Instinct, and Intelligence of Animals." "It cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate descendant of an organ which in former ages performed the functions of a true organ of vision." As man is classed with Mammalia by orthodox science, this admission is important. Lubbock again says: "—it seems to be established that this organ is the degraded relic of what was once a true eye. From the size of the pineal orifice in the skull of the huge extinct reptiles, such as Ichthyosaurus and Plesiosaurus, it has been, I think, fairly inferred that the pineal eye was much more developed than in any known living form. * * But in the fossil Labyrinthodonts the skull possesses a

large and well-marked orifice for the passage of the pineal nerve. This orifice is, in fact, so large that it can scarcely be doubted that the eye in these remarkable amphibia was also well developed and served as a third organ of vision. In birds the organ is present, but retains no resemblance to an eye. * * In mammals it is still more degenerate, though a trace is still present in man himself. * * It now, however, appears that the vertebrate type did originally possess a central eye, of which the so-called pineal gland is the last trace." He says that these discoveries date from 1829, and gives interesting cuts and further information, well worth reading, upon the subject. It appears that Descartes considered this organ to be the seat of the Soul.

What I have quoted further back, in so far as it relates to the suggestion that partiality may lead us to the unconscious use of Black magic, reminds me of the remarkable experiences of a young man, a personal friend, in the matter of prayer. I will let him tell these in his own words.

"The incidents I shall note occurred about a year or more ago and up to the time I began to study Theosophy." (When he abandoned the habit. J.) "I don't remember the first one, but it seems it was always so. I had been brought up a strict orthodox Sunday School boy, and had been taught to be a great believer in prayer. At first I experienced no results, but as I became older and knew more, as I thought, *how to pray*, I began to note how my prayers were answered." He goes on to describe his church experiences, and how prayer became a habit rather than a vital thing. Several things brought him to feel that "fibs," anger, swearing, and drinking were wrong. In revival times he felt "extremely sorry," but "bad company and temptations would be too much" for him. He began to have evil desires which he did not try to curb, when a few kind words from a friend and a confession to his mother induced him to make promises of reform; he was then about 18 years of age. "I then promised to *stop* drinking and never touch it again. I then set to work and prayed that the *desire* for drink might entirely leave me, and *it did*. Every time the thought came up I would think of my prayer, and, much sooner than I expected, the thoughts stopped coming up." He had the same experience with tobacco, finding it much harder to stop that, but praying that the *desire* might be killed, and bringing up the remembrance of the prayer when tempted. With swearing and impure thoughts it was the same. He reversed *habit* like a natural occultist, for he says: "What had been a desire *for* such things was then a desire to be rid of them, or against them," thus practising a substitution of mental images (the prayer image) referred to in another article in this number. To continue. "The next experience gave me something to think about. I was greatly attached to a young lady, and my love (or passion) was strong towards an immediate marriage. She also was willing, but things came up between us which made me question myself. Little doubts as to future happiness and our being suited kept coming up, all of which I tried in vain to throw aside, until finally I had myself in a very unpleasant state of mind. I then prayed (if ever) earnestly, that the question might be decided for me. Before the end of the month we had parted forever, but as dear friends. This I have always

considered as a direct answer to what I asked, as well as the two following experiences. The first one seems rather peculiar, inasmuch as I believe one has no right to pray for money. But I did, and with good results. There came a time when, with my small salary and the necessity for wearing good clothes, etc., I was out of money, and, what's more, I had incurred a small debt which I could see no means of paying at the time when I had promised to do so. I then prayed that, if it were right and just, I might be shown some means of earning or obtaining the amount of my debt. Two or three days later, much to my surprise, my employer asked if I would like to do a little extra work and make extra money. I saw at once that this was what I had asked for, so accepted, and in a few weeks I had made enough to clear me up."

Space forbids me to give more than a synopsis of the last and most remarkable of these experiences. Of his two employers, he was much attached to one. They took to drinking together, and used to send him for the liquor. To refuse to go was to lose his place, and also the chance of helping his friend. In much anguish of mind, he prayed that he might not be sent for it and that his friend might give up the habit. This prayer was often repeated and always held in mind, and in three weeks' time his friend said to him : "You will have to buy no more liquor for me. I have given it up." He had conquered the habit entirely.

We see in these experiences the action of an unusually strong *inner* will, to which the act of prayer, like the invocation of a magician, only served to give focus and point. A reflector, a reverberator, a focus is necessary. Such a will sets the subtle etheric currents in motion and attracts what it desires powerfully. The *inner* will is not a mere cerebral desire. It is an attribute of the inner self. It arises in the centre of life, as a powerful motion there, reflecting intense conviction to the heart, and it acts from within outward. Without such will, prayer is useless. Let him study his inner self the next time he feels the prompting of that will. Used for partial and material, personal ends, it is Black magic ; he is only responsible for that now that he knows it. Used in aspiration towards the higher life and in silent fraternal communion with the inner self of any person he may desire to uplift or ennoble (without mentally prescribing to that person a specific course), it is a powerful agent of the White path and should be cultivated. Invocation of the Highest will assist and intensify it ; faith will multiply it ; tranquility will give it point and enforce it. By its aid he may greatly help mankind and himself, if he keeps his motive pure and his body chaste. Let him read in *Isis* on the subject of will.

The inner self must be heeded when it suggests doubts. Socrates said that the Voice did not command him to do things, but warned him when he was about to do a mistaken thing. This difference should be heeded ; it pays heed to Karma. Especially on the subject of marriage should such suggested doubts be heeded, as neglectful students have learned to their bitter cost. Any marriage made for low-plane motives or material attraction (and these include mere intellectual conviction of general desirability) has terrible power

to retard both parties and forges a tenacious karmic bond. And why did he not include in his efforts the employer who was not his friend? Is it too late to do so? The occultist invokes Krishna as "Lord of *all* worlds and friend of *all* creatures." May the Higher Self inspire us with that strict Justice which is the only true Charity, under the Law!

JULIUS.

LITERARY NOTES.

"IN THE PRONAOS OF THE TEMPLE OF WISDOM, containing the History of the True and the False Rosicrucians," by Franz Hartmann, M. D. The title is a singularly accurate description of not merely the book itself, but of the content and method of all the author's teaching. That is always *in the Pronaos*, never in the Temple itself. It was said in England of the famous Tractarian writers that they perpetually said "Two and two make —", "Two and two make —", but never could reach the point of announcing "four". And so, with all that is true and elevating and stimulating in Dr. Hartmann's Theosophical works, they never make a clear, distinct exposition, or—to use a common phrase—"come down to the dots". They are much like French preaching,—able and interesting discourse *about* a topic, but no real treatment of the topic itself. "Self-knowledge", "Wisdom", "forms", "Divine light", "interior senses", &c., &c., are elaborately talked around and of; but precisely what these terms mean, and how such light and wisdom are to be obtained, and exactly what a man must *do*, we are not told. Ever there pervades the pages a haze of uncertainty and vagueness, and if, as was the case with the *Life of Jehoshua*, the author is invited to say distinctly what he means, he mistily intimates that they only perceive truth who have interior light, and that "Wisdom is justified of her children."

The present book abundantly illustrates this peculiarity, and even implies that the author is himself at a loss to know why he wrote it. It contains a sketchy account of the systems of various Neoplatonists; skips 900 years to Cornelius Agrippa; gives a chapter "Among the Adepts", devoting 10 lines to the Count St. Germain and less than a page to Cagliostro, cites 5 "authenticated" cases of successful alchemy, the last of which it calls "indisputable" and then impugns; devotes the next chapter to Rosicrucian "Orders", but disclaims either knowledge of or interest in the question whether Adepts belonged to them, giving, however, a valuable list of the most important works on the Rosicrucian controversy; and concludes with a chapter of anecdotes on "Pseudo-Rosicrucians". There is an Appendix on "The Principles of the Yoga Philosophy of the Rosicrucians and Alchemists", stating Rules, Duties, Signs, Jewels, Symbols, &c., and a hodge-podge of extracts and maxims without apparent specific aim. This part is prefaced with the remark, "It will be found that the doctrines presented herein contain the most profound secrets"; but how any one is to find this out, or why he should want to if the "secrets" still remain such, or whether the author has unearthed them, and wherefore, if so, he refrains from disclosure,—all is left in mystery, a mys-

tery as profound as the reason for writing the book. It can hardly be emolument, for the price is very high and the value very low; nor fame, nor the wish to teach, nor even the hope to appear capable of teaching. Why, why was it written? (*Theos. Pub. Soc'y, London, and Occult Pub. Co., Boston; price \$2.00.*)

LA THÉOSOPHIE, by the Baron Harden Hickey. The Baron Hickey is a member-at-large of the American Section T. S., but now residing in his Chateau in the French province "Seine et Oise". His book is of 233 pages and in 12 chapters, treating successively of Evolution Cosmic, Anthropologic, Religious, Linguistic, Social, and Philosophic; of Theosophy, the Constitution of Man, Esoteric Buddhism, Reincarnation, Karma, and the Theosophical Society. Various wood-cuts illustrate points in science, and portraits of Madame Blavatsky and Col. Olcott are given—both, however, very bad. We rejoice over this new addition to the resources of Theosophical literature, all the more interesting because in a foreign language yet by an American Brother. The interest in the PATH office is the greater because of personal acquaintance with the author and experience of his social charm.

THE TWO THEOSOPHICAL PAMPHLETS IN SPANISH, published by our Brethren in Madrid, are noticed under "Theosophical Activities."

THEOSOPHY FOR CHILDREN. The most severely felt want of Theosophy at this epoch is unquestionably a literature for children. We have absolutely nothing. This is in part because any fresh intellectual movement must of necessity address itself in the first place to adults, but in part, also, because the power to interest the young is of extreme rarity. It is incomparably easier to give a scientific lecture than to address a Sunday School. And yet Theosophy must have its comprehensible side to a child, or else childhood must be handed over to either the orthodox or the nothingarians, Truth having later to make its way through careless indifference or over the *débris* of collapsed creeds. He who makes the content of Theosophy intelligible and winsome to a child does a service which it is hard to match and impossible to overrate.

The editor of the PATH has the great satisfaction of being able to announce to American Theosophists that his honored co-laborer, Mrs. J. Campbell Ver Planck, has promised to add three more Children's Stories to the four with which she has already favored them. Those heretofore published in the PATH are *Rahula's Inheritance* (Jan. '88); *How the Christ-Child was Born* (Jan. '89); *Fohal's Playground* (Jan. '90); and *Carlo's Game* (May '90). The three in contemplation are upon the topics of Karma, Reincarnation, and "The Wonder Light". It is intended that these seven shall be published in book form at as early a date as practicable, the work being done upon the Aryan Press, and the price being thereby made as low as is compatible with neatness and durability. Full particulars will hereafter appear. If Theosophists make a point of buying and circulating this little volume to such extent that its cost shall be covered, as the author will take none of the proceeds, it is further purposed to issue a second book by Mrs.

Ver Planck, with a taking title, and the design an epitome of Theosophical teaching adapted to childhood in form and expression. Nor is this all. The same author has in view a Theosophical Catechism for Children, intended for home use and for the Sunday Schools which will be the sooner established if they have something to work with. If the PATH exhibits signs of elation at this prospect, no one need smile. They will be entirely justified when the books appear.

THE JOHN W. LOVELL CO. have just issued as No. 7 of their "Occult Series" the *Idyll of the White Lotus* by Mabel Collins, together with *Hints on Esoteric Theosophy No 1* and Mr. Judge's extension of the *Epitome of Theosophical Teachings*. *Hints on Esoteric Theosophy No. 1* is an exceedingly important paper, giving irrefutable proofs of the existence and powers of Adepts. It contains the details of the famous Yogi picture produced by Madame Blavatsky and the affidavits thereon, with statements from many eye-witnesses of phenomena and some additional facts concerning the Eglinton letters. Having run out of print, this reproduction is opportune. (Paper 50 cts; cloth \$1.00. For sale by the PATH.)

REINCARNATION, by E. D. Walker, the only monograph upon that subject, has also been reprinted by the J. W. Lovell Co. as No. 6 of the "Occult Series". The other edition sells for \$1.50; this for 50 cts. in paper and \$1.00 in cloth.

THE OCCULT PUBLISHING CO. of Boston have reprinted under the title *The Finding of the Gnosis* a little book formerly known as *Apotheosis of an Ideal*.

T. S. CORRESPONDENCE STAFF.

PREAMBLE: The great number of inquiries received by the General Secretary has shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined:—

- 1st.—To organize a Correspondence Staff.
- 2d.—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the staff and of the work.
- 3d.—That the General Secretary will give to the Staff-members from time to time the names of persons who desire to enter on Theosophical correspondence.
- 4th.—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.

5th.—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.

6th.—That the staff-members may use if they see fit a *nom de plume*, in which case their names shall not be given to correspondents.

7th.—That the Staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this, please inform the General Secretary.

WILLIAM Q. JUDGE,
General Secretary T. S.

P. O. Box 2659, New York.

DEPARTMENT OF BRANCH WORK.

Although the General Secretary has twice announced (once in *italics*) that Branch Papers cannot be furnished to individuals, applications continue to come in—and to be refused. The matter was carefully considered at the outset, and the decision reached for the following reasons:—

1. The project was intended specifically for Branch aid, and any other use would vitiate this.

2. Branches were invited to bear expense upon that understanding, and it would not be fair to receive from a Branch a sum varying from \$3 to \$90 for one copy of each Paper, and then retail Papers to individuals at 5 or 10 cts. each.

3. If individual members of a Branch—and they could not be excluded from a general sale—could buy Papers, there would be just that less stimulus to induce their presence at meetings.

4. The General Secretary purposes furnishing to each new Branch a full set of Papers already issued. If individual orders were allowed, either the drain upon some one Paper or Papers would destroy the sets, or he would need to print of each Paper a large stock. Economy of funds and of office space forbids.

Now these considerations were and are conclusive. There need not be any argument upon them, and there cannot be any reversal. **ONLY THE BRANCHES ARE TO HAVE BRANCH PAPERS.** And this being so, the General Secretary invites Branch Members to attend their meetings more regularly so as to hear these Papers, and invites Members-at-large to a degree of missionary work in their localities which will create new Branches and thereby ensure Papers. Meantime let them regard him as resolute, even inexorable, and let them write him no letters of either expostulation or blandishment.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE GOLDEN GATE LODGE T. S. of San Francisco has arranged for 8 public Lectures on July 6th and succeeding Sunday evenings in Red Men's Building, 320 Post st. The topics are *Theosophy and the Theosophical Society*, by Dr. Allen Griffiths; *The Scientific Evidence of the Existence of the Soul*, by Dr. Jerome A. Anderson; *The Septenary Constitution of Man*, by Miss M. A. Walsh; *Reincarnation* by Mrs. Sarah A. Harris; *Karma, the Inexorable Law of Cause and Effect*, by Dr. Allen Griffiths; *Kama Loca, Devachan, and Nivana, or Post-Mortem States*, by Dr. Jerome A. Anderson; *The Ethics of Theosophy*, by Miss M. A. Walsh; *Practical Theosophy*, by Mrs. Sarah A. Harris. Other lectures will follow, and each is closed with an opportunity for questions and for free discussion. Here is another illustration of the ceaseless activity of California Theosophists, and of their perception of ways and means to popularize Truth.

IN LOS ANGELES, CALIF., a Theosophical Headquarters was opened to the public about the middle of February, under the auspices of the Satwa and Sakti Branches. Two rooms were rented, one large and light, intended as library, reading and meeting room, the other occupied by our now-departed sister, Mrs. Kate Sherburne, librarian. The two Branches united their libraries, donations furnished the rooms, and weekly meetings were held there until April 1st. On May 1st the present room at No. 3 Illinois Hall was taken, and extra open meetings were established, the attendance of inquirers being encouraging. One member-at-large presented 15 books to the library, thus swelling its contents to about 100. On the 10th of May, pursuant to a previous request, a meeting was held in East Los Angeles. Twenty were present, several young persons among them, and the project of a Young People's Class for Theosophical Inquiry was so warmly greeted that 6 at once proffered their attendance and the Class was formed. On May 31st the sign "Theosophical Headquarters and Library" was affixed to the building, the Society's seal being afterwards added. For convenience of administration it was determined to elect officers, and Mr. J. J. Fernand was made President and Librarian, Mrs. Julia B. Taylor Secretary, and Mrs. Giese Treasurer. The chief ornament of the Headquarters is a two-thirds life-size portrait in crayon of Madame Blavatsky, resting on a bamboo easel both being presents from brethren.

THE LOS ANGELES T. S. is exhibiting new life under the administration of its energetic President, Mrs. Eliz. A. Kingsbury. On June 5th, an open meeting was held at the residence of Mr. G. F. Valiant, and the President delivered an address on "The Constitution of Man". Miss Marie A. Walsh followed up the subject, and an animated discussion, with answering of questions, had place. On the following Tuesday evening Miss Walsh lectured on "The Evolution of Man" in the parlor of the Unitarian Church.

AURORA T. S., Oakland, Calif., has been privileged for about 3 months with a weekly free parlor lecture by Mrs. S. A. Harris at the residence of the

Secretary. At the closed meetings Miss M. A. Walsh had taken up the *Voice of the Silence*, and this, after Miss Walsh's departure, was temporarily continued by Mrs. Harris, but she afterwards selected the *Key to Theosophy* with special view to elucidate *The Secret Doctrine*. The attendance was at first very small, but steadily increased, and at the last meeting reached 18. The great object is to secure some unanimity of understanding of the subjects treated, and thus avoid variance in the replies to questions by outsiders, but the plan has proved otherwise so valuable that it will probably be continued indefinitely. Mrs. Harris's simplicity of expression, clearness of statement, and readiness of reply never fail to interest an audience.

MILWAUKEE, WIS., through the energetic action of Mrs. Dr. Julia Ford of the Brahma T. S., has secured a visit and an address from Dr. J. D. Buck of Cincinnati, Member Executive Committee American Section T. S. and Chairman of the last two Conventions. On Friday evening, June 27th, Mrs. Ford having secured the Club room of the principal hotel, Dr. Buck spoke to an invited company of about 60 upon Karma and Reincarnation, following his address of one hour with another hour of replies to questions. Lawyers, teachers, clergymen, people of prominence were there, and it is understood that no little interest already exists. Some months ago a Theosophist furnished the General Secretary with a carefully selected list of between 1,500 and 2,000 names of Milwaukee residents, and to each, through the Tract Mailing Scheme, was sent a tract. It is very unfortunate that each missionized city cannot have a subsequent visit from Dr. Buck. Perhaps some of them might, if each contained a Dr. Ford.

CINCINNATI T. S. has for 3 years had all its meetings *open*, from three to six outsiders being almost always present. Regular meetings have been held through the past year, besides several extra, and the closing one for the season occurred on Sunday, June 28th, at the residence of Dr. Buck. In September they reopen, but then in permanent rooms, a Committee having been appointed to secure such for meetings, Library, and Headquarters. This means life and push, and it also means *growth*. Young Societies almost necessarily have to start in private parlors, but as they lose their timidity and gain a little in *aplomb* and vigor, they find that a hall is indispensable to expansion. Visitors often shrink from attendance in private houses, however cordial the hospitality, and only a public room attracts the public. The PATH would desire to print next autumn a list of all the Branches with Headquarters.

THE ARYAN T. S. of New York has answered the General Secretary's appeal for the "Department of Branch Work" by a subscription of \$92.00.

GAUTAMA T. S., San Diego, Calif., has taken up systematic study of the *Key to Theosophy*, its questions being written out and distributed to the audience, and then, after discussion, answered from the book. On July 6th an open union meeting was held at Horton Hall by the 3 Branches in San Diego, all of which are working in unity and harmony. Here, again, is an excellent place for the establishment of a joint Headquarters.

PRANAVA T. S., St. Louis, has elected Mr. Seth Wheaton as President, and re-elected as Secretary Mr. Wm. Throckmorton, 500 N. Commercial st.

CHICAGO T. S. has adjourned until September, but informal meetings will be held weekly at the house of Mrs. Leonard, 3000 Indiana Ave.

BOSTON T. S. has established itself in commodious Headquarters at 66 Boylston st., and held its first meeting there on July 3d. The rooms are large, have electric light and all conveniences, and are open on week days from 9 to 5. This step is expected to stimulate public interest in Theosophy and to swell the growth of the Branch, and will undoubtedly have healthful influence through all New England. The Branch desires the PATH to notify American Theosophists of the cordial welcome they will at all times receive at the new headquarters, one attraction of which is the large and fine Library, a catalogue of which is given in the pamphlet published by the Branch and distributed to the members of the Chicago Convention. Thursday evening meetings will continue through the summer.

LOTUS T. S., the lately-chartered Branch at Kearney, Neb., has organized with Rice H. Eaton as President and Dr. Harvey A. Alspach as Secretary.

EUROPE.

MADRID, SPAIN, is not without a Theosophical centre, 3 active Brethren being there. Besides translating into Spanish several of the tracts common to the T. P. S. and this office, and sending copies to journals in Cuba, the U. S., Germany, and England, they project other translations during next winter. Five hundred tracts have thus been issued. They have also published two pamphlets, one of 22 pages (2000 copies), and one of 95 pages (1000 copies), the former selling for 10 cts., the latter for 40. Both editions are now exhausted. The smaller pamphlet is *What is Theosophy?*, and is mainly our *Epitome*; the larger is *Theosophy*, and has, after an Introduction, 7 divisions,—What is Theosophy, Who are Theosophists, Common sentiment of Theosophy, Fraternity, To do and to know, Initiation, and Object of Initiation.

Here indeed is another illustration of how the Wisdom Religion is not without its witnesses in the most unlikely lands, and how all of its true disciples exhibit the same earnestness to spread its truths and thus bless their fellow-men.

THE NEW LECTURE HALL OF THE BLAVATSKY LODGE, London, was formally opened on the evening of July 3d. The Hall seats 200, but so great was the crowd that 50 more squeezed in and lined the walls, and 50 others were unable even to enter. The ceiling is beautifully painted in mystical sketchings, signs of the Zodiac, etc., and the walls are adorned with mirrors, oriental hangings, Japanese ornamentation, and photographs. On the opening night a large mirror was placed behind the Dais, and upon the latter were 2 arm-chairs flanked by couches. Delegates from Spain, Sweden, and Holland were in attendance, and America also was represented. Miss Annie Wolf, Vice President of the Krishna T. S., Philadelphia, spoke, as did also

Mr. A. P. Sinnett. President of the London Lodge, Mr. Bertram Keightley, and Mrs. Annie Besant. It was delightful to see the evidence of interest and zeal in the faces present, and to hear the warm tributes of gratitude and affection to Madame Blavatsky. Most fortunately she was well enough to be present, and the spectacle of so much accomplished, and the proof of the deep reverence felt for her by so many loving hearts, must have been very soothing after the bitter trials and unmerited slanders of past years. But it usually and very properly happens that her enemies are made to lick the dust. With the present facilities for its weekly meetings, the Blavatsky Lodge opens its career in the new Headquarters in boundless confidence and exultation.

THEOSOPHY IN THE EAST END OF LONDON. The dream of many a member in our Society has at last been fulfilled. The progress of Theosophy in our Modern Babylon enormous as it has been within the last few years, has yet wanted a centre in the poorer districts of our ever-widening circle of distress; a centre through which might be reached some of Nature's sadder children, and by means of which some of the concretions of ignorance might be removed, thus allowing a few rays of Truth to lighten, in some measure, the darkness of the Shadow. More than once have the more earnest of our workers tried to carry a little of the truths they have learned into these districts, and not wholly without success; but it remained for one of our East-End brethren themselves to really lay the foundation stone of Theosophic activity there.

Brother Chapman is not one of those to be overcome by ordinary or even extraordinary difficulties. Theosophists as a rule have the name for being gifted with a peculiar talent for turning apparent stumbling-blocks into stepping stones for more rapid progress; but our brother seems to have got an extra share of the faculty. In the absence of more fitting place for holding meetings, he has turned a shed at the back of his shop (which until lately was used by him as an engine house for conducting electrical experiments) into a small hall; which, painted, whitewashed, furnished, and fitted up most artistically, is to be used as a library. It is called the Theosophical Lending Library (345 Mile End Road E.), and is lighted by electricity and gas.

The room was crowded on the night of the inaugural meeting, the 24th ult., the chair being taken by Annie Besant, who opened the meeting with an address delivered with her usual ability. She gave a sketch of the Society's work from the time of its creation to the present year, and showed that by and through Theosophy alone it were possible to lift the world out of the terrible mire of pain and misery into which it had fallen through sin and ignorance; that the Wisdom-Religion only could forge the link which should bind together Science and Religion; and that with the advent of the Society would date the commencement of a better age. Messrs Old and Mead and Mrs. Cooper-Oakley then spoke, each taking one of the three objects of the Society as the subject of his or her discourse. These were followed by a splendid speech from Herbert Burrows, in which he gave his reasons for joining the Society; after which Mr. Kingsland said a few words, and the meeting terminated with a short summing up by Annie Besant.

It will hardly be necessary for us to call upon those of our members who can to assist Mr. Chapman in his hard work. The room will be open every Tuesday evening from 5.30 for the purpose of answering questions by inquirers, and Theosophists should attend. Those who have books and pamphlets to spare would do well to present them to the library.

INDIA.

BRO. TOOKERAM TATYA OF BOMBAY, that tireless worker, has just issued through his Publication Fund a new edition of Patanjali's *Yoga Sūtras*, with extracts from the *Hatta Pradīpika* as an aid to elucidation. The

English translation of the 12 *Upanishads*, with notes from the Sankar and other Bhashyas, is nearly ready. The *Rig Veda Bhashya* is considered superior to Prof. Max Müller's edition, and is much cheaper, being 50 rupees instead of £12.

Bro. Tookeram's Homœopathic Charitable Dispensary has now a fund of 10,000 rupees, with hope of a present of a house from a rich patient. Friends have offered to increase the fund so as to provide salary of 50—75 rupees a month to a qualified physician, who could also have a remunerative practice outside. The Dispensary covets an American practitioner, clever and well up in his profession.

The Bombay Branch is active as ever, publishing cheap tracts and translations into the vernacular, as well as holding regular weekly and fortnightly meetings which are attended by European and American ladies of prominence.

NOTICES.

I.

Forum No. 13, for July, was issued on the 8th inst., being sent separately to Branch Members and to Members-at-large who have paid their dues for 1890.

II.

Branch Paper No. 3, consisting of articles by H. T. Patterson of the Brooklyn T. S. and A. Fullerton of the Aryan T. S., was mailed to the Branches on the 8th inst.; and No. 4, consisting of articles by Miss Katharine Hillard and another member of the Aryan T. S., was mailed on the 28th.

III.

Persons entitled to the use of the Theosophical Circulating Library are invited to write in their Catalogues the following additional books: No. 131, *The Theosophical Forum, Vol. I*; No. 132, *Night Side of Nature*, by Mrs. Crowe; No. 133, *Life of the Buddha*, by Rockhill; No. 134, *Chaldean Magic*, by Lenormant; No. 135, *Aryan Sun Myths*, by Chas. Morris; No. 136, *Atlantis, the Antediluvian World*, by Ignatius Donnelly; No. 137, *The Perfect Way*, by Kingsford & Maitland; No. 138, *Curious Myths of the Middle Ages*, by Baring Gould; No. 139, *In the Pronaos of the Temple of Wisdom*, by Dr. F. Hartmann; No. 140, *Philosophy of the Upanishads*; No. 141, *Outlines of the history of the Ancient Religions*; No. 142, *Philosophy of Mysticism*, by du Prel, Vol. I; No. 143, *ditto*, Vol. II; No. 144, *Ancient Pagan and Modern Christian Symbolism*, by Inman; No. 145, *The Talking Image of Urur*, by Dr. F. Hartmann.

IV.

By a printer's mistake, too few copies of *Forum* No. 13 were supplied, and the General Secretary will be unable to fill any further orders for it.

Some in this world through whom offenses arise are agents for the good of man although themselves foredoomed to hell.—*Old Tibetan Verse.*

OM.

Æ U Ω

The glorious sun shines on the evil and the mean man as well as on the good; the earth withholds not her grain and fruits from either high or low, or well-disposed or those whose hearts are black with sin. How shall we, the image of God, hold back our help or sympathy from those who are in need?—*Tibetan Precepts.*

THE PATH.

VOL. V.

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No. 6.

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.

THEOSOPHY THE RELIGION OF JESUS.

PART II.

The last part of the 19th century is much like the last part of the century preceding the mission of Jesus. Both are marked by intense earnestness in all that concerns purely material life, by selfish and hostile national policies, by a decay of the highest spiritual principle, and by a transmutation of such spiritual vigor as exists into assertion of religious dogmas and maintenance of ecclesiastical organization. But both are also marked by indications of widespread unrest under the dominant religionism, of a suspicion that a different and more potent motive is needed for human melioration, of a growing distrust by the intellectual for conventional doctrine and of distaste by the devout for conventional morals. In both, moreover, we find a vague belief that some other system is about to appear in the world, some other light to shine in the darkness which shrouds so much of human life and thought and purpose. Is it strange, then, that these many analogies should find their culmination in the fact that in each case the system has

actually appeared, the light has actually shone? If not, it can hardly be strange that the systems should be substantially the same, the light essentially one. Nor yet can it be strange that both should disclaim novelty, affirming again and again that they are but re-assertions of old and long-known truths, pointing out that there is no new way to happiness but that the only one has been obstructed, that resolution, not revelation, is what is needed for men's advance.

Some fifteen years ago rumors passed through the Western hemisphere that a singular religious philosophy was emerging from the East, its immemorial home. In course of time more and more of its particulars reached the West, successive books presented it with more fulness, and a copious literature now renders it everywhere accessible. It was known as *Theosophy*, or *The Wisdom-Religion*. It was a universal or all-embracing Science, for no truth was beyond its ramifications, but as a system of practical religious life it voiced these three very simple doctrines: 1st, that all men have a common Divine origin, and therefore are really a Universal Fraternity; 2nd, that their elevation to the Divine is through a series of earth-lives during which every lower and selfish principle is to be overcome and the spiritual nature attain full sway; 3rd, that the responsibility for action, and consequently for its award, rests on each man individually, inflexible justice determining his destiny and every part of it in accordance with his deeds. Theosophy asserted that these doctrines had been the property of man from his very origin, however at times obscured or forgotten, and that as they were carried out the reign of the Divine expanded. They met with no small welcome from the earnest and the devout, and rapidly spread through the reading world. Theosophy established no Church, but formed a simple Society for conference, mutual help, and the more systematic furtherance of truth. It disavowed all coercive or persuasive proselytism, providing only for the widest proclamation of fact, and leaving acceptance to the enlightened conscience of hearers. It insisted upon no one's abandoning his ancestral or personal faith, but urged a loftier spirituality, a finer motive, a heartier endeavor. For its aim was not the upbuilding of a sect, but the renovation of a principle.

Some 1800 years ago rumors passed through Judea of the sermons and influence of a mighty Prophet. As he traversed the land and discoursed to its multitudes, his teaching unfolded itself more and more as a pungent appeal to the oldest of all truths and of all motives. Waiving secular and social problems as outside his range, he addressed himself directly to the spiritual instinct and forced home upon it the burning stimulus of eloquence and pathos. Reduced to its elements, this teaching was three-fold: 1st, the common Fatherhood of God and hence the common brotherhood of men; 2nd, their restoration to the Divine likeness through the gradual triumph of

the spiritual over the carnal nature ; 3rd, the rigorous application to human affairs of the principle that whatsoever a man sows, that also shall he reap. He claimed no novelty in his instruction, asserting that such had always been the Law and the Prophets, but only that it had been overgrown with human invention, and that, to be once more active, it must be purified and cleansed. To such straight-forward, vivid appeal the conscience of many responded, and these the Teacher associated with himself, giving them other teachers and providing for the circulation of truth through the world. Yet he established no ecclesiastical machinery, incited no crusade against existing creeds, and desired no accessions save from such as should "believe". For his aim was not the aggrandizement of a Church, but the effectuation of a life.

If the record of his discourses had been contemporaneously and copiously made, our acquaintance with his doctrine, and particularly as it bore upon his own mission, would be far more exact. But all reports were of much later date, of somewhat uncertain origin, were fragmentary and incomplete, and have been unquestionably tampered with by subsequent transcribers. The attempt to treat the record as exhaustive is expressly reprobated by his own Apostle (St. John XXI, 25), and the further attempt to educe from it a connected scheme of dogmatic theology is wholly to mistake its history, its genius, and its purpose. Yet its features are so distinct that it is not difficult to etch the main doctrines which Jesus held and taught.

First, then, he most explicitly held to the universal Fatherhood of God, a fact referred to over and over again, and pervading the thought of every discourse. Second, as its consequence, to the brotherhood of all men. The Parable of the Good Samaritan was given as a definition of "neighbor" in the injunction "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; *and thy neighbor as thyself*" (St. Luke X, 27); and of this injunction he elsewhere says (St. Math. XXII, 40) that upon it hangs the whole of morals and ethics. But the Universal Brotherhood involves the largest range of charity and kindness. "Love your enemies" (St. Luke VI, 27). "All things whatsoever ye would that men should do to you, do ye even so to them" (St. Math. VII, 12). Third, that verbal homage was worthless, only sincere service being acceptable. "Not every one that saith unto me 'Lord, Lord' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (St. Math. VII, 21). Fourth, the precise return to every man of the exact value of his deeds. "With what measure ye mete, it shall be measured to you again" (St. Math. VII, 2). "Judge not and ye shall not be judged" (St. Luke VI, 37). Fifth, the conditioning of the future existence upon the acts, not the opinions, in this. "If thou wilt enter into life,

keep the commandments" (St. Math. XIX, 17). Parable of the sheep and the goats (St. Math. XXV.) "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened to you" (St. Math. VII, 7). Sixth, the abnegation of self as the essence of spiritual progress. "He that loseth his life for my sake shall find it" (St. Math. X, 39). "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (St. Luke XIV, 11). Seventh, the absolute relentlessness of law. "Verily I say unto thee, thou shalt not come out thence till thou has paid the uttermost farthing" (St. Math. V, 26). "It is easier for heaven and earth to pass than for one tittle of the law to fail" (St. Luke XVI, 17). Eighth, the fact of reincarnation. "But I say unto you that Elias is come already, and they knew him not but have done unto him whatsoever they listed. * * * * He spake unto them of John the Baptist" (St. Math. XVII, 12 & 13). Ninth, his own life as a model. "The Son of Man came not to be ministered unto, but to minister" (St. Math. XX, 28). Tenth, the haven of ultimate rest to be as his. "That where I am, there ye may be also" (St. John XIV, 3). Eleventh, that his whole doctrine was the old heritage of man, not at all an inferior and unwelcome invention. "No man having drunk old wine straightway desireth new, for he saith, The old is better" (St. Luke V, 39).

If a Theosophist to-day was to preach to the multitudes as Jesus did, these would be the lines upon which his thought must run. He would, indeed, expound more fully the fact of reincarnation, for that is not now a common belief as in the time of Jesus (St. John IX, 2), but otherwise the fundamental positions, the motives appealed to, the method and process of spiritual development, the doctrine of the certitude of Karmic effects and of destiny as the alone determination of character, would be the same. Without any one of these truths, the others would be disconnected. Human fraternity, apart from the one origin, is a beautiful sentiment. Persistent effort, if any easier mode exists for surmounting the evils of the flesh and reaching the heights of immortality, is a needless toil. The sowing of only good seed, apart from the certainty that whatsoever is sown shall be reaped, is superfluous caution. Indifference to life as compared with principle, but for the fact that other lives remain for experience and justification, might be recklessness. Cultivation of selflessness, if there is no evolutionary process by which the self is to be merged in the all, would be meaningless. Indeed, the whole teaching is so joined and braced together by the relation of its various parts that therein lie its unity and its consistency. Why? Because Jesus was a Theosophist.

Except for the unusual conjunction of words, there is nothing in this that need surprise. He expressly disclaimed originality;—"My doctrine is not mine, but His that sent me" (St. John VII, 16); and the very form of

this declaration is the same that was used in all times by the messengers of righteousness coming out among men. He was but voicing the old truths, learned from the one source of all truth, as with the other great Teachers and Reformers of men. Who were his immediate preceptors must be mainly conjectural. Yet there are two probabilities which may give the clue. One is his membership in the reforming sect of the Essenes, a conviction reached by some of the most competent examiners into his habits, expressions, and affiliations. The other arises from the large part of his life unaccounted for. From the age of 12, at which time occurred the only recorded incident of his childhood, to that of 30, when his active ministry began, the narrative of the Gospels is void. That preparation for so exceptional a ministry consisted in eighteen years of work as a carpenter is incredible. Far more likely is it that he betook himself either to Egypt or to the group of Initiates understood to have then existed to the East or north-east of Palestine, even as St. Paul retired to Arabia for nearly three years before beginning his functions as Apostle (Gal. I, 17). It is even possible that he may have travelled to the home of the very Magi who had brought presents to his cradle. (St. Math. II, 11). In any one of these three regions he would have had the advantage of communion with and tuition from the highest spiritual authorities, and many of his recorded sayings would thus be explained. Now these authorities were all Theosophists, *i. e.* they held the very doctrines held by Theosophists now. If Jesus, as is probable, was their pupil, his identity of belief was most natural.

But we have looked thus far at little more than the ethical quality of his teachings. Yet behind and below them, their base and source and essence, are those everlasting principles of pervading Law without which religion would be but a sentiment and ethics be destitute of the philosophy needed to make them stable. For the Universe is One, its varied life the manifestation of a single force, and he who would truly expound the nature of any part must know the unity of the law which reigns alike in all, determining the fall of the sparrow no less than the action of conscience in the soul. Modern science is steadily advancing towards that conception of unity, and even now hints that but one substance underlies the matter of its experiments, but one force thrills through the thousand activities in Nature. And this force, as the keen-eyed are perceiving, is no mere physical potency developing in matter, but an outcome from the ultimate home of being, diffusing itself as it penetrates more deeply the material universe, but ever changeless in its nature and ever showing that the root of natural law is spiritual law. And if the solution of all problems in all spheres is to be sought in the one principle which stands behind them, and if therefore a true Religion must be a true Philosophy as well, and if right thought and right aspiration and right living can come only from that per-

ception of Law which senses it as universal, we may expect to find substantial oneness in all religious teachings which have spiritual vigor enough to make them effective and scientific truth enough to make them lasting.

Students far advanced in occult learning, comprehending well that profound Science of God and Nature and Man which for untold ages has been possessed in silence and by few, assert that the words of Jesus evidence his initiation into the Mysteries, his familiarity with the interior working of the one Life and Law. In passages carrying but superficial meaning to the ordinary reader, they see that deep acquaintance with Occult things which transforms them from mere ethical counsels into precepts embodying the philosophy of a universal knowledge. Therein they trace the differentiation into its thousand forms of the *Akasa* or original fount of Life and Light, the law of action and reaction as it sweeps from spiritual to material planes, the mighty fact of the evolution of the Divine principle in man through all its junction with lower elements till it emerges enriched and ready for its permanent restoration, the upward trend of the whole Universe as the spiritual impulse refines it for its future of unimaginable glory. But we, without that deeper insight, that knowledge transmitted from Initiates, can yet see in the story of Jesus something of the method and the doctrine which demonstrate his identity with them, and demonstrate also his hold of great truths which Esoteric Philosophy has always grasped and modern science is now suspecting.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." This is far more than a vivid metaphor of religious life. It is not even a mere assertion that there is an inflexible law of spiritual rebirth, the law that the carnal nature must be made to die and all vitality be translated to the Higher Self. It was the central doctrine, the culminating revelation, in the Eleusinian and other Mysteries, the great disclosure to the chosen who had passed the lower Initiation and were then and thus admitted to the *Epoplai*. The use of the phrase showed a knowledge of the great Mystery, a knowledge attainable only by the one path.

But rebirth is only the beginning of evolution. Its end is restoration to unity with Godhood. *Humanity can advance to Divine perfection.* "Be ye therefore perfect," urged Jesus, "even as your Father which is in heaven is perfect." "Every one that is perfect shall be as his master." Modern Christianity, as well as all other religions disclaiming the old Esoteric doctrine, places the limit of human evolution short of Divinity. Jesus struck down that limit and cleared the way to union with the Divine Pleroma, restoring the original belief and placing himself among the Masters who had proclaimed it.

To the Divine vision purity is essential. It is "the pure in heart" who "shall see God". The soul spark must vibrate so high as to throw out all

impurity of substance, and thus vibrate in unison with the highest Light called "Chrestos". Every dissonance from lower passion or desire must fade out, till the upper principles, the Spiritual and Manasic, are in entire accord. Then, and not till then, as Jesus and all Initiates held, would come the beatific vision.

Jesus formed a chosen circle of inner pupils, and revealed to them his more recondite teachings. "When they were alone, he expounded all things to his disciples." "Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without all these things are done in parables." All real Masters teach esoterically as well as exoterically, the interior principles, the true disclosure, being only for those tried and fitted to receive it. This was the uniform practice of those who had preceded him, it is conspicuous in the history of even the Philosophers of antiquity, and it is but the law understood in Occult Science from immemorial time. For the secret sense, not the verbal form, of all holy teaching, oral or scriptural, is that spirit which maketh alive, and this only the sympathetic could detect.

In the recorded career of Jesus, nothing, save his flawless character, is so conspicuous as his deeds of healing and power. That he controlled diseases, storms, and unseen spirits is detailed by each Evangelist. This record is susceptible of, and has received, two precisely opposite treatments. The one, the orthodox, regards it as demonstration of his Divine nature, considering it proof that he was incarnate God. The other, the rationalistic, regards it as illustrative of the universal love of the marvellous, manifesting itself along the lines usual in an uncritical age and when superstition was general. Yet is adhesion to either necessitated? Is there no middle ground between a theological inference and an historical denial? Theosophy proffers one at once. It holds that on the upward progress of man towards the Divine, as the Ego frees itself from fleshly bonds and learns the life of supersensuous realms, it acquires vast range of fact and power unknown to ordinary men, and, together with insight into Nature's mysterious forces, gains control of them. Fitted by discipline and character to wield powers, they are given it. Occasionally in history such exalted men may be discerned; recently, in the re-awakening of interest and inquiry, abundant evidence of their present existence and capacities has been disclosed. To a Theosophist, understanding what are the genius and goal of spiritual development, there is nothing strange in the supposition that Jesus, evidently an Initiate, may have been a lofty Adept, relieving at once both the ignorance and the suffering of his hearers. Exceptional Power is not an abnormal accompaniment to exceptional Wisdom. May it not be that the cordial recognition Theosophy gives to both can prove the meeting-ground of the antagonistic schools, and that the Rationalist may concede a fact unprov-

able by conventional methods, and that the Orthodox may waive a dogma sustained only by tradition or by Councils? And if the sacred figure of Jesus, no longer the center for inflamed contention or for sceptical indifference, should become the common reverence of sincere devotion and of intelligent belief, would not the dissolution of creeds and contentions in the presence of one great resolution to imitate his spirit and exemplify his ideal, restore again the fraternity of his early followers and repeat the story of their zeal and their reforms?

The hopefulness of any missionary effort lies in the simplicity of its essential truths and the intensity of its unselfish aim. Theosophy has come to a very wearied humanity in a very hopeless age. The problems of life never seemed more insoluble, and the very question "Is life worth living?" is mooted around. The old styptics to thought are impatiently waived away, and theological balms have no avail. Men shake off dusty, thread-bare dogmas, void of human interest or worth. Living issues, vital queries start up in every quarter. "What are we here for?" "What to do?"—these are the cries which pursue the thinker as he passes through the throng. Nothing that is flimsy or inconsequent, nothing merely hoary or traditional, will be accepted. Theory of the universe and of the world and of man must have some adequacy and some life. Theosophy meets these demands in full. Its exhaustless science gives limitless scope to the insatiate student, its disclosure of an infinite ascent thrills the spirit of the mystic, and the philanthropist finds in its doctrines of Karma and Reincarnation the implement for his work of social melioration. When the devout soul cries for some exemplar of faith and life, it points him to the great Teachers of humanity, Teachers fitted for their function through many aeons of determined progress, and shows how all have passed through one common experience, drawn from one common source of illumination, and expound one common truth to the world. And so whether that Teacher be named Jesus or Buddha, Confucius or Zoroaster, there pour through him the Divine light and the fraternal warmth which are the impulse to a reformed humanity, and wherever his true pupils disperse the message he enjoined, there spring up the same blessings which he himself conferred through Theosophy, the Wisdom-Religion. ALEXANDER FULLERTON.

Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you.—*Buddhist Scripture.*

THE LION IN THE PATH.

At a certain era of theosophical study and practice, we reach a point of pause, of silence. The mind appears saturated with the new and wonderful teaching; insensible to fresh impressions, it can take in no more. The heart that once bounded so elately in all the vigor of renewed life and stimulus has resumed its normal beat under the pressure of daily trial, to be met, as it was not heretofore met, with self forgetfulness and altruistic endeavor. Slowly we seem to fall into a deadness, a lethargy of all the nature. We act, we plan, we fill the groove of circumstance, but we do it as though we walked in sleep. A blank wall rises before us seeming to bar further progress, and a pall falls over the inner life.

When this point of pause is reached, students say in their hearts that their progress is stopped, that they can advance no more. They have met a lion in the path, and fall back before its grim aspect. What causes this stop, this silence? First; we have learned more, intellectually, than we can use up in practical daily life. Head and heart have not kept pace. We know, in large part, what we should be in all relations of life, and why we should be it, but we have not attained the power of acting always and at once upon the lines of altruistic endeavor. And by a law of nature the brain cannot assimilate and digest the mass of knowledge received until it has been used up, to some extent at least, in the experience, any more than the stomach can receive and digest fresh food before the assimilative processes have been undergone with respect to food previously taken in. All the teachings we receive on the line of natural law (or spiritual law; the terms are one) are based upon the fact that motive determines energy and the value of energy, in a way touched upon by an adept in *The Occult World*. There is "good and evil in every point of the universe", and the motive for which force is evolved, and in which it is used, must then qualify it. "Kundalini" may make or may kill. Apply the same rule to concentration. The *passive* fixation of the empty mind produces a passive magnetic condition of the physical body, well indicated by the sign —, and facilitates the entrance of adverse lower astral influences and entities; these are helped also by the quickened activity of the inner body under the said concentration. The *positive* fixation of the mind upon some worthy object, such as a high Ideal, the Higher Self, the image of an Elder Brother if one is known, renders the outer body positive, or magnetically +, and reduces the activity of the inner body by casting it into the mould of the mind occupied with this image. The doors are barred to all lower influences; a vibration far above their own effectually excludes them. In the one case we have lowered our spiritual vitality; in the other, we have raised it. To

the aphorism, "A medium is an open door", might be added this,—"The positive idealist is a closed temple." "The image of the Master is the best protection against lower influences; think of the Master as a living man within you", says an M. S. S. This refers to the mental image of that master, who may be either an adept or the Higher Self. Patanjali says that the mind flows out and moulds itself upon the object seen; mind makes form.

In these brief hints may be found some explanation of our clogged mental processes. Those who participate so actively in theosophical work as to have little, if any, time for study, do, to my personal knowledge, make greater progress than other more learned F. T. S. Unconsciously (sub-consciously is a better term) they draw upon the Source for whose greater diffusion they work; they empty themselves and are filled, through the unflinching regularity of natural processes. Their motive predetermines the quality of the fresh energetic supply received. I do not pretend to constitute myself a judge of progress, but that must be advance which sweetens, regulates, and clarifies the nature; absence of these and presence of harshness and disturbance must imply some degree of retardation.

Even such workers do not escape the point of pause. The Lion confronts them; upon his forehead is branded the grim name of Doubt. Despair is the lair to which he conveys his victim.

In using the word Doubt, I do not restrict it to its conventional meaning, but apply it to all phases of mind that are in opposition to a wholesome and calm confidence in the reign of Law, to a full assurance that all is as well, with us and with the world, as it can possibly be at this moment. The evolutionary wheels never stop; we all progress as particles of air are said to do, through advance and recoil; and as sound is propagated along their line by just that motion, so the life wave, with its currents of progress, runs through individuals and through worlds in the same rise and fall. Progress is *always* being made at some point of our greater and of our individual being, so long as we try at all, so long as we do not deliberately retard the methods of nature.

Why, then, should we yield to this despondency? If I have anything to say upon the subject at all, it is because I have passed along that road; I have reached the point of pause and confronted the Lion. At first there seems no escape. We can only close the mind, throw ourselves into a vortex of practical altruistic work, and hold on, with stern determination, to the ideal now behind the clouds. We cannot lift our hearts to it; we are too dead-tired for that; but we can insist that it still shines behind the darkness and will reappear. Habit is the parent of Doubt. We have some special failing, some specific trial, some rock closing our path. That is what we think, laboring desperately to remove it, squandering all our

strength upon the one obstacle. We mistake. No one thing has power to bar advance in all our being, on all its many planes. There are other causes, operative as obstacles, of which we are unconscious. Let us, then, accept ourselves just as we are, and work on, trusting to work for others and to the influx of light which that brings for better comprehension of the lower self. To use up all our thoughts and most of our strength upon some personal failing is a fatal mistake. We do not kill our faults. We outgrow them. This growth can only be had by a study of spiritual law through the inner nature of things, and by its application to all the issues of life, above all, to the tendencies of the lower self. A clearer idea of philosophy and more theosophical work are what we most need.

It is not to be supposed that our faults are to be wholly ignored. But they are to be viewed without emotion, calmly, as an excrescence upon a tree, a blight in the midst of nature. No student should ever forget to look at things in that aspect which they wear on the plane of force. Anxiety, there, is an explosive; fear contracts, hope expands. The affection which trembles for its object, however legitimately to the outward sense, acts there as a disintegrating force. The thinker may increase the list for himself. Consequently, the agonizing repentance of the sinner is a deterrent if it continues longer than is necessary to the first stirring up of the inner nature. What we should do is more scientific. We should practice the substitution of mental images. Make deliberately in the mind an image opposed to the habit, or the desire, or the too influential person, whenever the idea which you desire to expel shall arise. You do not even need to *feel* this new form at first; just bring it up and consider it; hold it as long as you can. You will come to feel it. You will react to it.

In the very hour of defeat is the germ of victory. All things go on to a climax; then reaction sets in. We are generally exhausted when this natural impulse arises; we fail to grasp it, to encourage and increase it. We can bring it about more speedily by increasing the momentum of any given feeling or course, so that the climax shall be more speedily reached, but such is not often the action of the wise. They await the proper hour. A caterpillar's nest caused ravages in my garden. The wind was high, the vermin active and spread abroad. I could do nothing then. I cultivated other parts of my garden. When night came, and the wind fell, and the vermin collected in the nest, I burned it. He who waits quietly, patiently, studiously, working for others where he can and substituting higher mental images for low ones in every idle hour, consciously making these etheric forms and clothing them with ever increasing energy; he who calmly waits the crisis and then vigorously, promptly takes the reactionary current,—he will know what is meant when the Voice of the Silence enjoins us:

“Chase all your foes away * * even when you have failed.”

Create your own reactions. It is done by thought. "If thou wouldst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm around human-kind, the progeny and heirs to man and his terrestrial spoils." You have stamped those thoughts upon energetic centres in the astral light until they have become your habits ; they inform, propel, and nourish the Lion in the path. Efface the old impressions ; bathe the sensitized centres in the biting acid of Will ; create new thoughts daily, automatically if you cannot do it with love at first ; love will follow ; all things follow Will. Ruskin says : "Do justice to your brother—you can do that whether you love him or not—and you will come to love him. But do injustice to him—because you don't love him, and you will come to hate him." Justice primarily demands that we cease to poison the *milieu* in which men live, which souls exhale and respire, with our personal fears, desires, and all the haunting shapes of self. Man legislates against poisoning of the air, but nature prohibits the infection of the soul atmosphere, the ether. "Doubt is Self," she cries. "Thou art the Lion in thy brother's path ; destroy it, and it will not bar thine own."

JASPER NIEMAND.

THE SENTIENT DAGGER.¹

In the boudoir of a charming woman of the world, this tale was told to me. If you do not believe it, I shan't blame you. Even now, I can hardly believe it myself.

The boudoir was a strange one for a woman. With Nina Grandville the unusual was always to be found. She was like, and unlike, other women. On the surface, *grande dame de par le monde*. Beneath that polished surface, which afforded no hold to the cynic claws of her own sex, who shall say what swift dilation of the nostril, what smouldering fire of the eye, what scorn in her walk amid the crass, material crowd might not confound the observer? Distinguished by a quiet elegance, the surface woman was accepted by all save the philosopher and the fool. I have always been a little of both. As I looked at the tiger skins, the panoplies of weapons, the savagely grotesque bronzes of her boudoir, refusing to blend with crown Derby and plush *poufs à la mode*, I wondered, for the thousandth time, more or less, over that hidden nature to which this admixture must be the key. The late Grandville, remarkable only for *fadeur* and a keen taste in sauces, was never responsible for it, I was sure.

Waiting there for the lady, my eye wandered down a sunbeam, its quivering point touching an object hitherto unnoticed by me. It was a small dagger, sheathed in bronze, with a figure of Mephistopheles holding up a

¹ Copyrighted, 1890, by Mrs J. Campbell VerPlanck.

wine cup while he mocked and sang, upon the handle. The impish devilry of the little figure attracted me. It hung upon a velvet disk just above Madame's lounge, and when I unsheathed the blade it was a slim, oval-shaped bar of steel, sharp on both edges, with a wasp's sting point. A lovely bit of steel with only one defect where a dark stain marred the blue polish of the blade. Mrs. Grandville appearing at the moment, I held the dagger out to her, remarking: "What a pity to let such a weapon rust. Do let me have it cleaned."

She stood in the doorway, grasping the curtain, her lithe undulation arrested by my words. She turned from red to white—a fiery, luminous whiteness—and from that to ashy grey. Her throat quivered, but no words came. Her nostrils dilated, she went white again, her grand figure expanded, towered; by some subtle alchemy of nature the woman seemed to turn tigress before my eyes; in a bound she was at my side, clasping my wrist, and our eyes burned, each into the other's. As a spectator of some great natural upheaval, it did not occur to me to say anything. I held my breath and the dagger while we sounded one another a long moment. In her gaze I saw only a fierce question. What she saw in mine must have satisfied her, for she relinquished my wrist and seated herself with a shrug and a laugh.

"Certainly, Lord Hatfield; take it to every gunsmith when you return to town and ask him to remove the stain. You will find that most of them know it. If they succeed I will pay them any price they may ask. And to you I will give one of the rarest things on earth, a woman's loyal and profound friendship."

While she spoke I had been looking at the stain on the blade. It somehow affected my brain with a kind of heat and tumult. I attributed this effect to the blade because of some emanation proceeding from it, like a hot and jarring mist, which blurred the mockery of Mephistopheles. Altogether, I was wrought up beyond my usual mood. So I looked full at her, saying:

"Suppose I wanted even more than that? Suppose I wanted what is less rare, but closer, more human,—a woman's love?"

I don't think I had known that I loved her until then, but I took a quick advantage and threw all my newly-found heart into my voice. Her eyes shone, then contracted; one saw she was happy, then sad.

"In that case I—I should tell you the tale of the dagger," she replied.

"Tell it to me, then."

"It is not easy, Hatfield."

"Say it is impossible, but tell it. Strong tasks are set to the strong. You are very strong."

A pink flush suffused her pallor at my praise. I have seen rosy sunrise clouds flit over the Jura snow peaks so. But in her eyes was a piteous dread.

“Tell me,” I entreated again.

“That you may laugh?”

“That I may learn.”

“Learn? What?”

“What a woman’s soul is, when it is real.”

She studied me briefly; then she plunged into this tale:

“I will tell you. When I have done, you shall pronounce the verdict, ‘Guilty,’ or ‘Not guilty.’ A horrid weight will be lifted from me. My mind will not revolve about it any more, like a trapped rat in a wheel. To know how a sane mind judges my moral status,—this is the relief you offer me. It is a real and terrible thing I am about to tell you, but the majority of persons would call it a phantasm of the mind. Only the very sane can admit the reality of subjective phenomena. Few know that the unseen is more real than the seen. That stain is on the dagger, plain to every sight, but the ethical cause of it would be denied by most men and women.

“Before my marriage with Mr. Grandville, I lived with my mother in Italy. You know she was a Florentine. I had artistic talent and studied under Luigi Fiamamente, an artist of reputation. I became engaged to him. My cousin, Lavoisini, studied with me, and in view of these circumstances my mother’s chaperonage often relaxed. What happy days those were! We were young, full of life and health, aspiring to high ideals, pure as day-break. Ours was the blissful confidence of innocence, ignorance. It was disturbed. It was disturbed indeed.

“One day, as I painted, I heard a footstep coming up the long flight of stairs leading to the studio. Leisurely, emphatic, elastic, confident, it came on and on. Louder, more aggressive, self-assertive by the time it reached the studio door, I felt that an enemy stood there. The man who entered completed my instinctive dislike. In his auburn hair, his ruddy cheeks, his massive but supple form, scarlet lips and hawk-like, contemptuous eyes, the lust of life was exemplified. He came to buy a picture. He remained to insinuate the poison of materiality into our hearts. Into mine, hatred. Into Luigi’s, fascination. He said that the artist refreshed him like spring water. At the bottom of the clearest human nature you may stir up mud if you will. The spring became polluted. Luigi became unnerved, listless, hollow of eye and cheek in a few days. He sought me less; when he did, he treated me with apologetic kindness. Marshall—so the stranger was called—appeared interested in me also. I repulsed him without disguise. He said that, since I would not receive him, he must content himself ‘with our Luigi.’ The words were a veiled threat. He soon held my poor boy as in a vise. Steeped in material pleasures, he winced under Marshall’s contempt of all finer feeling; his ideals were rendered ridiculous, his virtues contemp-

tible, but he submitted to the influence. I was not able to remonstrate. I was so young, you see; I could hardly define what had happened. But I hated Marshall. The hatred grew. It reached a climax one day when I found Luigi prostrate on the studio floor, his body convulsed with sobs. I begged him to tell me what had happened. He only muttered that it was too late. I told him it was never too late for truth and love. He replied that he had neither; he did not even desire them. His face, aged and lined, his wasted frame, his dimmed eyes, all confirmed his words. 'Hateful as is the gulf where I have fallen,' he said, 'I do not wish to leave it. Outside of the sensations it affords, I am a dead man. Even while I lament, an interior voice mocks me and assures me that my thirst for the lowest forms of pleasure is unslaked, that I shall soon enjoy them again, and with *him*, even as he enjoys partly through me. This promise delights me. Go; Nina; go.'

'Terrible words for a young girl to hear! I left him, loving him more than ever. I shut myself in my room, planning his release, nursing my detestation of Marshall. I did not perceive that he had thus infected my mind also. While I thought out various plans, all at once I seemed to see Marshall lying upon the studio lounge, where he took his noon siesta, after an opium cigarette. Above the lounge this dagger always hung. And then I seemed to see it planted in his heart. This picture delighted my fancy. A spark lit and flamed in my brain, while I mentally contemplated it. Then I laughed aloud. A new thought had struck me. There was a private passage way connecting our house and the studio. At noon, every one was asleep. And —why not? *Why not?* Something seemed to harden, inside of me. I rose like one refreshed. I was young and strong. I loved Luigi. I would free him.

"Well; the day and the night passed somehow. Through the long hours I revelled in a mental picture of a dagger stained with blood. Life, for me, seemed to end with Mephistopheles sneering above a dead man's heart. Noontide found me in the studio; Marshall lay there, asleep. I felt as cool and as hard as a rock. I leaned over him, took the dagger from the wall, unsheathed it, planting myself firmly upon my feet. The sleeper turned towards me, smiling in his lethargy. I smiled back. I raised my arm, looked at the weapon to guide my aim. Heaven! What was that I saw upon the blade? What was the deadly stain? Whence came those drops of blood? The blade had a voice. It yelled MURDER at me. The air resounded with crisp tongues that took up the cry. I shrank. I cowered. I fled.

"Back in my room again, alone with the dagger, I tried frantically to remove the stain. I could not. The silent witness of my moral guilt remained. Marshall walked the streets, but I was a murderess. The thought was the deed; it lived, even though the final blow was wanting. I saw this,

but I would not believe it. I stole to the studio and hung the unclean thing upon the wall again, quaking with fear lest some one should unsheathe it and expose that eloquent stain."

She sobbed a moment, hysterically, from exhaustion.

"I will not keep you much longer. While I lingered, my cousin came in. I burst into tears at sight of him. He led me before Luigi's best work; it was cut to pieces with a palette knife. 'It is Marshall who obsesses him,' he said; 'Can nothing be done?' I shook my head and gazed at the dagger on the wall; hate was in my heart, together with the rage of impotence. His eyes followed mine; they dilated, then remained fixed. After awhile I left him, still staring at the dagger.

Next day the city rang with news of Marshall's murder. Later, my cousin was arrested with the dagger in his possession. He seemed benumbed, dazed, and did not defend himself. At the trial he admitted his guilt and said that the dagger had a blood stain upon it and a voice came from it, urging him to kill. Some thought him crazed. Others believed that he affected mental disorder to escape extreme punishment. He did escape that, having always been a gentle, peace-loving soul. They sent him to the galleys for life. Before going, he gave me the fatal dagger. 'You know its power,' he said; 'keep it safe from human eyes.' In a short time, he too was dead. My heart seemed dead also. My love for Luigi was gone. The shocks had sobered him. Perhaps we might have raised one another, but we were both too tired to feel. Mamma brought me to England. The rest you know. And now, who murdered Marshall?" She rose to receive my sentence. "What do you say? Guilty or not guilty?"

I said nothing. With the force of that extraordinary tale upon me I stammered some consolatory commonplace and said I must have time to think. I got away to my rooms in town; the dagger was still in my hand and my brain felt light as a feather. I fell asleep from sheer exhaustion. Late next morning I awoke, right as a trivet, clear as a crystal, and all the cobwebs swept from my brain and my practical commonsense restored. My thoughts ran somewhat thus.

"Guilty? Poor girl! How should she be? The melodrama of her mother's blood is in her. Social strain has made her morbid. I'll tell her so. I'll tell her I love her, by Jove, and we'll go on a wedding tour to Norway. No air braces one up like that." With such thoughts I tubbed, dressed, took breakfast, and drove to my gunsmith's. I wanted to take her the dagger, clear and clean. The man said he could do it, then he was puzzled. Finally he said it couldn't be done, so I had to renounce that little plan. I was soon on my way out to Windsor, but concluded to walk through the park to calm myself, for I was as full of ardor as any lad, dreaming God knows what dreams of love fulfilled. Something rustled

near me. There, beneath the branches of an oak, I saw a stately stag of ten, gazing at me. The next instant he turned to run. The hunter's thirst for prey must have taken me by the throat. I ran after him, feeling for some weapon; something flew from my hand; he fell; there was a dagger in his palpitant side, and Mephistopheles leered at me, while all the little voices of the wood cried "Guilty! Guilty! Guilty!"

I got home somehow. And I never again saw Nina Grandville. Between us there seemed to be the shadow of a crime. Absurd, if you will, but my soul gave the verdict "Morally Guilty." And I could not argue it down.

Somewhere about the world is a small bronze dagger, with Mephistopheles on the hilt and a stain on the blade. Let no man possess himself of it unless he desires to kill. It has been steeped in thoughts of crime until it has become an entity whose life is hatred, whose impulse is murder.

J. CAMPBELL VERPLANCK.

HIT THE MARK.

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

Archery has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points

at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON.

MME. BLAVATSKY APPEALS TO THE LAW.

To the Editor of the Path:

While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose "my appeal unto Caesar", and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the personal peculiarities of those who are well-known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

But now a great metropolitan daily paper in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the "N. Y. Sun" for libel.

This daily paper accuses me of being a member of the *demi-monde* in '58 and '68, and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late Empress of Russia, and little thought that upon his grave would be thrown the filth of

a modern New York newspaper. This insult to him and to me I am bound by all the dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy ; hence my appeal to the Law and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens ; may that hope not prove vain ! H. P. B.

PERSONALITIES.

It cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the pledged disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself, and away from that tolerance for and union with others which it is the aim of theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out ; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

A. P. RIL.

Bangkok, June, 1890.

Look with the same eye upon your own work and that of another, and extend your love to all living beings; this is the only path to Nirvana.—*Elu Holy Book.*

DEVACHAN.

A letter to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection—the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us,—that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty—which arises almost wholly from our feelings—would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial. For the dwelling upon pleasure or the constant desire to fly from “pain not yet come” will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka “for years of infinite number.”

The first question, however, must be “What is the cause for passing into Devachan?” Some have said that it is good Karma or good acts that take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good

Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest—in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan—the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objection, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period—

given or supposed as 1,500 years—is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our solar orb, and even with that standard it can be shown that we do not apprehend it correctly. We speak of seconds, but those are such as our watchmakers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal solar revolution, the observation of which is not necessarily mathematically accurate. If we lived on Mercury—where we must believe intelligent beings live—our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hourpacked into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him—since time as we know it is an illusion—that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

W. Q. J.

TEA TABLE TALK.

When that small witch, Antonina, first appeared at the Tea Table, we were led into instant captivity; all, all; not one escaped the thrall of this airy little philosopher, gowned in white frills, mouth serious, eyes smiling, ready to laugh or to frown as she might swiftly prefer. The halo of her four years hung innocently about her; she enchanted by her abrupt and natural transitions. Now she was a hearty child, running, laughing from corner to corner, a little romp, eager only for play. Suddenly she would drop down upon any preferred place, her deepening eyes would take on a far-away expression; her face grew rapt; it paled into that illuminated pallor which suggests a light shining through alabaster, and shows the interior soul-light breaking forth. In these moods, truths seemed accessible to her. She had

innate ideas. The childlike language in which she clothed them was poetical; its earnestness thrilled her hearers almost to awe. While we still vibrated with this sensation, presto! up jumps Antonina, again a jovial child, off to the lawn and her playmates and toys. Already she has the power, when her baby fingers slip along the piano keys, to produce little tunes of her own from them, just as she sings such new airs to rhymed verses of her own improvisation. And, if you ask who taught her these tunes and songs, it is "*the Pillikatuka*". The word is also her own. Asked, "What is the 'Pillikatuka,'" she replies, with a small hand laid upon her breast, "The Pillikatuka is in here. When you see, Auntie, it is not you that sees; it is the Pillakatuka. *You* don't hear anything; you think you do, but it is the Pillikatuka that hears. When you go to sleep, the Pillikatuka gets out and goes to heaven for little while. If the Pillikatuka didn't come back, you would never wake up. You would be dead. My Pillikatuka knows everything."

The parents of Antonina are not theosophists, and she is not by way of hearing much conversation on such subjects, even if her three years could understand them. Yet she is the child of whom it was told in a previous number of the Tea Table that she said she had been in heaven, where she saw God coming towards her "as a great Light", and when He asked what she was doing there, she replied; "Getting made over into a little girl." In all this conversation, reincarnation is plainly postulated by our small philosopher. She had been shut between city walls all winter, and on the first occasion of her being taken into the country in spring, she having then attained the mature age of four, her joy knew no bounds. All day she ran about the lawn; the ripples of her delightful laughter rang from every nook, and from under every spring-laden bush shone her beaming face. At dusk she abandoned her play. Coming into the house, she sat down in a corner, apparently revolving the day's pleasures in her mind. At last she spoke.

"Auntie. I shall sing you a song. It's a pretty song. Auntie. It's about spring birds in the air." The baby voice piped up, and she gave one of her little improvisations, the words and air being her own. Sweet it was, and of a flute-like quality; it might have been the "Great God Pan" piping among "the reeds by the river". A little pause followed, while again she collected her thoughts; her rapt face summed up experience. "Now, Auntie, I shall sing you another song. This one 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 you a most beautiful one. This, this is the prettiest of all! It is *the joy of ripe fruit*." I do not need to say how enchanting was this "prettiest song of all." In the babe, the poet spoke. The ardent ferment and impulse of ripe fruit under the sun "wooded from out the bud", the first sentient thrills towards consciousness, were brought before the mind as Antonina, in her shadowy corner, sang with veiled eyes and shining face this occult teaching in her child's words, at the bidding of the "Pillikatuka".

I do not know that word, nor do those whom I have consulted. If Antonina were asked where she got it and what it was, she would reply, as in

effect she has, "The Pillikatuka is my Pillikatuka in *here*; you have one, Auntie; don't you feel it? Everybody has a Pillikatuka." All health and peace to the baby occultist; may the Shining Ones protect her ever!

The following experience seems a very clear case of Pillakatuka. (I venture to predict that this word will pass into our nomenclature. Already it is in current use by the Tea Table.) It was sent to me by a friendly correspondent.

"*My dear Julius;—*

Not long since, I and a business acquaintance got into one of those easy, rambling chats which come so readily when people are together in a sleeping-car. I noticed that he did not smoke, even after dinner, and also judged from his conversation that he did not drink. In fact he told me that he was considered by commercial travelers, of whom he was one, as rather holding aloof from them. Now, having myself "been on the road", as the phrase goes, I know that, as a class, those leading this life are a rather jovial, sociable set, generally given to enjoying what are called the good things of this world. So I asked my friend why he was so abstemious, and found that, like many another, he had once had 'a very peculiar experience', which was this. He was sitting one evening at dinner with his father and sisters, when suddenly he thought he heard the voice of his mother. As she had died some time before, he was startled; so much so that the others noticed it. 'What is the matter?' his father said. 'Nothing', replied my friend. But again he heard the voice, and again his father asked him what the matter was: he only motioned for the others to keep silence. The father became alarmed at his manner, and for the third time asked him what it was, but again was only motioned to keep still. This lasted for a short time, and then my friend fell from his chair in a swoon. What was said to him he did not tell me, but he said that in spite of the temptations to which he was exposed he had been kept from yielding to them by what he then heard. Of course it can all be explained away on the ground of hallucination, but as he is and was a particularly vigorous man, and not given to fancies but devoted to a plain commercial life of money making, and eminently practical, the word hallucination does not fit him very well.

On the day before this I heard, not from the person having the 'peculiar experience', but from a friend to whom he related it, something similar. The man who had this other 'peculiar experience' was rather fond of a social glass, but suddenly stopped drinking, although he never before drank to excess. When my friend asked him his reason, he gave it, though with much reluctance. It seems that one of his companions had been killed by an accident. Shortly after his companion's death, he dropped into a saloon for a drink. There were two men at the bar, and he was approaching them, when to his amazement he saw his deceased friend come in join the others, and begin drinking with them. This friend was very much given to bowing and scraping, and he went through his antics quite naturally, although, as my friend related, 'he kept jabbering and jabbering, but devil a word did he say.' This experience was quite sufficient, and from that time on he left bar-rooms alone. Delirium tremens, most will think, but is it not possible that delirium tremens more resembles this man's experience than the experience resembles delirium tremens?"

The above distinction we believe to be correct. The nervous disturbance arising from excessive drink is such that nervous vibration is greatly height-

ened and the sufferer sees into the astral light. He beholds pictures there, often the shapes of his own imagination and thought. In the case above cited, I should say that, for some Karmic reason, his "Pillikatuka" had shown him the form of his friend, in some place where he used to come, as a warning from within. It seems to me an instance of spontaneous soul action, carried out, possibly, through the medium of elemental vibration.

JULIUS.

LITERARY NOTES.

CHRIST THE PUPIL OF BUDDHA, a Comparative Study. This is a pamphlet of 30 pages giving the parallels between the Miraculous Conception, Birth, Naming, Boyhood, Temptation, Baptism, Miracles, Last Supper, Death, and Resurrection of Buddha and Jesus, as also the visit of ascetics, the action of the Kings, and the Disciples and Teachings. The explanatory theory is that Hindu beliefs reached Palestine by way of Egypt, and that Jesus received them from St. John Baptist. The various points are well put, though rather too briefly to warrant the title "Study", and the statement of the Buddhist Trinity as consisting of Buddha, Dharma, and Sangha may evoke dissent. (*Brentano, New York; 25 cts.*)

FAITH, by "Pilgrim", being No. 16 of the *Transactions of the London Lodge*, is very good, but might have been better. The proposed definition of "Faith" in substitution for the conventional one is a great advance. The terse argument for the fact of Masters could not be more telling: "The utterly illogical attitude of those who confidently expect Humanity to make any further advance, and are yet unwilling to recognize the existence of those who already represent that advance, is the thought that we would strongly urge"; "If man has no germ of Godhead within him, he will never reach that state; if he has, there must be men who have already reached it". The treatment of "faith" on the line chosen is so excellent that the reader wishes it might have been amplified in the space given to somewhat digressive quotations from Herbert Spencer and the *Voice of the Silence*; and yet there may be question whether "Faith" is not really the responsiveness of the soul to moral truth, intellectual acceptance of a proposition because reasonable being "Belief." A worthy pamphlet, well deserving circulation. (*Kegan Paul, Trench, Trübner & Co., London; one shilling.*)

LUCIFER for July opens with a delightfully written contrast of the *Kreutzer Sonata* with Mr. Grant Allan's *Girl of the Future*, in which the comic aspects of the latter are brought into full prominence. Perhaps the first page exhibits more depression over Western morality than facts necessitate or than cheery natures would quite approve, and it is possible that the thought towards the foot of Page 355 may make as well for polygamy as for "moral marriages", it being, in truth, the argument of the Mormons. Mr. Sinnett's appearance in *Lucifer* is a joyful and significant event; "Theosophical Gleanings" is, as heretofore, a boon to Theosophists; Dr. Pratt has an able paper, and Mr. Mallet a pleasing anecdote; there is a most interesting account of the opening of the new Headquarters in London, the full report to constitute the next number of *Siftings*; the Theosophical Activities noted are cheering, and it is delightful to see the gifts to Headquarters, one of £100. "Musings" expresses well the contents of one article,—better, indeed, than "Thoughts" or "Ideas", but "Astrology as a Science" might more strictly have been "Astrology as an Assertion". *Lucifer* announces the future charge by Madame Blavatsky of the European Section of the Theosophical Society, Col. Olcott remaining, of course, President of the T. S. the world

over; the new arrangement being upon request from all the European Lodges and a large majority of the unattached Fellows. The European Headquarters will be London. Every Theosophist who can possibly afford it should take *Lucifer*. It is one of the few ways in which he can prove his gratitude to the one who edits it and *has made him*. [A. F.]

MASTERS OF WISDOM is the 8th pamphlet in the 3rd volume of *Theosophical Siftings*. A popular exhibit of the proof of Masters' existence, powers, and mission is greatly needed at this epoch; for although spiritual philosophy should not be made to hinge on a demonstration of Mahatmas, it receives large support from the evidenced fact that there *are* such exalted souls, and from the further fact that They hold this very philosophy and assert Their own progress to have been made through conformity to its principles. The present pamphlet gives many important and other historical truths, and has some value, but is rather desultory and unsystematic, betraying need of a more vigorous hand and a defter pen. Still, we all have to do what we can. [A. F.]

IN THE JUNE THEOSOPHIST Col. Olcott gave copious particulars of a most bare-faced plagiarism of his *Buddhist Catechism* by a Mr. Subhadra Bhikshu, who reprinted it almost verbally and with unaltered title. In the July *Theosophist* Mr. Bhikshu attempts a defense which makes matters worse. He admits part of the theft, denies another part, and justifies the whole. Col. Olcott refers to his "literary misconduct"; but a stronger word would be more fitting. "The Snake Charmer's Song" gives very much new and interesting fact, and ought to be, as it probably will be, copied into many magazines. "Personal Experience of Scottish Second Sight" is another good article, and the sad news of the death of T. Subba Row is accompanied with a most interesting sketch of his life by Col. Olcott, verified by the family. He was an extraordinary man, even if one rates his *Discourses on the Bhagavad Gita* somewhat lower than does Col. O. He passed an examination in Geology for the Civil Service after but one week's study of that subject. Until 1881 or 1882 he gave no indications of mystical tendency; then his past life became suddenly opened to him, he recognized his Guru, had intercourse with him and other Mahatmas, and perceived his call shortly before death. He was but 34 years old. The July *Theosophist* contains the promised monochrome picture of the Founders taken in the garden of the late Headquarters in Lansdowne Road. It is the only one ever made of them when alone. We implore the *Theosophist* to give us some more of those delicious "Chats on the Roof".

THE NORTH AMERICAN REVIEW for August contains an article by Madame Blavatsky upon "Recent Progress in Theosophy". Any space at all accorded to Theosophy by this very able and important magazine is a matter of some noteworthiness, and the appearance of this particular article at this particular time has a significance which will not escape either the upholders or the traducers of the author. There is, too, a feature in the article which at once strikes a reader familiar with her works,—the totally different style of its composition from the other styles exemplified in *Lucifer* and *The Secret Doctrine*. It is peculiarly clear, direct, and continuous; it is closely analytic throughout; it flows along in liquid ease; and the last four sentences of the article glow with the truest eloquence. Madame Blavatsky first touches on the unfair treatment accorded to Theosophy; then epitomizes the sneering objections to the Society, and tersely convicts them of hollowness; gives reasons why Theosophy had become a necessity of the age; statistically shows its growth in Branches, literature, and activity; succinctly expounds the 3 objects of the Society, and shows what has been achieved in the furtherance of each; and closes with the words, "Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the

work which Theosophy has already accomplished in this nineteenth century".

It is precisely a magazine like the *Review*, and precisely an article like this, which are needed to voice Theosophical facts in regions hitherto disdainful or indifferent, and the effect must be far-reaching and beneficent. It has already been felt by the General Secretary's office, in letters from inquirers and students.

WHY ONE SHOULD JOIN THE THEOSOPHICAL SOCIETY is a four-paged tract just issued from the Pacific Coast Headquarters. We believe that no other publication answers the question, although it is constantly asked. In concise, yet full, exposition, all friends to Theosophy have herein put before them the reason why they should add their strength to the Society and its strength to themselves. Mr. Sinnett's last words in *The Occult World* are an urgent appeal to every Theosophist to "Register, Register, Register", and the Pacific Coast Headquarters have never done a more useful act than to proclaim the duty, and the grounds for it, in the clear tones of this call.

INAUGURATION OF THE EUROPEAN HEADQUARTERS is the main content of T. P. S. Pamphlet, Vol. III, No. 9, the speeches thereat being given *verbatim*. As already noted, so great was the crowd that many were unable to enter, and representatives were present from Sweden, Belgium, Spain, and America. Mrs. Besant, President of the Blavatsky Lodge, took the chair, and by her sat our ever-honored Madame Blavatsky. Mrs. Besant spoke briefly on the new centre as a home for all Theosophists, and declared it formally open, then calling upon Mr. A. P. Sinnett, President of the London Lodge. Mr. Sinnett referred to the certain future of Theosophy as the ultimate influence on the western world, the voluntary action of men determining the rapidity of its dominance, and of the evening's work as a seed promising a stupendous harvest. The progress of humanity was really conditioned on the prevalence of true Theosophic thought, and a most important problem was whether the Churches would combat it until themselves left impotently behind in its certain advance, or so far assimilate its teachings and spirit as to become allies and friends. He had hope of the latter, and pointed out some indications. In conclusion he made hearty tribute to Madame Blavatsky's influence and energy, gracefully wishing for his auditors the same interior force she had imparted to him. (Cheers). Mrs. Wolf of Philadelphia, U. S. A., spoke of the special difficulties the T. S. in America found from phenomena-seekers and the curious, notably among women, but thought the evil curable. Mr. Mead, on behalf of the Spanish delegate, read a brief statement explaining the hostility to Theosophy from clericals and materialists in Spain, yet giving hope of its future though the large circulation of documents among the educated classes. Madame de Neufville, from Holland, mentioned the small size as yet of the Society in Holland and Belgium, but found great encouragement in the existence of translations of important Theosophical works, in the diffused knowledge of English, and in the large number of French articles. Madame Cederschiold, representing the Stockholm Lodge, the largest on the continent, gave its membership as over 100, all accruing in two years, and expressed entire satisfaction with what had been accomplished in translations and in work, severely silent as is the Swedish Press. Mr. Bertram Keightley followed in an address of singular felicity and thoughtful exposition. He first controverted Mrs. Wolf's criticism of a general American interest in astral magic and other phenomena, avowing his own much more extended observation to have convinced him of the contrary and to have shown a special American tendency to the philosophy, and, still more, the ethics of Theosophy. In the clearest and mellowest language he described the fusion of nationalities here, and the consequent origination of a new and more sensitive physiological type, the very organism needed for percipience of the subtler forces of Nature. (Doubtless it was the printer which made him depict a "phlegmatic" German

of "purely lymphatic temperament"!) He vividly brought out the decadence of sectarian barriers and the ferment of new ideas, the growth of the T. S., the glorious future of which Theosophy is assured in the States, and the active intelligence and diffused virility which made audiences attentive through long metaphysical reasoning. Then he spoke of the fraternal welcome he had everywhere received, the strangers who became old friends in a few hours, and hinted that they had really known each other ages back. In her ever beautiful language, and doubtless with her ever-beautiful voice, Mrs. Besant touched on the importance of the meeting as a starting-point for new progress, and eloquently wafted the devout thanks of all to that far-off land from which had come the impulse of a loftier truth and the presence of a noble messenger. The last years of the century, as in the four centuries past, had brought from Them another wave of spiritual activity, and we were blessed with the privilege of opening our hearts to it, greeting it, letting it mould and inspire us. The added duty is the fearless avowal of our convictions, the utterance of "the very word perhaps wanted by the stranger to lead him also into the path of thought and of progress". "No enemy can injure us, provided we are true to that which we believe." And then with a few thrilling words on the splendid evolution some of the race have won and all may seek, the beautiful voice ceased and the Headquarters were permanently opened.

Two brief articles are reprinted from the *Theosophist*, a prefatory note, peculiarly well-worded, giving as reasons the need for furnishing strangers some idea of Theosophy, and the exhibited fact of East and West being again united in a joint effort to spiritualize mankind.

THEOSOPHICAL ACTIVITIES.

AMERICA.

VARUNA T. S., Bridgeport, Conn., will hereafter hold its meetings at 42 Park St.

RAMAYANA T. S., Chicago, has adopted the following :

Resolved, That Ramayana T. S. believes fully in the honesty and sincerity of purpose of Madame H. P. Blavatsky, Col. H. S. Olcott, and W. Q. Judge, the leaders who have had the courage to brave the sneers and insults of public ignorance, in their revival of the ancient knowledge of all the truths most precious to the Aryan race.

Resolved, That we heartily endorse the appeal of W. Q. Judge to the law for the vindication of his rights as an American citizen against cowardly and brutal attack, and we pledge him our utmost help in public and in private.

Resolved, That a copy of these Resolutions be forwarded to W. Q. Judge for publication in the PATH.

STOCKTON T. S., Stockton, Calif., was organized last February by Mr. Bertram Keightley with a good membership, and has had several additions since. To most of the members the work was quite new, but all are cheered by evidence that it is telling upon the community. There is a fair beginning to the Library, all the best magazines are taken, and a regular meeting of the Branch is held each Sunday evening. It now has 35 members.

CHICAGO T. S. has passed the following Preamble and Resolution :—

WHEREAS, We, the members of the Chicago branch of the Theosophical Society, view with alarm the increasing use of Hypnotism, believing it to be a source of serious moral and physical evil, the more dangerous because so little understood, and beyond the complete control of its practitioners, therefore be it

Resolved, That we unanimously warn all persons to oppose all efforts tending to their hypnotization, and condemn the practice experimentally or otherwise by all persons whatsoever.

UPASANA T. S., San Diego, Calif., holds regular open weekly meetings on Sunday at 3 P. M. On two Sundays in July the Gautama Branch attended as a body, and so cordial has been the union that there is even thought of making it permanent. Mrs. Julia Y. Bessac, the Vice President, has been visiting the Alimo Mines in Lower California, and every one in camp heard of Theosophy, even the minister calling daily at her tent to ask about it. She has now gone to Villa Park to attempt the nucleus of a Branch. Every month the San Diego Branches hold a public union meeting in Unity Church, and with good attendance.

A BRANCH CHARTER was issued on Aug. 7th to the "Seattle T. S. No. 1" of Seattle, Washington Terr. This latest addition to our roll begins with a membership of 6, and raises the number of Branches to 42.

THE GOLDEN GATE LODGE, San Francisco, has passed a series of Resolutions most vigorously stigmatising the late libellous attack on the Founders of the T. S., and re-affirming its hearty confidence in their integrity and sincerity. Thus we again see how malicious assault by enemies simply arouses friends to new ardor and effort. "Lord, *why* do the heathen rage so furiously together and the people imagine vain things?"

Similar Resolutions have been adopted by the Point Loma Lodge, San Diego.

BROOKLYN T. S. has held throughout the summer an extra meeting on Monday evenings for enquirers, and the attendance has reached as high as 30 and even 40. This is at the house of Mr. Henry T. Patterson, 487 Classon Avenue.

EUROPE.

DUBLIN LODGE T. S. The room formerly occupied in Lower Leeson St. has been vacated, and two large rooms have been obtained in Stephen's Green, where the books and other property of the Lodge are now removed. A proper letter-box for the Society is fixed on the street door, and all communications should be addressed, 105 Stephen's Green, Dublin.

The office of Secretary has recently, owing to the departure of Bro. C. F. Wright for the European Headquarters, where his services are in great request, devolved on Bro. F. J. Dick, who it is hoped will prove a worthy successor.

H. M. MAGEE,

July, 1890.

President.

NOTICES.

I.

Forum No. 14, for August, was issued somewhat in advance, having been mailed on July 29th to each person entitled to it.

II.

The two articles upon *Theosophy the religion of Jesus*, appearing in August and September *PATH*, have been put in pamphlet form for wider circulation, and as the cost of printing and electrotyping was defrayed by private means, the *PATH* is able to supply them at the low rate of 2 cts. per single copy, \$1.50 per hundred copies, smaller orders in proportion, postage being included.

III.

The General Secretary and Editor of the PATH is obliged to request all correspondents to note that only letters purely personal to himself and letters upon E. S. business are to be marked *Private*. Every other letter, whether upon Theosophical business, PATH matters, or containing an order, is to be addressed without that word. Its use leads to delay in attention, as well as to confusion in office arrangements, and hence involves inconvenience at both ends of the line.

IV.

Subscribers to *Lucifer* and the *Theosophist* are reminded that the next volume of the former begins with the September issue, and of the latter with the October. The PATH, as heretofore, gladly transmits subscriptions to either. It should be understood that the price of *Lucifer* is \$3.75 to members of the T. S., but to all others \$4.25; that of the *Theosophist* is \$5.00 without distinction.

V.

Echoes from the Orient, a broad outline of Theosophical doctrines, being a series of 21 articles by William Q. Judge, reprinted from *Kate Field's Washington*, will be issued about Sept. 15th. It will contain 90 pages, and the price will be 50 cts., cloth. Orders may be sent to the PATH.

VI.

Mrs. J. Campbell Ver Planck's promised book of Theosophical tales for children will be issued about Sept. 15th. It will contain 7 stories, of which four have appeared in the PATH, and its title will be *The Wonder Light, and other Tales*. The contents are How the Christ-Child was born, Fohat's Playground, Carlo's Game, The Wonder Light, Bubbles of the Breath, What the Fountain Said, and Rahula's Inheritance, of which the fourth, fifth, and sixth are new. As this is the first attempt to furnish Theosophical teaching to children, and as upon the receipts from this book depends the issue of *The Adventures of an Atom*, the author devoting them wholly to that purpose, it is hoped that Theosophists will give generous orders. Cloth, 50 cts.; for sale by the PATH.

VII.

The first edition of the version of *Patanjali's Yoga Aphorisms* by Messrs. Judge and Connelly having been exhausted, a new one has just been issued at a reduced price, 75 cts. (cloth).

VIII.

A new edition of the *Bhagavad Gita* based mainly upon the Wilkin's Edition is now being printed on the Aryan Press. It not a new translation, but a selection from existing translations, the aim being greater correctness and lucidity. The price will be 75 cts., cloth, and due announcement of the issue will be given in the PATH.

If you have power, never display it before the time; take only one-half of that which is offered; offer no offense even to the meanest beggar.—*King Asoka's Letter.*

OM.

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He who understands all and knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, the heavenly city of Brahman, the heart. He assumes the nature of mind and becomes the guide of the body of the senses. He subsists on food in close proximity to the heart. The wise who understand this behold the Immortal which shines forth full of bliss.—*Mundaka-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.

BHAGWATGITA AND TRIPITAKA IN THEOSOPHY.

I.

Before opening the subject that I wish to touch this day, I desire to say first the reason why I appear in our PATH. It is quite natural for one to observe the fact that Universality or Universal Brotherhood is ever working in him and in all, and not he alone in him; it is therefore quite but just to think that, in consistence with his duty in totality, he must work in return in and for Universal-All, and thus try to keep up the balance of Universal "give and take", in Universal Life. This principle is the basis of all life. On this and by this, all life is sustained, and the absence or want of that leads to extinction. This is the Divine Karmic Line. To work in the direction of preserving this equilibrium of Universal "give and take" is to work in the direction of preserving Universal Life. This is what

is called *Sthiti*¹—Vishnu or Universal preservation personified. This is what is unselfish, impersonal, moral, religious, and scientific line of action,—the Karmic aspect of the Divine—the Universal Harmony. And the opposite course of this would be that of working in the line of Universal Destruction—of all separateness—of selfishness and personality.

All this would be very well realized if we attend to the process of formation of ideas in the mind. What we call our ideas are not of our own making exclusively. They are the result of activity of individual and Universal elements of activity, and not those that are individual alone. What are our ideal or thought materials? Are they personal or universal? Can any one, on minute examination, say on the face of the fact itself that they are individual and personal, and thus go to ignore the Universal and belie himself? Surely he cannot. When we go higher from the sphere of thought materials to thought energy itself, do we not come to the Universal centre of thought and life energy? On this higher plane also, we have to see that the very modes of thought and life are based on Universal “give and take”. What we take from the Universal, we have to give for it in some shape or other, the *give* being proportionate to the *take*. We so use for our own purpose the universal thought and life materials in their central and peripheral modes, and we have to pay for them to keep the balance of “give and take” both in quality and quantity. The Return demanded is one of like Universal and unselfish quality, and equal in quantity. That of inferior quality and quantity would not serve the purpose, and no exemption could be tolerated, as that would go to disturb the functional balance of Universal organism. Thus we have to understand that the unavoidable necessity of individual effort in maintaining the equilibrium of constant “give and take” of individual and universal service, which is the turning point that goes to determine the balance of our Karmic Fund by proper adjustment of its debit and credit sides, is the most important consideration of all and in all our concerns. This consideration, together with my habitual tendency to Theosophic study of daily life on the lines of the Bhagwatgita on the theoretic plane with modern science for its help-mate, enabling me to note a few facts here and there in connection with the questions of life and mind worth drawing to the attention of our Universal Brotherhood, has led me on to appear in our PATH.

Having said so much by way of introduction, I now proceed with our subject, “Bhagwatgita and Tripitaka in Theosophy”. With reference to this, it is my purpose to note what universal service each renders to Theosophy or Universal Brotherhood, to point out the excellences, the gems or articles of highest prize each has to show in the great Theosophic exhibition of Universality. Of Bhagwatgita, Tripitaka, and Theosophy, each has

¹ State or condition.

to show a distinct sphere-universality of its own, separate and together, and it shall be my endeavor to specify each, to point the limits and set down the lines of demarcation of each.

Here the terms Bhagwatgita, Tripitka, and Theosophy are used, not in the ordinary, but in a philosophic sense. By the terms Bhagwatgita, Tripitaka, and Theosophy, I mean the teachings of Brahmanism or Vedantism, Buddhism, and Theosophy. Bhagwatgita is intended to represent the teachings of Brahmanism or Vedantism in general, Tripitaka to represent the teachings of Buddhism, and Theosophy to represent universal philosophy or teachings of the present institution of Theosophy—the greatest movement of the 19th century,¹ and a sure step in the direction of universal reconciliation by rallying towards one common centre, the nucleus of Universal Brotherhood, amidst the opposing influences of numberless differences of caste, color, race, creed, nationality, and the like. Before mentioning the universal features of each, I have to draw attention to the most important fact that in the three, Bhagwatgita, Tripitaka, and Theosophy, we have to find unity in trinity and *vice versa*, that the three point to one and the same thing, they are the three different aspects of one and the same thing. Here what we have to note is, that it is the aspects that differ, it is the aspects that change and not the things themselves. Things do not change with our change of aspect. In every different aspect the thing remains the same, the fact remains the same. It is *we* who change our aspects, and not the things themselves. With reference to religion, morality, and philosophy, in the three texts we have to observe the workings are of this law of life and mind as well. The things touched in the three are one and the same, but their aspects differ. The three look at *one and the same* Truth from three different standpoints. The three represent one and the same Truth, Universal but in three different colors, in three different modes. The object of the three texts is one and the same, viz. : to show the right direction of activity in our thought and lifespheres. The scope of the three is also the same, the whole of thought and action sphere, the thought and action sphere in its totality. The difference lies in the mode of treatment of one and the same thing, *i. e.* the subject. The mode of Bhagwatgita is to show the Universal truth in all its phases in a synthetical form after passing through the analytical channel of Test. Its position is perfectly scientific and philosophic.

Bhagwatgita is a poetic and exoteric exposition of the Vedanta, or key to Vedantic philosophy, and Vedanta is the most scientific of all Indian systems, as is observed by many eminent thinkers. In Vedanta we have the whole development of philosophical thought in a nut-shell, where the

¹ The great Frenchman Emile Bournouf said that Buddhism, Christianity, and The Theosophical Society are the three great movements of modern times.

questions of life and mind have been treated with systematic completeness. Its mode is to look at truth independently for purposes of religion and science, and for no other. Its mode is to religionise, moralise, and philosophise the whole life, and every fact of life ; life in its analytical and synthetical aspects. This is what the Karmayoga of Bhagawtgita does, and points out the illustration of the important law of life and mind—that things do not change with our change of aspect, that one and the same thing, life, may be looked at in religious, moral, and philosophical lights separately and together. The mode of Bhagawtgita is generally to take these three relations at one and the same time. Science and philosophy, though it is for ourselves, does not condescend to leave its own higher ground to mix with us, the common people, but it wants the so-called common people to come from their lower to its higher plane, whence only it can command the whole world and not otherwise ; the moment it leaves its own ground, it becomes powerless and loses its own radiance. This very fact of its being ever on the higher plane makes it unapproachable to the unappreciating many, and approachable to the appreciating few. The natural consequence of all this was, as might have been expected, that Vedanta was not seen by the masses in its true color ; it was not understood by them ; not only that, but something more than that must be said to give the idea of truth behind error, of reality behind appearance, that it was not only misunderstood but even perverted. This was the state our country was in after the Crishna Avatâra and at the time of Boudhya Avatâra, or in post-Vedantic times.

Buddha had the opportunity to see that the common people were not in a position to grasp the truths from the high eminence of Religion and Philosophy. Their eyes were dazzled by its overpowering light, and the natural consequence of this was that they ceased to look at that light from above and elected to be in the dark. If it is the pride of Universal science and Philosophy or Religion not to descend to lower levels of commonalty, it is equally the pride of the commonalty not to leave their own ground for Religion and Philosophy. They want science and philosophy to be brought down from its higher to their own lower level ; but this is something impossible for common people, and for science and philosophy to be dislodged each by the other. Buddha studied all these facts with the keenness of a philosopher, and looked into them with his *Avataric Intuition*, mastered them and the aptitude of general mind. The composition of exoteric mind was the special and scientific study of Buddha, as the composition of esoteric mind was that of Crishna and other Vedantic teachers ; the efforts of the one were directed to know to what scientific height exoteric humanity can reach ; the efforts of the other were directed to know to what scientific height esoteric humanity can attain. Buddha observed that the very terms of Vedantic philosophy, such as Brahma-Dnayna and Vedanta, which eso-

terically signified highest wisdom, become exoterically synonyms of duplicity and deceit. Even in English, we find at times in Political phraseology the terms science and philosophy similarly used in a perverted sense of duplicity and deceit. *e.g.* an aggressive step of one aggressive government towards another, the aggressed, is styled by itself, the aggressor, "scientific extension of the Frontier". Exoteric perversion of terms and ideas of esoteric philosophy is a very common phenomenon to be observed in the exoteric world. These things gave Buddha an ample field for study of exoteric mind in its various phases of perversion and corruption from the low to the lowest depth of decadence, the *Tamasic* or vicious growth of human nature. If Vedanta founded the creed of Philosophers, as is commonly and rightly said, Buddha wanted to found a creed of the common people; and this he did with wonderful success, unparalleled in the Religious history of India, and it may even be said of the world with the exception of Western Buddha or Christ; but at any rate in the analytical treatment of Religion, *i. e.*, in keeping the exoteric teachings quite distinct from the esoteric ones, Buddha and his teachings stand alone and secondless in the world. It is here that Buddha differed from Vedantic or any other Religious teacher. His observation was that it was necessary that the synthetical mode of teaching religious, moral, and philosophical truths of Vedantic teachers was too high for the easy comprehension of the common people, being more scientific and esoteric, and it wanted a change. He found that the analytical method of keeping the esoteric teachings quite distinct from the exoteric ones was better adapted to suit the masses. The exoteric teachings of Buddha were expressly intended to embody the general principles of morality, keeping the esoteric basis, but at the same time he intended to avoid to get in their scientific details, which he left for the higher esoteric circle, where the Vedantic teachers, his predecessors, had done enough.

The Buddhist mode of treatment is the very method which the modern eminent thinkers and writers adopt in the treatment of any subject. It is dividing a subject into two parts (1) for scientific public and (2) for general public. The 1st is intended to embody all details of science with their generalizations, and the latter to embody only its broadest principles, the main generalizations only. This is what Buddha did in keeping the esoteric teachings distinct from the exoteric ones. This is the *rationale* of his mode of treatment. He represented the same truth, the same facts taught by teachers that preceded him in Avataric duty, but in a more general and simple way.

Here we must not omit one of the most important of esoteric truths. It is that of noting the personality and individuality of eminent and Avataric religious teachers of India, Rama, Crishna, Buddha, and Shankaracharya. In all these characters our esoteric body and tradition see the

difference only in their earthly personality, but not in individuality, *i. e.*, in spirit. Rama is regarded as the 7th Incarnation of the Divine, Crishna the 8th, and Buddha the 9th, and Shankaracharya as the incarnation of Buddha. In the matter of unveiling the Secret Doctrine, the great mysteries of life and mind—or rather the mystery of the ages, part was done by Rama and part left unfinished, for which he had again to come to earthly life as Crishna. Crishna had to begin and work where Rama had left, leaving what he could not do then for Buddha. Buddha had to begin from where Crishna had left, and so also Shankaracharya had to do his part in his turn.

In conclusion, I have to say that the function of Bhagwatgita and Vedantism in Theosophy is to point out how and to what scientific heights of advancement esoteric humanity can rise in reference to the most important questions of life and mind, forming the subject of human enquiry of every age and every country in every sphere of thought and life, and in every fact of it, that is, in analytical and synthetical relations of life, very well illustrated by *Dnyana-yoga*, *Karma-yoga*, and *Bhakti-yoga* of Bhagwatgita. The grand Vedantic attempt, then, is to infuse in men all-religionising, all-philosophising, all-moralising, all-reconciling, and all-comprising spirit at one and the same time. This is done by the proper study of Karma-yoga of Bhagwatgita.

The function of Tripitaka and Buddhism is to show how and to what height of scientific advancement, exoteric Humanity can rise when properly directed by Avatar of Buddha, who worked forth from where Crisha-Avatar, one of the principal teachers and expounders of Vedantism, had left. The teachings of Buddha are thoroughly universal, keeping no distinction of caste, creed, race, color, or sex, the doors of the sanctuary of Buddhism being open to all, as is evinced by its spirit of propaganda, a novel feature hitherto unknown to the religious life of India of pre-buddhistic times. Above all considerations, highest credit is due to Buddha for change of direction of the treatment of the subject of religion from the synthetical to the analytical, and keeping the esoteric teachings quite distinct from the exoteric ones. The exoteric mind, in its numberless windings, formed the special subject of his study, all his materials being drawn from the source of his past and his present.

To all intents and purposes, Buddhism owes its life to Vedantism or Brahmanism both in esoteric and exoteric aspects. Esoterically, Brahmanism and Buddhism are not different, as would be seen from the fact that the esoteric Buddhist Section regards the Brahmanical texts of Upanishads, Bhagwatgita, and the Puranas, as forming parts of their texts in totality. Exoterically, also, Buddhism owes its life to exoteric Brahmanism or gross Hinduism; for it is the perversions of exoteric Hinduism or Brahmanism—eclipsed in its light and central light entirely—furnished ample materials or

elements of new life to exoteric Buddhism or restored Brahmanism in its native splendor. The Boudhya Avatar was intended for exoteric advancement, of which Professor Max Muller expresses in these terms, "India of Upanishads and India of Tripitaka are not different, but one is continuation of the other ; one is the natural outcome of the other".

Theosophy is the union of these two excellencies together—Brahmanical and Buddhistic ; not only of these two alone, but of all the excellences of the world, of all the excellences of humanity of every age and every country. For Theosophic purposes, therefore, we have to understand that Bhagwatgita, with Brahmanic literature, forms one factor of Theosophic literature ; that Tripitaka, with Buddhist literature, forms another factor of it in continuation, Brahmanism and Buddhism being two parts of one whole—Indian literature ; neither Brahmanism without Buddhism, nor Buddhism without Brahmanism, can be well understood.

VINAYAK C. LONKAR,

Bombay, India, 8: 8: 90.

F. T. S.

THE TURN OF THE WHEEL.

A LITTLE TALE OF KARMA.

I.

He was the son of a small ruler in Rajpootana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rajah ; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes ; a look that gazed at you without flinching, bold, calculating, as if he had some design on you ; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone ; no one was permitted to

come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II.

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques—Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Atmanam, atmana—” he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Rama gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on.’?”

“No,” said Rama, “I forget not. They are the personal and universal. The one who looks on is my higher self—Atman.”

“I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action.”

“These”, said Rama, “I have heard. Action and Law I know, but the fruit of action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Rama, the

form faded, and the placque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rajah came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

III.

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah—once Rama—sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

“What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said ‘immediately on awaking’.”

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rajah’s grounds clean and ready for their lord.

“Thank the gods”, said the Rajah, “it is fate; a just decision; to the poor and the pious should gifts be given.”

At an early hour he gathered his ministers and priests together and said—

“I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground.”

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. “This,” thought he, “is a deva.”

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly,

“Next life thou art free. Thy name is Rama”.

BRYAN KINNAVAN.

TO BE REMEMBERED BY THEOSOPHISTS.

KARMA. Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not “interfere” with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to “interfere”, and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite

conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise. Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

SEVENFOLD CONSTITUTION OF MAN. It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma*, indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

THE ILLUSION OF "I" AND "MY". There is no greater illusion than that which leads us to say "my Karma", "my spirit". No being on earth has *his* spirit separate from others, nor any Karma dissociated from the Karma of the race, nation, and Humanity. Remember these words from a letter to the U. S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. * * There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

AUGUST WALDERSEE.

PRINCE TALLEYRAND---CAGLIOSTRO.

A good deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopædias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow student Helena P. Blavatsky, and for similar reasons, with just as

little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopædias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly every one was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince

produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn ; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come ; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER.

A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.*

LESSON I.

1. Q. What is your belief?
A. I believe in Theosophy.
2. Q. What is the meaning of the word Theosophy?
A. It means godlike wisdom, or knowledge of divine things.
3. Q. Do you believe that you have this wisdom?
A. No. I believe that there is such a divine knowledge, and that it can be attained.
4. Q. By whom can it be attained?
A. By just men made perfect.
5. Q. With what help?
A. By the help of the Spiritual soul.

*It is intended that one of these lessons shall be studied four successive Sundays, the pupil learning the answers either by rote, or, preferably, giving their gist in his own terms, while the teacher should explain and illustrate with anecdotes, tales, or scientific facts. In this way the lessons can be expanded to the needs of individuals. The teachings contained in them are mainly derived from the works of H. P. Blavatsky or from oriental sources, and no claim of originality is put forth by the author-compiler.

6. Q. Is Theosophy a religion ?
A. No, it is not a religion. It is Religion itself.
7. Q. Explain the difference. What do we mean by a religion ?
A. We mean a fixed statement of belief about divine things, which men have made into a creed or articles of faith which all their followers must agree to.
8. Q. You say men have made these creeds. How ?
A. They have chosen a number of truths, or their interpretation of truths as they see them, and founded churches upon them. Each such church or creed is a religion.
9. Q. What is Religion itself ?
A. It is the whole body of Universal Truth.
10. Q. Into how many departments may Religion be divided ?
A. Two.
11. Q. What are they ?
A. Religion in the universe and Religion in man.
12. Q. What is Religion in the universe ?
A. It is Truth, or real Being, and obedience to divine, universal laws. The universe is founded on Truth, and its development, course, or evolution is guided by those spiritual laws which it always obeys.
13. Q. What is Religion in man ?
A. The desire to seek divine truths and the will to follow them when found.
14. Q. Name another difference between religions and Religion itself.
A. Religions are made by men and perish like them. But the nature of Truth is divine and it can never die.
15. Q. What does Theosophy teach ?
A. Theosophy does not teach anything, for it is divine knowledge itself. But people who believe that there is such knowledge and that it can be found, learn first that Truth is all and in all, and that no religion is higher than Truth.
16. Q. If Theosophy has no creed, how can we know some of the truths of spiritual wisdom ?
A. That spirit instills the love of Truth into the hearts of men. In the world's long history many holy men, great spiritual teachers, have sought for and have found some of the divine truths.
17. Q. Are they known to any religion ?
A. All religions are built upon some portion of Truth, and all reject other portions of it.
18. Q. How many religions are known to us ?
A. There are said to be ten great religions, and there are many smaller ones and sects.

19. Q. Which is the true one?
A. Each one claims to be the true one and that all the others are wrong. Each one claims that by it only men can be saved.
20. Q. What do we believe that Theosophy would say of this?
A. We believe the truth to be that every religion has some divine knowledge in it, and that all are founded upon the one Truth.
21. Q. What makes religions differ?
A. The different minds of the various men who have seen different aspects or sides of the truth.
22. Q. Where do most theosophical students believe that most divine truths are to be found?
A. In a body of teaching called The Secret Doctrine.
23. Q. Tell me more about this Secret Doctrine.
A. It was known to wise men in the far East at an early period of time, long before the christian era, and they have handed it down to our time.
24. Q. Why do you call it a Secret Doctrine?
A. Because it was only known to few men at any one period of the world's history.
25. Q. Why was this?
A. Because few men were sufficiently perfect to be taught by divine wisdom.
26. Q. What religions are most like the Secret Doctrine?
A. The Buddhist religion and the religion of the Brahmans.
27. Q. Are they two of the great religions?
A. Yes. They include more than two-thirds of all mankind.
28. Q. But you say other religions contain truths.
A. Yes, they all do. And all the great teachers from Rama and Buddha to Jesus Christ have taught these things, and all the bibles of different religions contain some of them.
29. Q. Why, then, does each religion say that it alone has Truth?
A. Because every religion has been taught in two different ways, esoterically, and exoterically.
30. Q. What does esoteric mean?
A. It means secret. To teach esoterically is to teach the inner, hidden spiritual sense.
31. Q. What does exoteric mean?
A. It means outwardly. To teach exoterically is to teach the external form or creed.
32. Q. Give me some natural example of this.
A. If I show you an apple seed and say "Here is an apple seed", that is an exoteric teaching of the outer form and fact. But if I show the seed

and say ; “ Here is a great green tree, with branches waving in the wind and all full of rosy fruit ”, then that is an esoteric teaching ; it tells of the hidden power of the small brown seed to become so great. The first only tells of what we now see with the outer eye—a small brown seed. The second tells the secret truth of what power and beauty hides in the seed and is only seen by the eye of faith or knowledge.

33. Q. What was the reason for these differences in teaching ?

A. To each man was given only what he could understand. Only a very few were wise in hidden spiritual things. A child, or a man who had never seen a seed grow, would not believe you about its inner power. The great number of unwise people had to be taught in a simple way just as in a Kindergarten object-lessons are given to a child.

34. Q. Name some great teachers who said that they taught in both these ways.

A. Rama, Buddha, Krishna ; and the same is said about Jesus, now called Jesus Christ.¹

35. Q. In what sense are the meanings of all religions the same ?

A. In the hidden or esoteric sense.

36. Q. How can this be proved ?

A. By comparing or examining all religions, when we find one Truth, like a thread of gold, running through all.

37. Q. Why do not the churches see this ?

A. Because they study the outward forms or object-lessons called creeds and because many men are selfishly interested in keeping churches in being.

38. Q. What should these things teach us ?

A. To pay as much respect to the religion of another as we wish to have shown to our own.

39. Q. What else ?

A. That Truth is above all religions, must be looked for within, and that the man who seeks Truth for himself and obeys it in himself, so far as he knows it, is truly religious, and not the man who only believes what he has heard from others without search or comparison.

40. Q. What, then, is the first action of the theosophist ?

A. To do his duty.

41. Q. What is his first duty ?

A. To seek Truth. To love it better than himself or any other thing.

42. Q. What next ?

A. To obey it ; to live by its laws when found.

43. Q. And after that, what will he do ?

¹ Read biblical and vedic parables here and explain them.

A. He will fulfill every duty belonging to that station in life where divine laws have placed him.

44. Q. Are you then a theosophist ?

A. That is too much to say. It is not easy to be a true theosophist, or follower of Truth, but I am trying to become one.

ANECDOTE TO LESSON I.

We are told an old story of a shield hanging at two cross roads. One side of this shield was silver ; the other side was gold. Two knights came riding along, one on each road. The first cried out : " Oh ! What a fine silver shield." The other knight, who was on the road where the gold side showed, laughed and said : " No, you mistake ; the shield is gold." This made the first knight very angry. He cried out : " It is not gold, it is silver." " You are blind ", said the other. " You are a fool ", the first replied ; and so they quarrelled bitterly. Just as they were getting down from their horses to fight over it, a third knight rode up and asked what the trouble was. They told him. " That is very strange ", he said. " I must look for myself." So he went to look for the truth for himself, when he found out that the sides were different but yet it was the same shield.

Just in this way persons who come to Truth by different religions see different sides of it, think there is no other side and quarrel. But the man who loves Truth enough to seek it for himself finds out that the two sides both exist and are parts of the same shield. So the peaceful search for Truth and the power to look on both sides are better than too great pride in self and belief in our own road.

Now this story is an example of esoteric and of exoteric teaching. The outer meaning is what I have just told you ; it is exoteric. The esoteric or inner meaning is that what we call spirit and matter, or the divine and the natural, are not separate things. They are each a side of the same shield ; they appear different, but it is only an appearance. The shield, the cause, is one and the same. Further on you will learn more about spirit and matter.

J. CAMPBELL VERRILLANCK.

THE ASTRAL LIGHT.

[READ BEFORE SATWA BRANCH T. S., LOS ANGELES, APRIL 29, 1890.]

Those possessing the gift of Second Sight, which has descended for many generations in certain families in Scotland, would, if asked to define and explain this wonderful gift, answer that " it was utterly inexplicable." That " it was only at certain times " and under " certain conditions " that they became aware of the pictures with which they were suddenly con-

fronted ; but that these were vastly more real than anything on the lower, physical plane could possibly be. Man is possessed of a dual nature, and has several stages of consciousness, among which are his waking moments and the deep sleep which is an utter void to his physical nature. These conditions are merged one in the other, though nearly as wide apart as Life and Death. He is cognizant of all that takes place in his waking moments, but as a general rule the dreamless sleep is a perfect blank to him ; he knows nothing of the " Divine Ego " which is his immortal " Self ", which then animates him and gives him Divine lessons, the impressions of which are so indelible that they act upon him during his waking moments, and he does many acts for which he can give no reason whatever. Upon emerging from this condition, he passes through the " land of dreams " where time and space are utterly annihilated, a dream of a few seconds' duration bringing him through many countries and seeming to last for a series of years. As he nears the waking point the thoughts and actions seem plausible, but to be, if remembered, looked upon as absurd and utterly impossible when the lower physical mind is again in control of the body.

No matter in what position we place a mirror, we find the object pictured in the atmosphere, there to remain for all time. Since the time of Daguerre, by the aid of chemicals, man has the power of fixing and making indelible such of these pictures as he chooses. He must, however, take his model from the actual physical object, for, after it has passed away from ordinary sight, it is beyond the power of art to replace it. The photograph is there, however, plainly pictured in the " Astral Light " for those who have " internal " sight. This sight is developed to those of a psychic and spiritual organization, and is more frequently shown in Clairvoyance, Clair-audience, Psychometry, &c. It is a power possessed alike by all, either in a latent or potential state. It can be developed, until, with a few, it is possible to realize what is taking place at the Antipodes, or at any intermediate point.

There is an aura surrounding each individual containing the thoughts which may be read by a passing adept. The dispositions are as easily deciphered. While there is much fraud mingled with it, there are fortune-tellers who can read the future in the palm of the hand. A Psychometer, by touching a letter, can give the character and disposition of the writer, and, by touching a piece of fossil, can give a description of the age in which it was a part of a living thing. Character, disposition, and passing events are photographed on these things, and are shown as in a mirror.

We can not give the reason why, but that it is true can be shown by incontestable evidence. Before an action can take place it is formed in the Astral mind and is photographed on the Astral atmosphere. A knowledge of a coming event may avert and ward off danger by diverging from the

Astral lines, and this, in a measure, explains why the Astral pictures of that which is to come are not always true. That which is inevitable will come and nothing can avert it; but all of these pictures are not inevitable, as they are governed by a higher, the spiritual, plane.

A reader of the Astral Light should progress to a higher plane and finally become one with Self. While the intellect may cause us to investigate some of these phenomena taking place on a higher plane, the intuition of a sensitive person can feel their influence at once, without being able to explain it in the least. Intelligence, at times, rejects that which we know by our intuition to be true. Premonition, a phase of intuition, warns us against a certain journey, and intelligence smiles at it as an "Old Woman's whim"; and overruling the intuition, disregarding the warning, we take the risks, to be confronted by a great danger. Which, in this case, exhibits wisdom; intelligence or intuition? This danger has been photographed on the "Astral Light", and in our "dreamless sleep" of Spiritual existence our "Higher Self" has imprinted it on the Soul so deeply that it can not be obliterated from the perception.

A pure and unselfish life on the physical plane, combined with meditation and contemplation, will help much towards giving us the power of reading these "Astral" pictures. It will, at least, develop intuition to such a high degree that happiness may be attained by merely obeying, without question, its dictates. We are working upon a lower plane when we allow ourselves to be drawn into such deep metaphysical discussions as to be intelligible only to those who have made them a special subject of meditation and study. We are then working through the intellect and disregarding the higher light of perception. We are making it a matter of the head instead of the heart. It is also misleading, for a flow of oratory may captivate a scholar who has no inward sympathy with us, while the sincere believer in intuition, not so brilliant perhaps, may be driven from the teachings of Theosophy. A "Universal Brotherhood" knows no difference between the poor, uneducated negro who has not the faculty of imparting his perceptions, and the Harvard graduate who by his logic can convince that white is black. The Higher Plane is above the intellect, and may be viewed by one who does not know the alphabet. To progress we must avoid the distinctions of the physical plane and concentrate our thoughts upon the higher, doing a purely unselfish work, and we shall have no cause to regret the photographs we then make on the Astral Plane. "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth".

N. P.

TRUE OCCULTISM

AS FOUND IN THE THIRTEENTH CHAPTER BHAVAGAD-GITA.

There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher's stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now as then the mere incidentals of the true occultist's practice are thought of, spoken about, and pursued. Phenomena or the power to produce them constitute the end and aim of these searchers' efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceive those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it, however void of phenomena, however unattractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action. We therefore print an important chapter entire.

CHAPTER XIII.¹

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM
KSHETRAJNA.

Krishna. This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows² it, the Kshetrajna. Know also that I am the knower in every mortal body, O son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. What that Kshetra or body is, what it resembleth, what it produceth, and what is its origin, and also who he is who, dwelling within, knoweth it, as well as what is his power, learn all in brief from me. It has been manifoldly sung by the Rishies with discrimination and with arguments in the various Vedic hymns which treat of Brahma.

This body, then, is made up of the great elements, Ahankara—egotism,

¹ This rendering of Chap. 13 is from the advance sheets of the new PATH edition of the *Bhagavad-Gita*, of which a notice will be found on another page.

² That is, the true Ego, the real witness and spectator.

Buddhi—intellect or judgment, the unmanifest, invisible spirit; the ten centres of action, the mind, and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. Thus I have made known unto thee what the Kshetra or body is with its component parts.

True wisdom of a spiritual kind is freedom from self esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyatma, the superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth;—this is called wisdom or spiritual knowledge, its opposite is ignorance.

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures; and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

Know that Prakriti or nature, and Purusha the spirit, are without beginning. And know that the passions and the three qualities are sprung from Nature.

Nature or *prakriti* is said to be that which operates in producing cause and effect in actions³; individual spirit or *Purusha* is said to be the cause

³ Prakriti, matter or nature, is the cause of all action throughout the Universe, as it is the basis by which action may take place; and herein are included all actions, whether of men, of gods, powers, or what not.

of experiencing pain and pleasure.¹ For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs.² The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

Some men by meditation, using contemplation upon the self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death.³

Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and the Kshetrajna—body and the soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit. This Supreme Spirit, O Son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the one spirit illumine every body, O Son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects,⁴ go to the Supreme.

Thus in the Upanishads stands the thirteenth chapter, by name—

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM KSHETRAJNA.

1 Purusha is the aspect of the individual spirit in every human breast; it is the cause of our experiencing pain and pleasure through the connection with nature found in the body.

2 Here *purusha* is the persisting individual who connects all reincarnations, as if it were the thread, and has hence been called the "thread Soul".

3 This last sentence means that they thus lay such a foundation as that in subsequent lives they will reach the other states and then to immortality.

4 This refers to what has previously been said about the great illusion produced by nature in causing us to see objects as different from spirit, and it agrees with Patanjali, who says that, although the perfectly illuminated being has destroyed the illusion, it still has a hold upon those who are not illuminated—they will have to go through repeated rebirths until their time of deliverance also comes.

LITERARY NOTES.

THEOSOPHICAL SIFTINGS, VOL. III, NO. 10, gives first a most lucid summation by Miss Katharine Hillard of the thought in Baron du Prel's *Philosophy of Mysticism*, and of his article in *Le Lotus* of Dec., 1888, on "The Intuition of Time, or the Cerebral Clock," i. e., the faculty of self-waking at a given hour. This extremely interesting phenomenon is still another proof of the transcendental consciousness, for during sleep the sense consciousness is of course suppressed and no cognition of time possible. The phenomenon is not even a case of clairvoyance, as hypnotized persons always act upon a knowledge of the true time, not upon that of near clocks, often purposely altered as a test. "Why one should join the Theosophical Society," by Mr. Keightley, is the excellent paper now circulated as a tract by the Pacific Coast Committee. An article on the Tarot concludes this otherwise very valuable number of the *Siftings*.

THEOSOPHY AND ITS MESSAGE is a new 8-paged pamphlet by a lady member of the T. S., and has just been issued from the Aryan Press. Opening with a brief allegory of humanity, it proceeds to define Theosophy as a system of Science, Ethics, and Philosophy. Each of these is treated in turn, the first being the fullest, a sketch of the Theosophical Society is given, and the pamphlet closes with some practical thoughts upon the application of Theosophical principles to our lot in life and the possible use of it as a furtherance to progress. (3 cts. per single copy, \$2.50 per hundred; postpaid. Address the PATH.)

THE A B C OF THEOSOPHY, being a few distinct Questions, with direct Answers, by Mrs. Jeannie A. Marshall. This is an elementary exposition in catechetical form, the work of an earnest Theosophist living in the city of Mexico. In that apparently unpromising field real efforts towards enlightenment have been made, and this pamphlet of 8 pages has been written as one means to bring Theosophy in simple form before the people. It was printed by the Aryan Press.

EASTWARD; OR A BUDDHIST LOVER is announced by the J. G. Cupples Co., Boston. It deals with the love-romance of a young Buddhist studying in this country, and contains information regarding Buddhism, the study of which is so popular now. The author is Mrs. Robert Hosea, a member of the T. S. at Cincinnati. (267 pages; \$1.50.)

FREE THOUGHT, San Francisco, publishes in two numbers a very powerful article by Dr. Jerome A. Anderson, President of the Golden Gate Lodge T. S. on "The Scientific Evidence of the Existence of the Soul". It is a *resumé* of the thought and argument in du Prel's *Philosophy of Mysticism*, a book of measureless value to Theosophists, but also to all really scientific students of physiology and psychology. Dr. Anderson has not only summar-

ized its content with the intelligence of a scientist, but has phrased it with the skill of a rhetorician, thus adding further demonstration to the facts that the resources of Science are hereafter to be used in reinforcing Theosophy and that there are Theosophists competent to see that this shall be done.

NEILA SEN and MY CASUAL DEATH. Mr. James H. Connelly, F. T. S., who thrilled us with that weird "Among the Dead" in the PATH and charmed us with that delicious "Gonthaire" in *Lucifer*, has put the above two stories in one volume. He is as clever, as ingenious, and as vivid as ever. The former story is of the entrapment and rescue of a Ceylonese girl in New York, and besides no little hint of what science may yet learn from Occultism as to the transmutation of light into sound, and no small knowledge of New York Judges and of telegraphy, of Mesmerism and of horse-races, brings out in clearest lines the great truths taught by Theosophy as to Karma and Reincarnation, and the bearing they have on the gravest temptations presented in life. One very striking scene is where the young girl's blazing indignation dies away as she reverently calms her agitated spirit with the sacred mantram, *Om mani padme hum*. "My Casual Death" is more pronouncedly Occult. It describes how a rash experiment opened to the narrator his passage to the Astral plane, the strange sights and experiences encountered there, the perception of unuttered thought, the instant responsiveness of the astral body to will, the correspondence between the character of human beings and that of the elementals near them, and with skilled naturalness brings about the incidents which make possible the return of the soul to its almost-dead body. These stories are exactly the kind of literature to familiarize one great class of readers with terms and truths and topics that are some day to be everywhere accepted, and the novelist is the true pioneer to the moralist and even the guru. Mr. Connelly's villains are all of the most uncompromising type, and their *vis-à-vis*, always beautiful and rich, are never inconsistent with the duties imposed by their lofty status—except in saying "depôt" for "railway station," but this unflinching conformity of conduct to character is perhaps an added *naïveté*. The type is a treat to the eye, but one has misgivings as to the Oriental accuracy of Neila's costume on the cover. (*John W. Lovell Co., New York; 50 cts. paper.*)

THEOSOPHICAL SIFTINGS, VOL. III, NO. 11, gives an article on Reincarnation which proffers certain new illustrations and lines of proof unusually ingenious and convincing. This is particularly true of that section showing how lessons from experience are impressed on the character while the incidents creating them fade from memory, and of the page describing scientific study in successive incarnations. Treatment like this makes very real and clear the reasons why we must incarnate and the fact that we do. Fancy for divination appears to be spreading among Theosophists, for *Siftings* contains another article on Tarot Cards, though nothing is said this time about the "Divine Wisdom" pack which is to be wrapped in linen and kept in a cedar box. Mr. Kingsland's "Theosophy and Dogma" is reprinted from *Lucifer* of June, 1889, and may well be read and re-read many times.

TEA TABLE TALK.

Not long ago the Professor stood at a street corner, waiting for a delayed car. A number of persons had collected for the same reason, among them a pair of lovers. They had been caught very young, very "green", and they seemed to have the disease in its most severe form. There they stood, hand in hand, eyes plunged in eyes, breath waiting upon breath, their movements one. Occasionally the September breeze blew her towards him, when his arm went round her. Or his lips went to her ear to whisper and remained to ——— how should inveterate bachelors like the Professor and myself know what those lips remained at her ear for? The Professor, studying the species, did not see them move. Yet he must have had a theory (scientists always *have* a theory, for all they declare that they start in without one), because when I suggested that the girl had an earache and the man was trying hot magnético—positive breath, the Professor said, "Pshaw, don't be a fool." At all events, there was also in the crowd a burly, thickset, snarly kind of man, who looked upon these lovers, blind as young lambs to all the world about them, with a fierce contempt. He frowned, he scowled, he turned his back and tried not to see them, and just had to look over his shoulder to see if they could really be still at it, and seemed forced, at last, by a weird fascination, to stare at them, saying d—— to them under his breath. The Professor counted up to 57 d's of this species, who fairly danced with suppressed rage, before the car came along. And when it came, what happened? The burly man rushed into it, the crowd followed, the lovers were absorbed at the moment trying to find a caterpillar in her collar, and would have been left if the conductor (married species, the Professor said) had not "hi! hi-ed!" at them. When they came aboard all the seats were taken; the car was packed like a sardine box, but more squeezing made room for the girl. The man had to stand up. Then their sufferings began. Tears stood in her eyes. The deepest gloom overcast their faces. It got blacker and blacker, it spread itself out over the whole car; the Professor says you could have cut it with a knife, and it smelled like a London fog. The burly man fidgetted about; finally he could stand it no longer. He, even he, felt the chill of that separation to the marrow of his bones. He rose as rise the doggedly determined; the girl was next to him. "Here, Sis," said he, "here's my seat for your *bo*." No time was wasted in thanks. The "bo" snapped back into that seat like a released rubber-band; the cloven twain came together again as the bark and the tree do. The Professor rubbed his glasses and studied awhile. When the car came to his street, he paused on the platform, where the burly man had taken refuge, and said to him, "Excuse me, Sir, but why did you give up your seat and let the act go on?" The burly man turned his quid over and spat in wrath. "Gord knows, Sir, I don't; unless we all was born like that an' feels it inside some'eres, a feeling' I despise"—and softly began to d—n again, knowing no other way to help himself to unconcern.

When the Professor told me this anecdote I proved to him, for the

thousandth time, that the world is not yet so old but that it still "loves a lover", and I passed about the tea table a pretty tale of an occult courtship. It was told me by the heroine, an honored friend, well past the body's youth, but whose soul is not worldworn or worldly wise, retaining a fine touch of its primeval purity. It seems that she lived in the country as a young girl, and had a friend come to visit her. This friend used to talk of a certain young man whom she liked, and her hearer always felt a peculiar impression, to which she could give no name. One night in a dream she saw the face of a man, and was told that this was to be her future husband. It was a face she had never seen. She told her dream to no one. Her friend, Miss L., went away. A week afterward, at dusk, a man stopped at her father's gate and asked for her by name, as she stood there. It was the man of her dream, and, as she recognized him, something impelled her to exclaim, "You are Mr. ———, the friend of Miss L." He said that he was, and that he had felt he much wished to know her. The dènouement came at the end of a week in the shape of an engagement, and if ever two helpmeets have borne one another's burdens and made them light with love, these two have. Both felt their marriage to be foreordained and that they had met before, though at that time not a whisper of theosophical teaching had stolen across the land. And she tells me now that some days, in some half-lit silent hours, she feels so near, 'so very near, to remembrance.

From life and love we pass so swiftly on to death, so mixed the cup, so instant the change. In the mail with this tale of tender fidelity came only one other letter, which I give here in its entirety.

"DEAR JULIUS:—

I do not know whether the following will be of interest to your "tea table" or not, and submit it on a venture as a curious coincidence, or it may be something more; at any rate it is one of the inexplicable happenings which more or less come to everyone, whether noticed or not.

On the 6th of June last we commenced removing some heavy gear connected with the driving machinery of our rolling mill which required replacing. It was important that these repairs should be completed with the least possible delay, and, to facilitate matters, a gang of men was detailed to continue work during the night.

On the morning of the 7th I was awakened by two loud raps. These were so emphatic that I rose up from my bed and called out loudly, "Who is there? Who wants me?" Receiving no response, I got up and looked around and noticed the time as half-past four. Feeling unaccountably restless and indisposed to return to my bed, I got up and dressed. I had hardly finished doing so when I was called by a messenger from the mill, who requested me to go down immediately, as a man had just been killed. On reaching there, I found that the sling, supporting a portion of the gear, had given way and one of the workmen had been crushed to death. The accident happened at half-past four. The man was instantly killed; his body fell to the bottom of the pit as the section of gear swung past him. It was taken out immediately, but no groan or motion evinced any sign of consciousness after the accident.

Although the man had worked all summer in some very dangerous positions, I do not know that I ever spoke to him or noticed him specially, although, of course, from the nature of my position in the business, he must have known me very well. There was nothing in the shape of personal intimacy, friendship, or hardly acquaintance between us; consequently if the circumstance be anything more than a coincidence, it can only be explained on the hypothesis that I was aroused because I would naturally be looked to under the circumstances.

I have stated the facts briefly, but if there is any question you would like to ask, or desire fuller particulars, I shall be glad to respond. What puzzles me is, what occult lesson this experience is intended to teach, as no special, particular, or even personal interest existed between us. C."

I should not use the expression "intended to teach", for that implies that a lesson was intended, whereas it seems that this is simply one of the facts of life, a happening, not a teaching. When a death by accident occurs, a great commotion is set up in the astral light, caused by the shock and acceleration to all the victim's energetic forces. A tumultuous current is created, and, like every other force of nature, it seeks the line of least resistance. It appears that the writer was much in the mill, was of importance in the business, must have thought much about it, and must have been much in the minds of employees. In this way, a constant current existed between him and the mill, and between his house and the mill. It was a highway or path along which the other current rushed. Such currents often produce a rap, from concussion, on reaching the point to which they are attracted. The mental currents of table-turners produce raps upon the table, for some such raps are so caused. When two students of theosophy are discussing a subject and a conclusion is reached, loud raps, as of assent, are often heard. They indicate a climax of mental force. Once the student said to me, "What is Quickly doing now?" I answered automatically, "Walking along, head bent, looking at rain-swollen gutters, and thinking of us at the tea table." At once two very loud raps were heard. We noted the hour, and next day asked Quickly what he had done at that time, when his reply was almost word for word mine as above. Perhaps here there was concussion of currents. Possibly the dying man thought too of his employer. but what is here given seems the rational and most natural explanation.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

GAUTAMA T. S., San Diego, Calif, has passed the same Resolutions of confidence in the Founders and reprobation of their traducers as did the Golden Gate Lodge. SAKTI T. S. has done likewise.

HERMES COUNCIL T. S., Baltimore, Md., has rented a room in Benson's Hall for regular meetings on the 1st and 3rd Mondays of each month, the former to be quite public and notice to be given privately and through the

press. The first public meeting took place on the 1st of September, and was noticed in a number of the city papers. It is the hope of our Hermes brethren that time will justify even more frequent meetings, and that ultimately a room may be secured for Branch purposes exclusively, and be open every night for visitors.

SATWA T. S., Los Angeles, Cal., has passed Resolutions of loyalty to and confidence in the Founders of the Society.

GOLDEN GATE LODGE, San Francisco, is highly encouraged by its series of open meetings, with a regular course of lectures, at the new location, Red Men's Hall, 320 Post st., the Hall having been filled and sometimes overflowing. Many more persons attend regularly a series of lectures than when there is no systematic program, and the Lodge commends this plan to all others able to attempt it. Since the thoroughly-organized work of districting the Coast and distributing leaflets, a flood of letters constantly comes in from the States and Territories, with inquiries about the T. S., Theosophy, books, etc., and this correspondence has become so great that new measures are contemplated to fulfil it. Of the 10 Lectures announced, 5 have already been given,—*Reasons for a Theosophical Society*, E. B. Rambo; *Latent Powers in Man*, Miss M. A. Walsh; *Personality and Individuality*, Dr. A. Griffiths; *The Ten Great Religions*, Mrs. A. S. Harris; *Evolution*, Dr. J. A. Anderson. The remaining 5 are,—*Historical Cycles*, E. B. Rambo, Oct. 5th; *The Secret of Death*, Miss M. A. Walsh, Oct. 12th; *A Theosophist*, Dr. A. Griffiths, Oct. 19th; *Man's Place in Nature*, Mrs. S. A. Harris, Oct. 26th; *Problems of Heredity*, Dr. J. A. Anderson, Nov. 2d.

BLAVATSKY T. S., Washington, D.C., welcomes cordially all visitors to its "Circulating Theosophical Library and Lodge Room" at 1905 Penna. Ave. It is open daily from 10 to 5, Sundays from 10 to 12. Mr. Geo. R. Boush is in charge, and has established an agency for Theosophical publications, keeping on hand a stock of such. Thus an important center of influence has been formed in the Capital of the country, and all Theosophists visiting Washington should make special effort to call thereat and show their interest and fraternal sympathy.

THE FIRST THEOSOPHICAL SOCIETY of Jamestown, N. Y., has just received its Charter from the General Secretary's office, and starts with a membership of 11. It is the 43d Branch upon our roll. Its formation is largely due to the energetic work of Mr. and Mrs. Frank I. Blodgett, members of the new Seattle T. S., Seattle, Washington Terr., who availed themselves of a visit East to foster existing interest in Jamestown, to guide it, and to organize it. Above is the result. Would that scores of such missionaries might pour in from the West! Jamestown has a population of 17,000, and doubtless contains other Theosophists who will in time become F. T. S.

BROOKLYN T. S. has contributed an important member to the staff of Madame Blavatsky. Mr. James M. Pryse, who has had charge of the Aryan Press since its establishment, sailed on Sept. 4th for the purpose of conducting a similar Press at the London Headquarters. The value of such an insti-

tution has been copiously demonstrated at the American Headquarters, and will be also in London. Mr. John M. Pryse succeeds to the Aryan.

LOS ANGELES T. S. has adopted Resolutions of confidence in the Founders and of support to the General Secretary in the pending libel suit. THE ARYAN T. S. of New York has done likewise.

CLEVELAND, OHIO. On Tuesday, Sept. 23, the General Secretary, attended by Mr. Chas. Seale, of the Aryan T. S., held a public meeting in the interests of Theosophy at Glenville, a suburb of Cleveland on the lake shore and mainly devoted to the country residences of the wealthy. The meeting was held in the pavilion attached to the villa of Mr. W. J. Gordon, an octagonal building ornamented with palms and greens, and was attended by about 60 prominent citizens of both sexes. An address was made by Mr. Judge and one by Mr. Seale, and questions were then advanced by the audience and replied to.

LIGHT T. S., Fort Wayne, Ind., hitherto a Private Branch, has passed a Resolution making it henceforth open. There is now no Private Branch in the American Section.

EUREKA T. S., Sacramento, Cal., has adopted *verbatim* the Resolutions of confidence in the Founders and of condemnation of their traducers which were passed by the Golden Gate and other Branches.

THE DANA T. S., Sioux City, Iowa, which was organized last May, now has 20 members and has started a Library. This Branch has been studying the *Key to Theosophy*, and various articles from magazines and Branch Department papers have been read. Each meeting closes with a short reading from *The Voice of the Silence*. The Branch will soon begin with the "Theosophical Gleanings" in *Lucifer* as a basis of study. Some time will be given to enquirers who are unfamiliar with Theosophical teachings. Meetings are held every week and are usually open.

THE 2ND AD INTERIM CONVENTION OF PACIFIC COAST T. S. BRANCHES was held at Santa Cruz, Calif., September 13th and 14th, 1890. Of the sixteen Branches on the Coast, all but one, that last organized and hardly yet in working order, were represented. Mr. E. B. Rambo of the Golden Gate Lodge was elected chairman, and Dr. Allen Griffiths reelected secretary. A paper on "The Extension of the Theosophical Movement" by Mr. James M. Pryse of New York was read, and a vote of thanks to him was passed. A short address from the Point Loma T. S. was also read. The following resolutions were unanimously adopted:—

Whereas, the Pacific Coast T. S. Branches in convention assembled at Santa Cruz, Calif., Sept. 13th and 14th, 1890, desire again to express their continued adherence to the Divine Truths of Theosophy, their allegiance to the Theosophical Society and loyalty to its Founders, therefore be it

Resolved; That we regard the continued spread of Theosophic Truth over the civilized world as an evidence of its purity and power to elevate the race. That we recognize the T. S. as the natural channel through and by which this Truth is best proclaimed.

That we recognize the Founders of the T. S. as faithful teachers of the Truths of Theosophy and true to the objects of the Society, and that we view the recent attacks in the *N. Y. Sun* of July 20th, 1890, against the cause, the Society, and its leaders by an expelled and therefore disaffected ex-theosophist as false and malicious slanders against the Society and its noble founders.

That we pledge ourselves to stand by those attacked, not only because they are our leaders, but because we believe they are *right*.

That a copy of this Resolution be sent to H. S. Olcott, Mme. H. P. Blavatsky, and W. Q. Judge, sent to the Theosophical publications, and be published in the proceedings of this convention.

The Convention unanimously recognized and endorsed the Pacific Coast Committee for Theosophical work, and constituted it the Executive Committee of the Convention, with full power to act at its discretion. It also recognized the importance of the work now being done by that Committee, and urged the Coast Branches to heartily co-operate with and assist it in all ways in their power. The question of the Theosophical education of children was discussed, and a committee appointed to report, all F. T. S. on the Coast being invited to correspond on the subject with the Secretary of the committee.

The Convention also emphasized the great importance of open meetings by all Branches, and urged immediate action in that respect. Dr. J. S. Cook, Mr. and Mrs. S. P. McCarty, and Mrs. S. A. Harris were chosen delegates to the annual Convention of the American Section for 1891. A vote of thanks was passed to the Bandhu Branch for cordial reception and entertainment, and a special vote to Mrs. M. A. Bowman for making press reports. It was also unanimously decided to hold the next Ad Interim Convention at San Francisco and at the call of the Chairman and Secretary. Four public meetings were held, and the following papers read :—“The Constitution of Man”, by Miss M. A. Walsh; “Practical Theosophy”, by Mrs. S. A. Harris; “The Duty of a Theosophist in the Present Age”, by Rev. W. E. Copeland; and “After Death—What?”, by Dr. J. A. Anderson.

The Convention was harmonious in every respect, and the impression prevails that general T. S. work on the Coast will be greatly increased and accelerated during the coming year.

ALLEN GRIFFITHS,

Secretary of the 2nd *Ad Interim* Convention.

Sept. 15, 1890.

ADDITIONAL RESOLUTION AD INTERIM CONVENTION. EX. COM.

In the press of business at the Convention, the following resolution was overlooked, and the Pacific Coast Committee for Theosophic work, which was made by the Convention its Executive Committee, at its first session unanimously adopted the same.

Resolved further, That we recognize the wisdom of H. P. B. in sending Bertram Keightley to the Pacific Coast on a Theosophic Mission, and earnestly request that he may again soon come to work with and for us; that we do hereby express our entire confidence in the motive and ability of Ber-

tram Keightley as proven by his earnest, self-sacrificing labor amongst us, and do now tender him our cordial appreciation and best thanks, and promise on his return to receive him as a fellow co-worker in the cause.

FOREIGN.

THE DUBLIN T. S. has just issued a catalogue of the 526 books in its Library. The General Secretary had the privilege, together with Dr. A. Keightley, General Secretary of the British Section, of being present at the meeting when this Library was first undertaken. In less than 2 years it has expanded to the present size. The Society's rooms are open to the public each Saturday evening, but at all times to Members and Associates.

THE TRACT MAILING SCHEME.

Like most Theosophical activities, the Tract Mailing Scheme has suffered some abatement during the summer. On several occasions the fund has wholly given out, work has had to cease, and proffers of time have been perforce declined. Then a little money would come in and the machinery be re-started. Up to the present date (Sept. 19th) the total receipts have been \$896.63 and the expenditures \$891.40. There are therefore but \$5.23 in the scheme fund. The tracts printed now number 180,000.

The General Secretary is naturally most anxious to make the approaching winter one of unprecedented activity. Every year familiarizes the land more with the name of Theosophy, and every year therefore summons us to a larger effort to expound its nature. Since the early summer various events have united to bring Theosophy still more into public notice. The dedication by the *N. Y. Sun* of a whole page to a violent attack upon the Founders of the Society showed what importance that paper attributes to the subject, while the unrestrained vituperation of the article so happily proclaimed the animus of the writer that the fair-minded at once doubted its truthfulness. Ten days afterwards, and before the public had forgotten, appeared in the *North American Review* a singularly felicitous exposition of Theosophy by Madame Blavatsky, and the enormous circulation of that magazine spread over the country a powerful and evidently sincere defence of spiritual philosophy by one just assailed as a libertine and fraud! Upon this came the news that the authors of the calumnies had been cited to answer before the Courts, and the coming winter may fill the legal reports of this country with the word Theosophy and the actual teachings of its leaders.

If publicity is the prelude to successful work, it has just been accorded us. Bitter and blind enmity has unconsciously summoned the reading community to listen to what Theosophy is. It is now our part to proclaim it. We do so by circulating in every accessible quarter those simple leaf-

lets which show the cardinal doctrines of the system and what they mean in life. Thanks to a foe, thousands of indifferent ears have been opened to us. We may well seize that opportunity and voice Theosophy all over the land.

The General Secretary asks from all members of the Society help to the Tract Mailing Scheme. Their generous bestowal of it will enable him to use the winter in an active, an extended, a most promising work. This is our great missionary agency, the one in which the smallest purse can have part, the one in which the largest may find ample scope. Experience has taught improved methods of distribution, and new helpers make possible wider areas of it. If only the funds are given him, the General Secretary can promise that no season past shall show results more marked than those of 1890-91. It is with individual members of the T. S. to determine how much shall be accomplished, and this appeal is therefore made to each.

NOTICES.

I.

The Forum for September, No. 15, was mailed on Sept. 13th to each F. T. S. entitled to it. As the office work no longer permits this, the original arrangement will hereafter be resumed, Members-at-large receiving it directly and Branch Members from the Branch Secretary.

II.

Branch Paper No. 5 was sent to the Branches on Sept. 15th. It consists of a paper entitled "The Self is the Friend of Self and also its Enemy", read by Mr. William Q. Judge before the Aryan T. S. of New York.

III.

Mrs. Ver Planck's *The Wonder Light and other Tales* and Mr. Judge's *Echoes from the Orient* are now on sale at the PATH office, each being 50 cts., cloth.

The three great gates of death—anger, vanity, and lust—stand triangulated about a man: the Self only has power to break them down.—*Palm-leaf.*

OM.

Æ U Ω

Then the lord of all creatures said to those assembled together:
"You are all greatest and not greatest. You are all possessed of one
another's qualities. All are greatest in their own spheres, and all
support one another. There is but one, and I only am that, but
accumulated in numerous forms."—*Anugita.*

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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.

EVOLUTION AND INVOLUTION AS SYN- THESIZED IN MAN.

[READ BEFORE THE BROOKLYN AND THE ARYAN T. S., 1890, BY WILLIAM MAIN.]

Evolution is an *un*folding of that which is within, the development of a potentiality. Involution is an *in*folding of that which is without.

I wish to show briefly that from the simpler affinities of the mineral world to the highest planes of existence, there is a continuous evolution of will and consciousness, of idea and intellect, and that this evolution takes place through a series of vehicles which are successively built up and cast aside.

A potentiality is a tension or tendency toward the production of a result, meaning also the power of effecting that result under suitable conditions. A grain of gunpowder has the potentiality of explosion, of evolving suddenly a quantity of gas due to the chemical combination of the elements

mixed together. These elements had been separated from combination, and the return to that condition is like the release of a spring.

This is an example of the evolution of a few simple combinations due to the potentialities or chemical affinities of so-called elements. In chemical evolution weaker combinations perish, being torn apart by the more powerful attractions of the atoms for new mates, while a large amount of mechanical energy is made manifest. In the gunpowder, for instance, the saltpeter or nitrate of potassium disappears or perishes as such, yielding its different elements to form new compounds with the carbon and the sulphur. The saltpeter molecule is like a package in which a considerable amount of oxygen is compactly put up, held together by two other elements, the nitrogen and the potassium, which serve as binding material.

By a "molecule" the chemist means a definite group of atoms, or combination of elements. An atom is an exact and still simpler relationship of force and space, the real nature of which is not understood. It is the unit portion of an element and beyond this cannot be described.

All commercial transactions are exchanges of packages, using this word in its broadest sense, and all packages are made up of retaining or binding elements and those retained or held together in more or less permanent relationship.

The package consists of the case and the goods contained. The case after serving its turn passes back to the plane of being from which it was temporarily evolved, while the goods taken from it are made the vehicles of higher uses to perish in their turn.

Strange as it may seem, we will find upon reflection that there is absolutely nothing which has any value in itself. Value is based wholly on an estimate of that for which the article valued can be exchanged. The idea of exchange must not be limited to its narrow commercial sense; for an article used is at some time worn out or decays, exchanged for whatever its use or existence has brought, whether this be material or otherwise.

This result again is valued in like manner for what it can produce, but always in a direction toward the unevolved portion of our being. Whether by few steps or many, each of us must reach, somewhere within, the boundary of that shadowy land of vague aspiration and unrest.

Some men will reach this region at lower levels than others, according to their evolutionary stage.

A packing box is broken up, used as fuel or decays, passes into ashes and gases, to be again absorbed by growing plants or trees to furnish material for future boards, string, or paper.

The goods contained may be food, clothing, books, or pictures.

The food, which is but packages of energy, derived from the affinities of the mineral kingdom through vegetable or animal vehicles, is quickly

consumed in the construction and maintenance of that most perfect of packing cases, the human body. The clothing is worn out in encasing it. The books and pictures are but the shells of ideas which form the nutriment of the mind, which itself is but the shell, medium, or vehicle of the higher spiritual ego with its transcendent faculties. Of what this again is the vehicle, we cannot tell, except by repeating vague words, which to those on higher spiritual planes may be full of meaning, but to the ordinary man convey only the impression that there are cycles of being far above, or rather within, our present conceptions.

We have, then, a series of vehicles, sheaths, or packing cases, grade above grade, the contents of each being utilized in the fabrication or evolution of the next higher, so that the production of the highest summarizes the uses of all.

The mineral or purely chemical kingdom, with its affinities, with its crystalline, liquid, and gaseous states, is the simplest manifestation of form and tendency, of energy and direction. By the mineral kingdom, it must be remembered, is meant not merely crystals, rocks, and ores, but all unvitalized matter, whatever its temporary condition.

This department of nature has been considered by most, even of non-materialists, as purely mechanical or machine like, with no trace of the self-centered will so evident as we go higher. The certainty with which the mineral Will (otherwise known as chemical affinity) is exercised has given rise to this impression.

In the vegetable kingdom the sub-consciousness of nature manifests itself most clearly.

The plant gives all the evidence of a consciousness of its own that its structure and its fixed condition allow. Its tendrils follow and entwine lines of support. Its shoots, and even individual leaves, will constantly readjust themselves towards the light, no matter how often displaced. Potatoes in a dark cellar will send their sprouts for yards toward the knot hole or crevice through which a solitary ray finds entrance. Roots nose out nutriment and will grow straight toward some dainty morsel; when it is reached they will follow its outlines closely. On the other hand, a wind-shaken tree on a crag hooks its roots over every ledge and into each crevice, no matter how barren, and thickens its bark on the side most needing protection.

At night plants sleep, and if deprived artificially of rest give signs of exhaustion. Sensitive and insect-catching plants have distinct rudiments of a nervous system which is affected by anæsthetics. Sensitive plants sometimes become so much excited by violent winds as to lose sleep for several nights afterward.

The animal, having powers of locomotion, is able to give evidence of consciousness that cannot be questioned. The development of intellectual

consciousness, or what is commonly called reason, is the object and highest attainment of the animal kingdom.

In the human kingdom intellectual consciousness reaches higher levels, and spiritual consciousness is developed.

In the evolution of the whole series, destruction and creation, disintegration and integration, go hand in hand and are opposite faces of the same thing. One looks toward the past, the other to the future. Each operation both of nature and art will appear under one aspect or the other, as interest or habit makes us look on the side facing the past or on that which looks toward the future. Each structure, whether natural or artificial, is a factory or tool which elaborates material for the uses of a higher grade, and wears away in this production ; or, it is a package. In other words, each structure is a vehicle, a maker of vehicles, or both.

This may be illustrated by the destructive and constructive operations involved in building a house.

Trees are cut down and destroyed that boards, mouldings, and the elementary forms of wood work may be constructed. These are sent from the saw mill and await the further operations of the carpenter, who, as he saws and chisels would be looked upon, from the stand point of the boards, as a destroying angel, but from that of the master builder as a subordinate creative power.

The crystalline structure of the mineral is destroyed in the smelting furnace, that bars and sheets of iron or other metal may be formed. These again are destroyed in the manufacture of nails, screws, locks, and other hardware. These elements of construction are delivered in neat packages by the hardware merchant to the builder. The packages are broken up and the contents distributed as required.

In these operations we find destruction less and less radical as we ascend the scale, until the higher elements of construction are simply fitted into place after being divested of an enclosing case. The apt Scriptural illustration of "living stones" will occur to some.

We must turn to the living world for fuller illustration. The hard and crystalline rock is split and crumbled, destroyed as rock and crystal, under the influence of vegetable life. Its soluble elements are absorbed by roots; others as soil form a medium for nutriment. The gases of the air disappear as such, lose their mobility, and become parts of the solid structure ; fluids are imprisoned in cells and sap vessels. The white sunbeams sink into the leaves, and the green rays only are rejected. What has become of all the energy conveyed by these vehicles ?

A seed that a sparrow might devour evolves the giant red-wood tree, heaving a hundred tons of timber into mid air, withstanding the blasts of centuries.

It would be folly to suppose that the small germ contained this immense amount of energy, to say nothing of the annual crops of seeds produced by the same tree, each of equal capacity. The seed of the tree contained barely enough raw material, stored-up capital, so to speak, to form the first tiny pair of leaflets and a thread-like root.

It held something far mightier than the greatest store house of crude forces could contain; it held the idea of the great tree, a directive and guiding principle, which, though invisible and imponderable, was in touch with the material world through a point of matter. This idea by multiplication or reflection of itself could fill a continent with similar trees.

The idea or astral type creates neither energy nor matter, but directs the mindless energies of matter so that they seem to our material eyes to build up of themselves those great living temples in the construction of which "neither the sound of axe nor hammer is heard". How clumsy our machine and hand-made houses seem in comparison.

Animal life must depend upon plant forms and plant principles as food, for no substance unorganized by plant life is nutritious in the smallest degree. The consumption of flesh comes to the same thing, except that the labor of turning over and selecting from a considerable amount of vegetable matter has been performed by another set of digestive organs.

The mineral forms are altered or destroyed by the plant that the imprisoned forces may be stored and turned to account in its own structure. The animal kingdom, including man in his animal aspects, stands in the relation to the vegetable kingdom that the vegetable does to the mineral. At each transference there is a selection and rejection; finer forces are stored up and less crude material as we ascend the scale. New wants and affinities develop. The animal is content to feed, reproduce its species, and die. Many men are content with the same routine, or feel but vague and faint impulses for anything higher. A more advanced type of humanity spends body and life in the pursuit of ideas; the hunger of a growing something within directs the actions and experiences of the body and absorbs such of the results as accord with these higher affinities.

Let us go back to the grain of gunpowder which was taken as a familiar type of compactly-stored energy. This mixture, like other explosives, derives its peculiarity simply from the fact that the stored-up energy when let loose by combustion is expended suddenly; not that it contains more, or even as much as, hundreds of other substances; much of our food, for example. The affinities of most things cannot be let loose suddenly. There is a great difference between the bursting of a reservoir and the slow trickling away of its contents; but the same amount of horse power is expended in the end.

The tree slowly digesting mineral matter obtains the power which lifts

its bulk and spreads its leaves. It creates none. Gunpowder used as a fertilizer will furnish some of the elements needed in plant food, and the same energy usually expended in sudden disruption and destruction may be slowly used in suitable channels of construction.

Let us look more closely and we will find at each stage a triad or three-fold aspect of the one. The affinities of matter are not blind. They are selective in the most exact and literal sense. Each element is but the working of an idea. The idea is *one* in all space ; its multitudinous kaleidoscopic reflections give us the countless atoms distributed throughout space.

The will force guided by this idea is the energy of which so much has been said.

This abstract or ideal form and quality, and this will or energy, are both lodged in and manifested through something we call matter. Matter without these would be not only inert but unmanifested, therefore imperceptible and even unthinkable. No one of the three can be conceived to exist without the other two.

The Sanskrit terms for these three elements of existence are Prakriti, Purusha, and Fohat ; the latter being the manifesting energy.

On all the planes of being we find this threefold unity. Each atom of matter has something corresponding to body, soul, and spirit.

Its selective affinities or ideal characteristics are its Purusha or Spirit, the basis of its being is Prakriti, its Body. The soul of the atom is the Fohatic force linking the dual or polar opposites of its being.

We marshal an army of atoms and call it a battery ; the collective will-energy of this army, directed through a channel, is called an electric current.

Through all Nature the scheme of evolution must be threefold, corresponding with its triple unity. One part of it relates mainly to the physical side of existence, another to the spiritual, and the third or linking intermediate stream is the intellectual or Fohatic.

As said in the *Secret Doctrine*, "Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyani or Logoi. Each is represented in the constitution of man, the Microcosm of the great Macrocosm ; and it is the union of these three streams in him which makes him the complex being he now is."

Most students of evolution seek an explanation of its phenomena from the materialistic stand-point. Ascent of structure and intelligence appears to them due rather to a push from below than a pull from above. Some are forced above the heads of a struggling mob of life forms, or, in scientific language, "Evolution is due to the survival of the fittest in the struggle for existence among many spontaneous variations."

This idea, although of value in a limited way, cannot alone cope with the great problem.

If for the word "spontaneous," with its suggestion of accident, we substitute the word "Karmic", signifying cause and effect due to the free will of organism, this expression of the law of survival and progress is true in a far wider and less material sense than ever Darwin dreamed, and yet is not half the truth.

It will be found that the Eastern idea of Pralaya and Manvantara, of the periodic emergence of the universe from the potential and subjective condition to the actual and objective, gives a clue to a more complete philosophy, and will be accepted in time by many who now push it aside as a dream of the Oriental imagination.

The evolved and perfected men of a previous Manvantara, those who have survived the struggles and temptations of many material lives, have climbed heights that to us seem cold and shadowy, laden with the rich sheaves of knowledge and experience. Faithful in few things, they have been made "rulers over many things". The white ray of the Absolute manifesting through them in their realms of light and power is divided into prismatic beams of creative intelligence. They are the brothers gone before, whose "footprints on the sands" of a previous manwantara have encycled a great Round of existence.

We have seen that construction and destruction are opposite faces of the same thing. So are evolution and involution; the evolving creature feels more clearly the influence of higher planes as it rises. As its nature expands and unfolds it *involves* or builds *into* itself the higher strength and light, becoming fit for still further progress. In its turn it becomes the transmitting agent to those lower than itself.

As self-conscious will develops, the being becomes responsible. The law of cause and effect reacting upon a responsible being is termed Karma. Even the shining Hierarchies of creative intelligence are linked to us by Karmic bonds, as we are to each other and to lower forms of life.

It is not as the survivor in a selfish struggle for existence that man becomes the crown of visible creation, nor is his intellect simply an envolved and superlative cunning which has enabled him to get the better of tooth and claw, and with club or rifle for a scepter make his throne upon the apex of a heap of combatants.

He does stand the highest visible representative of that chain or ladder of intelligence which above us is a path of light and below rests upon dull earth.

He is himself the way, the path, that ladder. Its rounds are man that has been, is, and will be.

Evolution, according to the Huxleys and Spencers of to-day, is but a jarring and aimless medley, without definite theme or movement.

As its truths reach us through the Theo-Sophia it becomes the true "music of the spheres," a majestic symphony, whose complex and perfect harmonies thrill through the cycles of eternity.

JAPANESE BUDDHIST SECTS.

In Japan there are twelve principal Buddhist sects, all of them having different names and with different reasons for their inception. The chief priests of these met with Col. Olcott last year in friendly union for the purpose of seeing what could be done in the way of healing the differences which exist between the two great divisions of the church, and a short account of them it is thought will be of interest and value to the American theosophists.

I will name them in order and then tell of their different ideas in small space. They are :

The Ku-sha-shu, the Jo-jitsu-shu, the Ris-shu, the Hosso-shu, the San-ron-shu, the Ke-gon-shu, the Tendai-shu, the Shingon-shu, the Jo-do-shu, the Zen-shu, the Shin-shu, the Nichi-ren-shu. Many of these rely upon a certain book or books which give them their names.

The Ku-sha-shu is so called from the Book of the treasury of metaphysics which was composed by Vasubandhu or Se-shin. They have several other books, among which may be mentioned one which it is said was composed by five hundred Arhats or perfect men and is by name Dai-bi-ba-sha-ron. The various divisions of the inner man are given, and among them is a very peculiar property assigned to him and called Mu-hyo-shikin, which means "unapparent form". Though it is said to be formless, yet it is called form, and it means that when an action is done something relating to it is formed in the actor. The analysis of the faculties and other parts of man is very detailed. They say that all things are brought about by Karma except two, which are Space and Nirvana. It is also said that those who wish to be enlightened fully may be so in three births if they are assiduous, but if not, then it will take them sixty kalpas.

The Jo-jitsu-shu has a book entitled "The perfection of the truth". It has explanations of the Tripitaka as preached by Buddha, and is said to have been written by a Hindu who was a disciple of Kumarila Batta. The book is said to unite the best of many other schools of Buddhism. One peculiar view which deserves notice is that the past and future are unreal, but that as to things the present only is real. By meditation on the unreal character of things, even including the person himself, one obtains enlightenment upon the destruction of passion. They have many books, and of these there is one commentary of 23 volumes and another in two.

The Ris-shu was founded about 617 A. D., it is said, by Do-sen from China. Its basis may be understood from a quotation taken from one of the works of the founder. He says, "If a man does not practise the Dhyana and Samhadi, that is, meditation and contemplation, he cannot understand the truth".

The Hosso-shu divides the whole mass of the doctrines of the Buddha into the following: "existence, emptiness, and the middle path," and they say that the doctrines of the Mahayana school to the number of 80,000 can be put in these divisions. The sect is said to study as to the real nature of things, and its divisions are so very numerous as not to be admitted here. According to them a man has to live for countless kalpas in the right way before he can become a Buddha.

The San-ron-shu is named from their having three shastras or books which cover the whole teachings of Buddha during his life. They think that, as the object of Buddha was to teach people according to their several and different abilities to take the truth, therefore any shastra that will teach them may be preached from. But of course they only use the Buddhist shastras.

Next comes the Ke-gon-shu, and it like some others takes its name from a book, the Ke-gon-gyo. They think their sutra was preached by Buddha soon after his enlightenment, and that by right thought on perfect enlightenment a man will reach it. Other rules are those common to all Buddhism. The name of the sect may be also Great-square-wide-Buddha-flower-adornment.

Ten-dai-shu, or the sect founded on the mount of TENDAI in China, preaches the doctrine of "completion and suddenness". This of course sounds singular to ears not accustomed to these terms, but it means the completion of enlightenment and the immediacy of that state to all men. They say that if the disciple properly understands the secrets as to form and reason, he will become Buddha in this life even.

Shin-gon-shu sect also teaches that a man may reach to perfect enlightenment even in this life if he follows their doctrine, which is called the secret mantra. This latter is in respect to body, speech, and thought. A very notable method of this sect is this: if the doctrines are read lengthwise from top to bottom as in the writing of that country, then the apparent doctrine is known; but if the table of doctrines be read across the lines of writing, then the secret doctrine becomes known. This seems to be a very peculiar sort of cipher. This hidden doctrine is communicated to the disciples by the teacher. Lengthwise the gradual improvement of thought is explained, and crosswise the circle of the state of things is fully explained, and this is the secret doctrine. Without going into this it may be said to be a method of teaching very like that of Patanjali, in which the several sorts of thought are classified and directed to be got rid of, one by one, until the state of pure thought is reached. Thus the apparent doctrine drives away the dust of outer thought, and the secret one shows the inner truth. The final object is to know the source and bottom of one's thoughts, and thus to be able to reach the state of Buddha. There are many secret and curious things in the doctrine of this sect which it would be impossible to set down here from their great length.

KYO-RYO-YA-SHA,

(To be continued.)

WHICH IS VAGUE, THEOSOPHY OR SCIENCE?

It is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp".

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity. Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day acts the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that

there is such a thing as the soul, "for", he says, "no man has ever seen it, and none ever can; it cannot be demonstrated". With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is to-day as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man* says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly*, or we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of evolution. * * * A *mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching." Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the

smallest form we can see. There is not a single proof in present life whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahmam and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahmam is no more vague than motion or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

REGOGNITION AFTER DEATH.

[A PAPER READ BEFORE THE ARYAN T. S., OCT. 7, 1890, BY MISS KATHARINE HILLARD.]

Does Theosophy provide for the recognition and re-union of friends after death? is a question frequently asked by those who find it hard to free themselves from the conceptions of a material philosophy. Unconsciously they still cling to the present, and to the illusions of this world, and while imagining that they are thinking of a spiritual life, are, in reality, formulating only a sort of etherealised physical existence. To gain anything like a true view upon the subject, we must consider *what* it is that persists, and *how* it persists, and the question will answer itself.

In the first place, let us take for granted the sevenfold constitution of man, as divided in the *Key to Theosophy* into a fourfold nature. This gives us *1st*, *The Higher Self*, *i. e.*, "Atma, the inseparable ray of the Universal and ONE SELF, the God *above*, more than within us." This we instantly recognize as necessarily apart from any idea of mortality or personality.

Then we have as *2d*, *The Spiritual Divine Ego*, *i. e.*, "The Spiritual Soul or *Buddhi* in close connection with *Manas*, or the mind principle. Without *Manas*, *Buddhi* is no Ego, but only the atmic vehicle; that is, we must have the self-consciousness of the intellect before we can formulate the idea of "I" at all. Here we have, therefore, simply the union of spirit and intelligence, an abstract consciousness, again impersonal.

No. 3 is the *Inner* or *Higher Ego*, *i. e.*, *Manas* or the intellect, inde-

pendent of *Buddhi*, or the Spiritual soul. This is the permanent *Individuality*, or the re-incarnating Ego. Here, then, we have individuality, a *separation* from other egos, but not yet the *personality*, or that "which weaves for man the garment that we know him by".

No. 4 of this division is the *Lower* or *Personal Ego*, *i. e.*, the physical man in conjunction with his animal instincts, desires, passions, etc., and the *lower Manas*, or baser half of the mind. These operate through the physical body and its astral double, and constitute altogether that which we call John Smith, but which clearer-sighted eyes know as the "false personality" of John Smith.

This fourfold division includes all the seven so-called "principles," except *Prana*, or the vital principle, which is, strictly speaking, the radiating force or energy of Atma, and permeates the whole of the objective Universe.

We have, then, two divisions only of which we can predicate *individuality*, and of these the first one has merely the individuality of the drops that compose the ocean, to our eyes without distinction, though we can think of them as separate drops. But if we had several bottles of sea water, each tinged with a different color, we could recognise one drop of each tint as it fell, and say to which bottle it belonged. Nevertheless it would not be the *water* that was different, but only the color, which enabled us to recognise the contents of the various vials. The bottles may stand for the physical body, the color for the Lower Ego, that is, the *personality* made up of the animal instincts and passions, and the lower half of the mind, those faculties that the higher animals share with us. If we once gain a clear idea of these distinctions, we must recognise that the change which we call Death can have nothing to do with the *Higher Self*, or God within us, nor with that abstract consciousness we call the *Spiritual Ego*, but that it severs the chain binding the *Higher Ego*, or the Intellectual Consciousness, the highest faculties of the mind, to the *Lower Ego*, or the lower faculties and passions belonging to and operating through the physical body.

What survives this change, then, can only be the highest and most spiritual part of our being, not those qualities which are inherent in the physical nature and must perish with it. There can be nothing left of that entity we knew as John Smith, for instance, but the inmost and highest side of his nature, a side, indeed, that perhaps he had never shown to us. His physical body *must* return to the elements which composed it, and with it all those passions and emotions, those idiosyncracies of taste and manner which were its offspring, and which together composed the visible being of our friend. This being dwelt with us upon our physical plane, and the trammels of matter, indeed, often prevented our realising that he was other than the character we loved and thought we knew. Perhaps some touch

of deeper thought, some flash of insight, may have come to us at some time, and for one brief instant we may have realised that the true individual belonged to a higher plane, and that only there we met his actual self, a self quite independent of all that bundle of physical characteristics that passed for the real man in the ordinary walks of life.

How possible it is even here to lose the sense of individuality, we can easily prove to ourselves by recalling some moment of deep emotion in a crowd—the one great burst of feeling that made the multitude shout “like one man,” as the popular phrase is. They *were* one man, for the limitations of personality were swept away for those who, for the moment, had soared above the physical. There was no question of you or me, only the throb of one heart, the response of one mind.

So when John Smith leaves this world, he lays down forever the limitations of that personality he had worn for awhile, just as the actor leaving the theatre drops the “inky cloak” and sombre philosophising of Hamlet, and becomes his real self. He leaves the mimic stage to take up his true part in the great drama of life. John Smith, like the actor, goes into another world, and we, for the present, stay in ours.

And we long to know whether, when our turn comes to pass through the dark portal, we shall recognise our friend upon the other side, forgetting all the time that then we too shall have left our temporary selves behind. As well might Horatio wonder if he shall know and love Hamlet to-morrow. To-morrow he shall not be Horatio, but the man who played Horatio, and to-morrow night he shall be Cassio, and his friend Othello, and yet the *men* shall be the same. The difficulty is, that we think of ourselves after death as we are *now*, not as we shall be then. We forget that it is not Jones in the body who is to meet Smith in the spirit, but that both will be on the same plane. We project our physical selves into the spiritual world, and expect to remain unchanged in the presence of “a new heaven and a new earth”. The friend who knew and loved John Smith passes, like him, beyond the bounds of personality and the limits of time and space. It is two freed intelligences that encounter, not two mortal men. When the Sadducees asked Christ whose wife after death should be that woman who had married seven husbands, they were told that in heaven is neither marrying nor giving in marriage, but there we are as the angels. That is, not only far above any question of sex, but existing as spiritual beings, whose intercourse depends upon no formulated speech, nor even flash of eye, but is that direct communion of mind with mind and soul with soul which marks the highest moments of the highest friendship here, when for a brief instant we dwell with realities and not with illusions.

The John Smith who has finished his brief day of life lies down to the sweet sleep of death, the night of pleasant dreams. The laborer shall be

worthy of his hire, and, having earned his rest, there shall come to him a season of repose interrupted only by happy visions, in which, unconscious of having died, he sees himself surrounded by all his dearest ones, and carries out his brightest dreams for the advancement of himself and his fellows. And as the actor who has played his part earnestly and with all his might finds some trace of it lingering about him as he leaves the theatre, and perhaps plays it over again in his dreams, so the being we call John Smith finds something of his last personality clinging to him during the rest of Devachan and coloring all his visions. Meanwhile, as we read in the *Key*, p. 150, love beyond the grave has a *Divine* potency which re-acts on the living. The love of the man for his wife, of the mother for her children, will continue to be felt by them, because "pure divine love has its roots in eternity". It will show itself in their dreams, and often as a protection in times of danger, "for love is a strong shield, and is not limited by space or time".

And having in the rest of that quiet night beyond the grave enjoyed the reward of all the good deeds done in that brief day we call life, the inner or Higher Ego of the being we knew here as John Smith takes up the burden of his Karma again in some new part, a part assigned to him by no arbitrary selection, but the inevitable consequence of the way he has played the former ones entrusted to him.

Meantime we must remember what Mr. Sinnett has so well said in his paper on "The Higher Self," v. *Key*, p. 173. "The process of incarnation is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; and that non-materializable portion of the Soul which abides permanently on the Spiritual plane may fitly, perhaps, be spoken of as the "HIGHER SELF." (Or *Atma*, not to be confused with the *Spiritual Divine Ego*, which is *Buddhi—Manas*, or the *Higher Ego*, which is *Manas*.)

So, behind the different parts he plays, abides the actor's real self, watching what he does as Hamlet or Othello, and as unaffected thereby as a man upon a mountain top bathed in sunshine is by a thunderstorm rumbling below.

This is the broad outline merely of the theosophic teaching on the subject of re-union after death. That the common idea of a recognition of a physical being by a physical being cannot stand a moment before the test of logical analysis, can easily be proved. An *embodied* spirit it must be to be recognised, and an embodied spirit, however ethereal that body may

be, is still linked to matter, is not yet free from the bondage of this death. And a body, moreover, involves the conceptions of space and time, both incompatible with the idea of pure intelligence.

Then again we are inevitably confronted with this dilemma. Either the personality is arrested at the moment of death, or it is not, and in either case a great gulf ever widens between the dead and their beloved ones. A young mother passes away leaving behind her a new-born infant, and that child, who has never known his mother, grows up to enter the spirit-world, perhaps as an old decrepit man, far older than the mother who bore him.

Or if we hold with the majority of our spiritualistic friends that the spirits of the departed continue to grow in the next life, and to keep pace with us here, the proposition is even more unthinkable. To grow implies accretion and disintegration, and accretion and disintegration imply matter, subject to decay and death. They imply more; some process of assimilation akin to that of earth, as far as regards the body; as regards the mind, some process of accumulated experience, registered facts, mental attrition. Again the concrete enters; conceptions of space, of time, of motion are involved. Nor, granting these, would the results of such a theory be really satisfactory. The mother who loses her baby wants that baby back again; she does not want, after *long years of waiting*, to be confronted by that child grown to manhood. And then where is that growth to stop? And by what strange process of reversion are the decrepit to become young again? And why should our conceptions of time, founded on the revolutions of our sun and moon, hold good in a spiritual world, "where there is no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it." Those conceptions of time are proved to us here and now to be absolutely false, a mere illusion of our senses, as we know by the experiences of our dreams and of all strong feelings and earnest thought: why, then, should we predicate them of a higher sphere than ours?

And, moreover, with time our desires change; because born of the physical nature, they alter with its alterations. The friends that left us when we were children and they were children, could not be our friends to-day. Should they return to us, we should realise that our memory of them is the child's memory of a child, and not the image we hold dear. It is only the immortal that changeth not, in whom is no variableness neither shadow of turning.

There is a deeper meaning in the story of Rip Van Winkle than we ordinarily see therein. When the old man wakes from seeming death to return to his home, he can recognise nothing; all the old landmarks are swept away, all the familiar faces gone, and the only thing that has survived the years is the love in the heart of his child. "For love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they

shall cease ; whether there be knowledge, it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. Then shall I know even as also I am known."

And if even now, in rare and noble moments, we catch glimpses of those higher spheres in which our spiritual selves perpetually abide and hold communion with each other,

— "meet

Above the clouds, and greet as angels greet,"

if even now we know that all of good, all of true, all of beautiful in those gone before is with us still and ever shall be, can we not learn to realise that, once set free from these physical limitations, this consciousness shall but deepen and intensify? This is the true recognition, this is the union not to be broken by distance or by death, of which Christ said: "At that day (when the Spirit of Truth cometh) ye shall know that I am in my Father, and ye in me, and I in you."

A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.

LESSON II.

1. Q. You spoke of the Secret Doctrine in our last lesson. What did you say of it?

A. That theosophists believed it to contain more theosophical knowledge than any other body of teaching.

2. Q. By what other name is the Secret Doctrine sometimes called?

A. The Science-Religion.

3. Q. Why?

A. Because it is science and religion in one.

4. Q. What do you mean by Science?

A. The search for facts or laws in nature.

5. Q. What do you mean by nature?

A. The universe as we know or may know it.

6. Q. What do you mean by religion?

A. Obedience to divine laws.

7. Q. Where are these laws to be found?

A. Throughout all nature.

8. Q. What then does this Science-Religion do?

A. It teaches divine laws, the search for them, and how to obey them in our lives.

9. Q. You speak of divine things or laws. What do you mean by that ?
 A. Divine things are those that belong to the world of causes.
10. Q. Is the world which we see around us a world of cause ?
 A. No. It is a world of effects.
11. Q. What is a cause ?
 A. Something which makes or moulds. Causes are invisible spiritual forces.
12. Q. What is an effect ?
 A. Effects are visible results produced by a spiritual invisible cause.
13. Q. Can you give me an example of this ?
 A. Heat is caused by an expansive force. Cold is caused by a contractive force. We do not see the forces, but we feel heat and see it when it bursts into fire. We feel cold, and see it when it condenses into ice or snow. Heat and cold are effects ; the forces which contract or expand are causes.
14. Q. What, then, lies within the visible world of effects ?
 A. The world of causes, invisible to the ordinary eye.
15. Q. What do we learn in studying Theosophy ?
 A. The Science of cause and effect.
16. Q. Why is such knowledge divine ?
 A. Because it teaches us to know those causes through which all the worlds came into being.
17. Q. Can you tell me how many principal teachings the Secret Doctrine contains ?
 A. Three.
18. Q. What is the first ?
 A. That there is one universal eternal principle of Being or Life, from which proceeds all that exists.
19. Q. Name the second teaching.
 A. The absolute universality of the law of periodicity, or action and reaction, ebb and flow.
20. Q. Can you give another name to this law ?
 A. Karma, or the law of action and reaction.
21. Q. What is the third teaching ?
 A. The identity of all souls with the Oversoul.
22. Q. What do you mean by that ?
 A. That there is one universal Oversoul, or soul of the world, and that all souls are identical with, or united to and in, that soul.
23. Q. Do you mean the souls of men ?
 A. No. I mean the souls of all creatures.
24. Q. Why are these three teachings so important ?
 A. Because all other knowledge rests upon them.

25. Q. Explain what you mean by the souls of all creatures.
A. I mean that all nature is ensouled. That is, everything has a soul of its own kind and a knowledge or instinct of its own kind.
26. Q. Why so?
A. Because the universal soul is everywhere. It is in every point of the universe. It is in all bodies and knows all things. The soul of the ant and the soul of a man are not alike, but both are in and a part of the soul substance that is everywhere.
27. Q. Do you mean as each drop of water is part of the ocean and is yet itself?
A. Yes.
28. Q. There is one great truth which we learn in these three teachings. What is it?
A. Universal Brotherhood.
29. Q. How do we learn this in the first teaching?
A. That teaching shows us one divine principle of Life, from which all things proceed. It alone never dies. Since all things, creatures, and men came from it, the one, all created things are its children and all are brothers.
30. Q. When you say universal brotherhood, do you mean the brotherhood of human beings only?
A. No. I said *universal* brotherhood. The word universal includes all things which came forth from The One.
31. Q. But we see many kinds, such as stones, plants, birds, beasts, men.
A. That is because the world soul enters first into the elements, such as air, fire, water, and then into the mineral, vegetable, animal, and human worlds. Each soul spark goes through all things thus, and slowly reaches perfection. But in the beginning all came forth from The One, and in the end all will return there.
32. Q. Explain this further.
A. The only real, the only eternal is The One. And as all things began and end there, that unity or oneness of soul is their only real state. Souls may change their bodies or dwelling-places, for these are not lasting. They pass away. They are unreal. Soul-union with the all is the only real state, so universal brotherhood alone is real.
33. Q. How does the second teaching, that of the Law of Karma, display Universal Brotherhood?
A. It shows the universe as governed by one great Law. That Law applies to all that exists and knits all worlds and creatures together: all things are the children of this Law.
34. Q. How does the third teaching display Universal Brotherhood?
A. It shows that all souls rest in and are parts of the universal soul.

35. Q. What then seems to be the first fact of life?
A. Universal Brotherhood.
36. Q. Can you give it another name?
A. The spiritual identity of all Being.
37. Q. What does that mean?
A. That all came from Spirit or the Great Breath, and all will return to it.
38. Q. If it is true that we are all brothers, what should this teach us?
A. It should teach us perfect justice in all things.
39. Q. How best can we display justice?
A. By mercy, pity, and love. We should do in all things and to all things, even to the very least, as we would be done by.
40. Q. Can you tell me what other teaching is contained in these three?
A. Reincarnation.
41. Q. What is meant by Reincarnation?
A. That the soul enters into many bodies and lives many lives in such bodies.

J. CAMPBELL VÉR PLANCK.

THE REINGARNATING PART OF US.

It hardly seems possible for an ordinary student, one who has not closely inspected or received special instruction in Theosophic lore, to contribute any valuable material to a discussion of the "Seven Principles", or, indeed, of any topic of which no more is known than has been disclosed in books equally accessible to all. In such cases, perhaps all that can be done is to show probability through analogy, or to cancel a difficulty by proving that it inheres equally in every other theory, or to analyze some one section more closely than has been done in books, or to make suggestions tending to simplify the teaching.

I think that one of our greatest puzzles is to form a clear conception as to what part of us it is which reincarnates. The difficulty is found in the middle region, if we range the Principles in a line. On the supposition that pure Spirit is the 7th, it is seen to be everywhere and all-enduring, and not therefore entering into this question. Several Principles at the other end of the line are as readily disposed of. The body is evidently an affair of one incarnation, disintegrating at the end of it, and its elements scattered through Nature. The Life-Principle—Prana, Jiva, call it what you will—is understood to flow through all substance, and is not a constituent element of any individuality. The Astral Body is material, and, like the physical body, ultimately dissolves. No one of these three lasts over till, or is re-produced in, a later birth. Nor is it difficult to perceive that the Animal

Soul has a transient endurance, at all events in part. So far as it represents purely physical desires—hunger, lust, and the like, it has no existence apart from a body. The bodily needs seem thrown back upon it, as it were, inciting it to action and thus reinvigorating the carnal forces. After the separation in death takes place, the immediate stimuli are absent, and then only memories of enjoyment can remain. Even these, so far as a physical brain is essential to conserve them, must abate. All, therefore, that is rooted in, or conditioned upon, or attached to, a fleshly body must vanish with it.

And now we come to the 5th Principle, the Human Soul, described by Mr. Sinnett as “the seat of reason and memory”. Scientific men agree that memory is an indestructible faculty. If this be so, it would seem that the Principle wherein it has its seat must likewise be indestructible. We are told, however, by some Theosophical writers that memory is a perishable faculty, and that reason is only a minor, temporary gift, the tool of a higher endowment which is to obscure and succeed it. One finds difficulty in each of these propositions. If memory, however suspended or in abeyance as to previous incarnations, is not an inherent part of the Ego, an Adept, surveying his past, can find it only in impressions made upon the Astral Light. But how, without memory, could he connect such pictures with himself, and what value would they have to him if destitute of that connection? One may go even farther. Memory is what practically constitutes identity, for we only know ourselves as being the same person born long ago through the successive incidents and eras which we recall. Obliterate these, and we should be as unable to identify ourselves with the personality of 10, 20, 30 years back, as we now are to do so with the personality of a past incarnation. What, too, would become of the knowledge, the experience, the mental skill garnered through life, if there was no permanent faculty to conserve them? It is not enough that their essence be extracted in Devachan : our nature, higher than any semi-material ether, can hardly be less gifted than an Astral Light. It would seem that there must be in this 5th Principle a power of permanent conservation of all events and processes, and a further power of reproducing them under the appropriate conditions ; and this agrees with the three-fold analysis of memory by nomologists, for they give as its third element “reproduction”. The contents of memory might be kept intact, even if the reproductive power was at any time suspended or inoperative.

Nor does it seem probable that reason is but a transient and imperfect tool. We know it only in its earlier stages and in its human manifestations. And yet Holmes suggests that from the contemplation of a pebble an Archangel might infer the whole inorganic universe as the simplest of corollaries. What limits can we put to intelligence? Some of us have read the editor-

ials of country newspapers, have undergone sermons from young divines, have overheard the babble of shop girls in a street car, have been tortured with drivel in private life, and yet have heard lectures from Prof. Tyndall, thus realizing the possibility of antipodes in human thought; but shall we say that there are not intelligences as much in advance of his as is his beyond those? The truth is that all human powers are yet little more than embryonic. Marvellous as they are to us, they must be trivial to beings of unbroken growth, beings to whom our little lives of 70 years seem utterly ephemeral. And where is this to stop? Radiating from the Supreme Spirit, All-wise, All-knowing, and All-powerful, there must be rank upon rank of intelligences, infinitely varied in capacity and strength. The two elements in wisdom are information and judgment, and from that combination in its perfection must come a descending scale, the lowest terminus whereof we see, but how slight a distance above it! As we ascend it in our own evolution, we shall doubtless drop many processes that are clumsy and dispense with many aids that we have outgrown, and yet the original faculty may still persist, not discarded, but amplified and enriched, freed from limitations and stimulated by exercise. What should we be without reason; what would it be without memory?

Evidently, however, the immortal part of man is not to be found in intelligence alone. An undying intellect might of itself be mischievous or evil. Its complement must be in the moral or spiritual nature, which, still immature now as is the mind, may expand to equal proportions and make the whole symmetrical. Thus the intellect becoming more strong, and the moral sense becoming more fine, each correcting and guiding the other, the human soul and spirit, the mind and the higher nature, the brains and the heart, the God-given and the God-seeking, may in conjunction develop along the way to which there is no end. Perhaps this is what is meant by the Theosophical injunction to "unite the Manas with the Buddhi";—at all events it is an intelligible interpretation.

If these two, united in whatever proportion and in whatever degree of evolution, constitute the Ego of any particular man, the combination is that which reincarnates. But it does not follow that the new incarnation exhibits the combination in all its fulness or with all its phases. Sometimes the intellectual element may be dominant, or even only a part of it; as where a genius arises in some special field, or one intellectual gift is more marked than the rest. This would account for a Macaulay in letters or a Verdi in music. Sometimes the moral element is in the ascendant, and then we see a Howard in philanthropy or a Paul in missionary ardor. Sometimes the spiritual nature so dwarfs all else that life is but one long aspiration, as with the mystics. But all the round must be traversed, or the Ego would have a development incomplete.

If this is the true view of the reincarnating part of us, one important consequence seems to follow. Theosophical authorities have been somewhat cautious in defining ultimate destiny, intimating, indeed, that there is a state known as Paranirvana—"beyond Nirvana", but not usually saying more than that Nirvana is not eternal, since it ends with a Manvantara, and that human spirits absorbed into the Divine fulness pass with it into Pralaya until the reawakening. Two questions at once arise: Do they lose consciousness during that era, and, Do they begin a new round of embodiments after it? If they begin a new round of embodiments, the implication is that there is no finality in that mode of evolution; and while the improbability of such a theory, and the strong repugnance all of us must feel to an eternity of incarnations, do not constitute more than an *à priori* argument against it, its force is very strong. If they do not, as would seem far more likely, how is Paranirvana attained? And what about the loss of consciousness during Pralaya? The "sleep of Brahm" may be a mere metaphor to indicate a suspension of world formation, and it is quite conceivable that a purely spiritual sphere of thought and action would meet all needs of a perfected being. But if it means, as its use generally seems to, a cessation of all interior as well as exterior function, a Theosophist may well demur. A comatose God is not an inspiring conception, even if one is able to contemplate it with entire gravity. Unconsciousness in the Supreme Being of a universe in which every other being was conscious would be strange enough during a Manvantara; but if you predicate it during a Pralaya, you make the Pralaya unending, for what is there to rouse up the Unconscious and induce a new Manvantara? It will not do to say "The Law of Cycles", for "Law" implies a law-maker, and what law-maker can be above the Supreme and impress his will thereon? Periodicity of manifestation may be, and probably is, a Law, but it is a law only frameable by the Supreme, and if the Supreme has Himself lapsed into unconsciousness, how is the Law to be made operative? One cannot escape from these difficulties by metaphysical juggles, or by terminology, or by mere appeals to authority; and, indeed, it is hardly worth while. I regard this as one of the many cases where discrimination is one of the most valuable tools in a Theosophical equipment, and where a Theosophist will be all the better for making use of it. In fact, a measure of eclecticism is healthful to an adherent to any system, for without it he is apt to lose sense of proportion and to become a partisan where he should be a freeman.

But what other conception of the distant future is preferable?, one may ask. I should say, a conception which preserves all the results of reincarnations, and forbids a suspension of conscious, intelligent life to either Divinity or to human spirits made Divine. Worlds and systems may wax and wane, yet the Great Architect of the Universe be unaffected by their

changes. Numberless egos, having advanced through repeated incarnations beyond the limits of human imperfection, reach and are pervaded by that unlocalized, impersonal Being whom we may style the Central Sun. The self-element purged away, yet the individuality preserved; consciousness no longer imprisoned, but free like the ether; the dew-drop restored to the shining sea after its wanderings over the earth, yet in some strange way its identity unsacrificed; these Egos, made a portion of the Divine, have not attained all knowledge or found an end to the endless. Like the asymptote to the hyperbola, they may be continually approaching a finality, yet never reach it. No number of Manvantaras can exhaust the resources of infinity, and these tireless intelligences, one as considered from without, many as seen from within, may forever find scope and action. What need have they of a Pralaya, a periodical state of coma, required neither by logic nor by languor? They depend on no material worlds for their interests and being, and in the long eras when formative powers are in abeyance have still the Divine life which never slumbers or wanes. Time, as all other limitations, has passed away, and there has succeeded to it a being which is unconditioned, unbroken, and Eternal!

You may say that these thoughts are only a speculation. Certainly; as must be every other theory concerning the mode of the Divine existence or the nature of human life after its restoration to its source. These topics lie beyond the reach of finite faculty: the finite cannot possibly apprehend the Infinite. No better preparation can possibly be given to any student of spiritual things, be he Eastern or Western, than a careful reading of Mansel's famous *Limits of Religious Thought*. Herein is shown with unanswerable logic that we hardly enter upon examination of Divinity before we are confronted with hopeless and endless difficulties. The terms "Infinite" and "Absolute" contradict each other; every process essential to an inspection of the Divine brings us to a dilemma, each prong of which is an absurdity or a contradiction or both; we are beaten back, confused, paralyzed at every new step. There is perhaps no more lucid portrayal of the limitations of human thought. And it is simply because the finite is incompetent to grasp the Infinite. This must be equally true of all grades of the finite, for all fall short of infinity. A Mahatma is just as powerless to analyze the Supreme Being as you or I; not because he is not vastly greater than we, but because he as truly lacks the one essential to define God,—Godhood. He is still finite, that is, with a limit or end: God has no limit, no end. His conceptions are grander and fuller than ours, yet not herein more accurate, for no accuracy is possible. Hence of this region there can be no teacher, for a teacher who does not know is a contradiction. We may reverently accept the vast stores of knowledge acquired by those revered souls in Their æons of development, and learn invaluable truths of the con-

stitution of the universe, the earth, and ourselves; but the nature of the Supreme Being and the method of life within must ever be speculative, and we owe no allegiance to speculation. All that can be done is to present in symbolical or analogical form some thought which reflects a possibility of the reality, but if that is unsatisfactory or objectionable, neither reverence nor duty exacts our acceptance of it. Mahatmas, Adepts, chelas, students, all here stand on common ground, for all are dwarfed to likeness in the presence of the Infinite.

Perhaps for that very reason we all can give our views without presumption. And so it comes to pass that the same evening at the Aryan Society which witnesses a quotation from the *Secret Doctrine* witnesses also a free discussion on the seven-fold division of man and a paper on his continuing essence and its eternal progress. ALEXANDER FULLERTON.

LITERARY NOTES.

THE WONDER LIGHT AND OTHER TALES. These stories are for children. The author is Mrs. J. Campbell Ver Planck, whose articles have always benefited those who found them in the *PATH*. There are seven stories, in all of which little Carlo is the child around whom they revolve, and whom Uncle John teaches many things which every child ought to be taught. They are all charmingly written. Within their limits are treated those great laws of nature—Karma and Reincarnation. Lessons of love, incitements to a noble life, and an unfettered view of the place of the human being in the Cosmos are opened before all children—young or old in years—who may read them. The Wonder Light shines upon Carlo at night. The child asks it what it can do, and in a silver voice the reply came, "I can shine." Then Carlo, wanting to know what else it can do, is told the Light can sing so that its song makes forms of beauty grow and worlds appear. Fohat in his playground shows the child some of the great operations of nature in a way that will remain in Carlo's mind till he dies; and after that the Bubbles of the Breath illustrates Reincarnation and our inner constitution. Although some people think these stories are too advanced, such an idea is due to the age of the objector, since children, fresh from that Wonder Light itself, understand the language of the soul in the book, and will, we venture to say, call for a repetition over and over again of these tales. This is the test. (*The Path*, 132 Nassau St. N. Y. 81 pages, cloth, 50 cts.)

T. SUBBA ROW'S WORKS. Col. H. S. Olcott has received authority from the family of our lamented brother T. Subba Row to collate and publish his works. His name is known to us chiefly through his lectures on the *Bhagavad Gita* delivered at Adyar conventions. Could his works be in fact collected, including that which he gave to others and published by them without credit, we should have an interesting and valuable collection. Col. Olcott thinks the price of the work ought not to be above two rupees, say \$1.00.

THE BALTIMORE AMERICAN, Baltimore, Md. reprints the whole of Mr. Wm. Kingsland's "Theosophy and Dogma", recently published in *Theosophical Siftings*, prefacing it with a commendatory notice of the Hermes Council Branch.

THE GOLDEN GATE of San Francisco prints in full Dr. Jérôme A. Anderson's very able paper, "After Death—What?" read before the local Branch.

THE NORTHERN LIGHT, Tacoma and Seattle, Washington Terr., gives its readers the address delivered by Rev. Wm. E. Copeland before the late *ad interim* Convention at Santa Cruz. It excellently well expounds the never-to-be-forgotten truth that Theosophy means action for others, not mere personal culture, and only fulfils its mission when thus active.

TEA TABLE TALK.

The account of Antonina, in a previous Tea Table, was received with so great pleasure by many readers, that these will doubtless be glad to hear more of our little friend. A relative writes: "I had hoped to go to X—and thought I would then gather some more notes about Antonina * * but I can now tell you one more thing she said which I consider the most wonderful of all. One morning she was lying in bed talking with her Mother about this Pillakatuka, explaining about its uses and so forth, 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!'

'Why, what does it go there for?' asked mamma.

'To get something to eat; of course it can't eat what we do,' was the ready reply. (As if she knew it fed upon heavenly ambrosia. J.) 'And when we *really* die, the Pillakatuka goes to Heaven and stays there.'

'And what does it do there?', was mamma's next question.

'Oh! well, you know, it doesn't stay there very long, because your Pillakatuka 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.'

Then, while mamma kept silent from sheer amazement, Antonina went on after a moment's pause, rather slower than before. 'And Jack's got a *kind* of a Pillakatuka too' (Jack is our lovely setter dog, her great friend and playmate). 'And when Jack dies, his Pillakatuka goes to Heaven too, and perhaps, *perhaps*—' (with her dear little emphasis) 'next time he'll be a man.'

Now what do you think of that, Mr. Julius? If Antonina had said those things to me, I don't know that I should have been willing to believe my own ears, but, as they were said to her Mother in the presence of an Auntie, neither of whom is in any way a Theosophist, and as each told me the same thing at different times, I feel we have a *right* to believe it. I must say that outside of these occult speeches Antonina shows a most remarkable intelligence, demonstrating that she is capable of great mental development in the

future. Let me tell one little anecdote to show what I mean. During the Harrison canvass, when Antonina was barely *three years old*, she was playing in one corner of the room in which were seated her grandmother and one of her sons, Antonina's Uncle S. These two were talking together, and S. began to joke a little with his mother, who is a most enthusiastic republican. Said S.: 'Weren't there ever any democrats in our family, Mother?'

'*Never*' was the indignant response. 'Oh! I guess there must have been one somewhere,' laughed S. 'There *never* was,' said his mother. 'Oh! well,' she continued, 'there was my Uncle Joseph who had always been a republican and always voted that ticket, and one time—well—he felt he didn't want to vote or—well, he hardly knew what to do and—.' 'Why didn't he be a Mugwump?' interrupted Antonina with her little giggle. There was that baby, three years old, taking in the whole situation, and fairly laughing at her Grandmother's dilemma, and I think it was as bright a thing as a baby ever said. Think of her realizing that, if a man had been one thing and didn't quite want to go over to the other side, there was a third party where he could rest with an easy conscience."

The unconscious theosophy of children possesses very great interest for almost all students, and we should always be pleased to hear more from the little people. Few are the hearts that do not warm to a child. These sayings of Antonina have been copied, in one instance by a great metropolitan daily, and so her gentle message is borne far and wide. It is interesting to speculate upon the Karma which makes such early recollection, such early teaching, possible. All blessings on the little head at once so simple and so wise.

Writing at the desk of a friend, I saw hanging above it a slip of paper containing these words:

"If I think of the world, I get the impress of the world.
If I think of my trials and sorrows, I get the impress of my sorrows.
If I think of my failures, I get the impress of my failures.
If I think of Christ, I get the impress of Christ."

This sermon needs no addenda from my hand. It bears truths of the deepest order home to the heart. Reading it, and wondering how I could frame some rule of action which would tide me over the many mistakes of both action and inaction, I seemed to hear the inner voice make this reply:

"When doubtful, ask thyself this: What would Buddha do?"

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

LOS ANGELES T. S. has been favored with a visit from Count Wachtmeister, son of the gracious lady who has so long and devotedly ministered to Madame Blavatsky, and whose gentle courtesy so adorns the London Headquarters. The Count addressed the Branch upon the Theosophical societies in London and Germany, and described their work. As he is making a tour of the world and proceeds eastward from California, the Atlantic Branches may hope to see him, to welcome him, and to hear from him.

AURORA T. S., Oakland, Calif., has adopted Resolutions of confidence in the Founders and condemnation of their slanderer.

THE VICE-PRESIDENT OF THE KRISHNA T. S., Miss Annie Wolf, delivered a lecture in Philadelphia, Oct. 4th, on "The Theosophical Household in London", and gave many particulars of the life there and of Madame Blavatsky.

CINCINNATI T. S. has rented two fine rooms at 330 Race st. for a local Headquarters, and formally opened them on Oct. 5th. Dr. Buck stated that "the object of the present Theosophical Society is not only to aid individuals but to carry the *organized* T. S. well into the next century, so that in 1975, the beginning of the close of the next cycle, and the coming of the next great teacher, a Society will be formed, a literature already extant, and a people to whom Theosophy shall be familiar and acceptable". He thus closed his brief address: "In a few years Madame Blavatsky will be regarded from a very different standpoint, and her work judged more justly than is done to-day. Then people will repent their folly and foolish animosities, and regret lost opportunities and their lack of discernment." Dr. Buck later read a paper entitled "Life and Light", which will be issued in time as a "Branch Paper".

Open meetings will be held on the 1st and 3d Sundays of each month at 3 P. M. and for these a special program of topics has been prepared. Invitation cards have been provided, and a door-sign announces days of open-meetings. On other Sundays short papers on helpful subjects will be read by members and illustrated from *The Secret Doctrine*. Much enthusiasm is already felt, and all agree that the new departure means larger life and work. One lady, not yet an F. T. S. though a natural psychic and a born Theosophist, has greatly aided to establish the Headquarters, and also the Tract Mailing Scheme in Cincinnati. The essays and topics arranged for are these: Oct. 19th, Rise and Progress of Theosophy; Nov. 2d, Karma, Reincarnation, and Practical Theosophy; Nov. 16th, Polarity, Duality, Unity; Dec. 7th, Magnetism, Mesmerism, Hypnotism; Dec. 21st, Religion of Buddha, of Christ; Jan. 4th, 1891, Theosophy in Literature, Selections from *Bhagavad Gita* and other Sacred Writings; Jan. 18th, Oriental Poetry and Religions, with selections from the poets; Feb. 1st, Religious Music of various peoples, with illustrations; Feb. 15th, Comparisons of Eastern and Western life; Mar. 1st, Theosophy, Spiritism, and Mind-Cure; Mar. 15th, Alchemy and Astrology; Mar. 29th, Solar and Lunar Cycles and Symbols; April 5th, Influence of the Zodiac on the Religions of the world; April 19th, Mahatmas and Adepts; May 3d, Evolution; May 17th, The Constitution of Man. Afterwards. Miscellaneous selections and discussions.

THE PATH and the General Secretary and the whole American Section greet this new and noble enterprise. The topics announced will probably excite the interest not only of Theosophists but of the general world of culture, and one may well expect to find audiences of an exceptionally high type. In fact, if these topics are treated with the ability foreshadowed in their selection, one result may be that hearers will thirst for more, and will ask entrance as

a favor to the private meetings whereat Theosophy as a living principle is expounded. The delightful news from Cincinnati should thrill through all other Branches, stimulating the active and arousing the sleepy, —for there *are* some sleepy, even at this period of the cycle.

THE GENERAL SECRETARY has received with thanks a gift of \$20 from H. A. V. of England, \$10 being for the Tract Mailing Scheme and \$10 for the office expenses. All Americans who look to England for their models of deportment are now provided with one most unexceptionable, most beneficent, and most worthy of limitless imitation.

LIGHT T. S., Fort Wayne, Ind., has secured a well-located and commodious room, and held its first meeting therein on the 10th.

THE BROOKLYN T. S., in addition to its Thursday evening meetings, held at 164 Gates ave. has started a Monday evening class for the study of the standard Theosophic books. Both members and non-members attend these classes, meeting in the parlors of 166 Gates ave.

THE CHICAGO BRANCH began its Fall meetings Oct. 4 in Liberty Hall, National Union Building, on Adams Street. The new quarters are much larger and handsomer than the room formerly occupied in Central Music Hall. The Branch loses the services of its indefatigable Secretary, Miss Gertrude Piper, who has removed to New Mexico on account of her health. Miss Kelly is acting as Secretary temporarily.

LOS ANGELES T. S. on Sunday, Oct. 5th, held the first public meeting in the new rooms recently rented and furnished by the three Branches in that city. Every seat was occupied, some persons stood, and others left because unable even to enter. The President, Mrs. Eliz. A. Kingsbury, gave a few words of welcome, followed by a fine violin solo by a young lady. Miss L. A. Off then read a paper, and Mrs. Kingsbury spoke for half an hour on Theosophy. A recitation from Edwin Arnold closed the evening.

Mrs. Kingsbury, the energetic President, has a Monday evening gathering of students at her house, designed for beginners and treating of elementary topics. On alternate Thursday evenings the Branch meetings are open. These activities are already having encouraging results, and the PATH hopes to record many pleasant items during the coming winter.

BLAVATSKY T. S., Washington, D. C., has elected as President Mr. Reavel Savage, and as Secretary Mr. Chas. O. Pierson, Room 59, War Department, and has removed its Headquarters to 711 14th st., N. W.

INDIA.

BRO. RICHARD HARTE has been lecturing in India upon *Hypnotism*, and his reception has been gratifying. As Bro. Harte was always anxious to give advice in the supplement to the *Theosophist* when he had charge of it, we will now in good humor return these compliments. We would suggest, then, that after the first paper on this subject our brother should constantly dwell on the dangers of hypnotism, about which he only knows what he has collated from the works of experimenters who know nothing more than the mere outside of this moral dynamite.

Hypnotism is degrading to those who practice it, as well as to the unfortunate subjects. If its practice be brought about among our fellows it will do more harm to the Theosophical cause than forty quarrels in the Society.

COOCH BEHAR. The Maharajah—great king—of Cooch Behar, who is also aide-de-camp to the Prince of Wales, has started a Branch T. S. there and thanks Col. Olcott for opportunity to do so.

THE POWELL TABLET—A memorial to the late C. F. Powell, an American F. T. S. who died while working for the Society in India, has been mounted in cedar and hung in the Adyar Library.

THE PERMANENT FUND. It seems that the British Section and Col. Olcott misunderstand each other about this Fund. It is one which is invested, the interest only to be used. As it is "dead money", doing no good whatever, the Britishers want steps to be taken, if possible, to release it for active work. The Colonel takes this as a request for him to coolly draw it, and therefore refuses to commit a felony—which, however, no one wishes. We wonder if either side has thought to ask competent counsel whether steps could not be taken to get consent from all donors and the Society to the freeing and use of this money. Of course if the legal opinion should be that no steps of the kind are legal or proper, that would end the matter and preserve everyone's temper and dignity. A grave question also hangs over this fund, which is, that if Col. Olcott died, the Society being unincorporated, would not the whole deposit escheat to the English Government? We are not in favor of increasing this fund, as we think that present means should be used in active Theosophical propaganda by engaging good Theosophists to lecture, and the like, leaving the future to take care of itself.

INDIA'S APPRECIATION. The immense work done for India by Col. Olcott is now being recognized there. The *Indian Mirror*, one of the foremost papers, just prints a long editorial calling upon India's sons to see to it that Col. Olcott's declining years are well provided for, and drawing attention to his unremitting steady work for the human cause. In this we join, as we know the difficulties under which Olcott has labored, difficulties in his own camp from his own friends. At the same time we would gently remind Indian Theosophists that, had it not been for H. P. Blavatsky, they would never have known H. S. Olcott; and she selected him in 1875, under orders to do the very work he has up to now always done.

FOREIGN.

A CIRCULAR FROM MADAME BLAVATSKY. First quoting in full the report of the *N. Y. Tribune* of Sept. 10th of the action taken by the Aryan T. S. respecting the libel by the *N. Y. Sun*, Madame Blavatsky addresses all sincere members of the Theosophical Society in France. She explains that a certain person, formerly an F. T. S. but now causelessly an enemy, has conspired with certain other discredited and expelled members to defame the Society and its members, that correspondence with that object has been progressing for 18 months, and that assistance has been given by a professed Theosophist in France. A gross libel against one of the Headquarters staff has necessitated a suit against the first-mentioned. Madame Blavatsky's new position as Head of the European Section requires her to change her hitherto contemptuous silence into protective action, and she intends to defend herself and the Section against these shameful calumnies by removing from the Society such members as are participating therein, and by prosecuting, if necessary, both them and the others in the Law Courts. Having full documentary evidence of the facts, she now notifies all parties of the consequences.

French tribunals are not tolerant of slander, and a copious fine, with ample penitentiary seclusion, may prove a wholesome lesson to such as dissemble and lie.

HEADQUARTERS OF THE THEOSOPHICAL SOCIETY,
19 Avenue Road, Regent's Park, N.W.

A COURSE OF DISCUSSIONS ON
THEOSOPHY, FROM THE ROOT UP.

Will be held on THURSDAY EVENINGS, at 8.30 P. M.,
commencing OCTOBER 9th, 1890.

OCT. 9 & 16. . *Introductory : Theosophy and its Evidences.*

The permanent element : The general nature of the evidence: proof of physical and of psychological phenomena : more ways to truth than the five senses: the teachers: the attitude of the student. Evidence from history : evidence from world-religions: evidence from experiment: evidence from analogy: Occultism.

Consult "Secret Doctrine", vol. i, Introduction. pp. xvii-xlvii. "The Key to Theosophy", pp. 7-15; pp. 25-27; pp. 288-300.

OCT. 23 & 30. . *The Unity of the Universe.*

The Absolute: the Conditioned: Periodicity: the Outbreathing and Inbreathing: Manvantaras: Emanation: the Logoi: "the Seven": Fohat: Involution and Evolution.

Consult "Secret Doctrine", vol. i, pp. 14-24, 55, 56, 63, 106-113; vol. ii, 308, 309.

NOV. 6 & 13. . *The Septenary in Nature.*

The seven planes of Being: sevenfold Consciousness: The reflexion of this in material Nature, as shown by science, and in Man.

Consult "Secret Doctrine", vol. i, pp. 139, 292, 293, 334. Vol. ii, pp. 590-641.

NOV. 20 & 27. . *The Solar System and the Planetary Chains.*

The place of the Solar System: Suns: centres of activity: a Planetary chain: its physical evolution: relation of chain to chain: dead worlds: the place of our earth.

Consult "Secret Doctrine", vol. i, pp. 138, 149, 152-181. "Key to Theosophy", pp. 84-87, 88, 89.

DEC. 4 & 11. . *Rounds on a Planetary Chain.*

Meaning of term: the life-succession: elemental, mineral, vegetable, animal, human kingdoms: tracing the First Round: Man during the First, Second, Third, and Fourth Rounds.

Consult "Secret Doctrine", vol. i, pp. 176, 177, 188, 189.

DEC. 18. . *The Earth and its Races (4th Round).*

Position of our earth in the cycle of evolution: analogy between Rounds and Races: General view of the seven Races.

Consult "Secret Doctrine", vol. i, pp. 188, 189; vol. ii, Preliminary Notes.

JAN. 8 & 15. . *History and Development of the Five Races on Earth.*

The First Race and the Pitris: The Budding off of the Second Race: The Three Groups of the Third Race: The Lemurians: The Atlanteans: The Fifth Race.

Consult "Secret Doctrine", vol. ii, pp. 86-436.

Members interested in the study are recommended to read the references given before coming to each Meeting: and they will render a service to the Lodge if they would prepare a few questions on the subject of the evening.

THE HEADQUARTERS AT ADYAR.

In September the General Secretary received one gift for Adyar of \$30 and another of \$487, and in October one of \$150, so that he has been able in two months to remit, including some minor gifts, no less a sum than \$672.50, besides \$35.00 for Charter and diploma fees. This is cheering indeed, and the relief it gives to the anxious heart at Headquarters only they can know who see the letters in response.

But the supply of maintenance to the centre of our great Theosophical body is not a matter for an occasional spurt, nor is it a duty resting only on those whose purses can spare hundreds without depletion. It is a constant need, constant because the workers there are wholly consecrated in time and strength to *our* service and have no other source for their slim support than the contributions of the Society; and it is a universal claim upon all F. T. S. for what they can give, be that no more than 25 cts. Col. Olcott is no longer young; his strength has been lessened by years of labor in an enfeebling climate; and he cannot now undergo the long journeys which brought Adyar home to the distant sections of India and excited interest in its support. Thus the diminution of income caused by his own exhaustion in work appeals to us, the far-off beneficiaries of that work, for better aid than we have yet given,—aid not so much for the insignificant expenses of his own frugal life, but for the sustentation of the Cause which is to him much more than life. All over the European and American Sections of the Society, to each and every member of the American Section, comes the opportunity to do something, only a little if no more is possible, towards relieving the anxiety which never ceases to oppress our noble-hearted President for the welfare of the Headquarters wherein he works. And so the General Secretary asks each member, poor or rich, to send an offering which may cheer at Adyar the coming Christmas and throw a ray of security far into the New Year.

NOTICES.

I.

Branch Paper No. 6 was sent out to the Secretaries on Oct. 4th. It consisted of two papers, "Soul and Spirit" by Mr. Henry T. Patterson, read before the Brooklyn T. S. and the Aryan T. S., and "Union of the Manas with the Buddhi," by Mr. A. Fullerton, read before the Aryan T. S.

II.

Forum for October, No. 16, was mailed Oct. 13th to the Members-at-large separately and to the Secretaries in bulk.

Know that there are two minds, immovable and also movable. The immovable verily is with me; the movable is your dominion.—Anugita.

OM.

Æ U Ω

The real substance of the concealed Sun is a nucleus of mother substance. It is the heart and matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their seventh essence every eleventh year.—*Secret Doctrine, Vol. 1.*

THE PATH.

Vol. V.

DECEMBER, 1890.

No. 9.

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.

THEIR FIRST CHRISTMAS.

The sparkling Christmas morning of 1889 saw a strange and early commotion in a suburban corner of the city of X. During the night a heavy snow had fallen as though to obliterate the dark traces of sin from the earth, freshly preparing for a new life, a new light, a nobler day. But man had already frustrated the purpose of nature; the black tracks crossing in every direction seemed like highways of crime. In one instance, at least, they were so, if the whispers of groups gathered about the villa of Joseph Hollister were to be believed. These groups were composed of all species of humanity, from the squalid undersized girl bearing an oversized baby with big, pasty face, to the tramps furtively watching the knot of prominent citizens discussing the revelations of the night. Two policemen paced to and fro at the front and side of the villa. Inside its open door a third officer could be seen, submissively listening to an

authoritative soldierly man in plain clothes. Grave gentlemen conversed in the dining room. Maids with scared faces flitted up and down the stairs. When distant doors were softly opened the deep sobbing of a woman could be momentarily heard, and a strange, labored sound, as if some fine mechanism were slowly running down. Both were sounds to make men shudder.

Two hours earlier, the authority in plain clothes, hastily summoned, had gathered these facts. Joseph Hollister, a respected merchant, had been wakened in the night by unusual sounds outside his door. Springing up to investigate, he found the gas brightly burning in the entry, some figures going, catlike, down the stairs, and a masked man confronting him, covering the retreat of others with their booty. Towards this man Hollister sprang, unarmed. In the tussle which ensued the burglar lost his mask. Freeing an arm, he shot his antagonist in the side. As Hollister fell, a second shot was sent to ensure his silence, but he still lived, though the moments of his life were briefly numbered, to the regret of every one who knew the upright, honorable gentleman. The only fault found with him in this practical age was thus expressed by his close friend, Dr. Grant. "Hollister is a grain too fine for rough use, but what can you expect of a theosophist who believes that even brutes—and human brutes—have souls?"

Dr. Grant presently came down stairs with that exaggerated creaking which attends the efforts of well-meaning persons to walk with unwonted quiet. To him Captain Scofield of the detective force addressed himself.

"How is he, Doctor?"

"Sinking fast."

"Conscious?"

"Yes. Mind clear as a bell."

"Good!" Scofield twirled his hat with satisfaction.

"Why?"

"I think we've got one of the crowd."

"The man who shot him?"

"Perhaps."

"In God's name be quick then. Hollister could still identify him."

"He's here. Prepare *your* man." With a complacent sense of being beforehand with the Doctor, Scofield pointed towards the walk. Two detectives with a hand-cuffed man between them had alighted from a close carriage and were coming towards the house, accompanied by the noise of the eager crowd and the taps of their fellow officers' clubs upon too obtrusive bodies. "It's Jim Hogan; I suspected his gang and found Jim at his lodgings, quiet enough, but a bit too sleepy for a professional

thief abed in wet boots. That mask about fits him and the job was worked in his style, but Mr. Hollister can settle the question."

"Of course," said the Doctor. "You've done sharp work, Scofield. I'd better be as quick with mine." He retraced his steps. It was a melancholy scene which met his eyes on opening a bedroom door. Accustomed as he was to such, he was sharply impressed by the opened windows courting every breath of the cold heavens for laboring lungs; the heavy stagnant odors of drugs, liniments, and dried blood; the injured man propped high in pillows, ghastly, drained of life, but meeting his questioning look with eyes as steady as his own. The deep gentleness, the calm serenity of those eyes, the firmness of lips drawn by pain, the hand lovingly laid upon the head of a young and beautiful woman who knelt by the bedside in all the abandonment of grief, were all so many witnesses, to Hollister's friend, of the magnitude of the coming loss. At the foot of the bed a woman held a fresh, cooing babe in her arms. The little one gurgled at its father, reached out and struggled to go to him. A second child, a splendid boy of four, his eyes still heavy with sleep, broke from the nurse's restraining hand and ran to the bedside.

"It smells nasty here, Papa," he said, clambering up. "Why's mamma cryin? Didn't Santa Claus bring her anything?" Impressed by the silence, his eyes grew big with a sudden idea. "Didn't Santa Claus come *at all*?" he said, with quivering lips. "Didn't *anything* come in the night?"

At the recollection of what had come in the night the mother's form trembled convulsively. Hollister stopped his little son with a warning gesture, a faint smile. "Go, my son," whispered he, "to the play room, and see if Santa Claus has forgotten a good boy. Stop! kiss Father first; and, Robbie, remember this." He looked impressively into the radiant face of his son. "Be good; try always for that." Smiling at the child's haste to be gone, he kissed him again, motioned the nurse to bring the lively baby to his last embrace, then firmly signed them from the room. As they went, without one backward glance, their mother's heart hardened to them for an instant. Hollister saw it in her face. "Let them be glad while they can, Dear," he whispered.

The Doctor spoke. "You are exerting yourself too much, Hollister."

"What can it matter now?" replied the sick man with patient gentleness. "But you Doctors will be obeyed till the last."

"It does matter, my dear fellow. Mrs. Hollister, I want your husband to save his strength. Will you not leave him to me for a time?"

She sprang to her feet. "Oh, Doctor! Doctor! You have hope?" she cried. The two men exchanged glances of pity. She paused, then

bent her head in acceptance of the Doctor's silence. "Then why should I leave him?"

"Will you not do so for a few moments?" "A few moments? Now." A change, a grey veil creeping up Hollister's face emphasised her words. "What can you be going to do?"

The Doctor too saw there was no time to lose. He felt the patient's pulse and gave him a reviving drink. "Scofield wants to speak to him," he said rapidly.

"He can do so in my presence." The Doctor hesitated. "You are hiding something from me." At her feverish vehemence Hollister unclosed his eyes and took her hand. She kissed his, holding it in both her own.

"Tell her," the husband whispered to his friend.

The latter obeyed him. "Scofield has a man who he thinks——"

The wife sprang up as if a bullet had struck her. "It is the man who shot my husband," she cried.

"It is a man who *may* have been one of the gang and——"

"Bring him; bring him quick. Don't lose a moment. Joe can identify the wretch, can't you, my Darling? Oh, hurry; hurry!" She made as if to push the Doctor from the room.

Hollister too was energized by the news. The grey veil slipped away from mouth and chin. A commanding gesture stopped both wife and Doctor. Clearly, his low voice said:

"Do not bring him here."

Dismayed, the wife ejaculated:

"My dearest one! You are able. For my sake, try. The wretch must not escape. He shall not." She stepped towards the door, an eager messenger of Fate.

"Kate! Come here." She flew to him. He laid his chill hand again in hers. "I wish to die at peace with all the world," he said.

"No! No! Do not sacrifice me. When you are gone my only comfort will be in——" sobs choked her throat.

"In revenge, dear Love?" he questioned.

"In Justice. Oh! Call it what you will, but send for him. You are not fit to judge now." She felt the deep reproach, the pain of his look. "Husband, forgive me. But send for him. Could I breathe with your murderer at large? Send quickly." She encircled the sick man with her glowing arms. She pillowed his head upon the loved fragrance of her breast. Large with entreaty, lustrous with determination, her eyes fastened upon his to draw consent from them. All her rich beauty came about the dying man. She pressed him closer. The husband to whom her wishes had been a delight yielded now, at the repetition of the formula

of her will. He gave a sign of assent. The Doctor left the room. A few moments were consecrated to their love and grief. Then quick steps were heard in the hall. The wife, erect, listening, watching the door as if to snatch something from it, forgot him who observed her with pitying, pardoning gaze. Hogan, entering between two constables, met the blazing passion of her face and dropped his hardened eyes.

"It is the man. I know it," she exclaimed. She advanced one step, as if to tear him from his keepers, to thrust him beneath the eyes of his accuser.

"Can you swear to him, Madame?" asked Scofield.

"No. I hardly saw him as he ran down stairs. But Mr. Hollister will know. Doctor, raise all the blinds. Bring the man nearer. Now"—as the bright light poured full upon the prisoner—"look at him, Joe; do you recognize him? And you"—to Hogan, "look at Mr. Hollister."

All obeyed as if they were the automata of her will. Even Hogan, stealing looks about the room, made an effort, and met those eyes fast growing dim upon the blood-streaked pillow. He sought his death warrant upon that ghastly face. His guilty heart questioned it savagely for recognition. He saw mild eyes beneath a brow that was calm, unfurrowed, but damp with the death agony, the crowning shadow of the hair above, the wistful, patient lips of one who bore his cross, and a look he had never seen before on human face and could not therefore know for a look of love. The wife's passion blinded her to it. The Doctor, trained to nice observation, saw and understood it, with an oath caught under his breath. For one full minute Hollister studied Hogan; then he spoke.

"Turn his face a little more to the light." The constables moved their man. Everyone seemed to stop breathing. Hogan, encircled by eyes of hatred and scorn, deliberately returned that hate to each and all with slowly-travelling glance, then returned it to the implacably gentle face of his victim, who at that instant said distinctly, slowly: "I do not recognize this man."

Hogan flung him a scathing look and said in his heart: "Curse him for a fool." A hissing sound as of pent-up breath escaping came from each person in the room. Kate Hollister broke into a hoarse and baffled cry.

"Look again, Dear. Look once more. Can't we have more light? Doctor, you see he doesn't know what he is saying. I am sure it is the man. Oh, my Darling! Look again, again."

He did look again. Then he visited every face in the room with that look of majesty, reassuring them all.

"Hush, Kate. I do not recognize the man." He held out his

hand to Hogan, dissipating the doubts of every looker on except one. She tried to intervene, then fell fainting against the Doctor.

"Shake hands, man. There's no ill will between us." The constables pushed Hogan towards him. Their hands met. Instantly a something, a change, swept over Hogan's face, mastered by the steady warning of peaceful eyes.

"Try to do some good with your life, lad. When a man lies *here*, he wishes he'd made better use of his time." His grasp relaxed; Hogan walked from the room with clenched hands, pursued by a long rattle, a gasp, a woman's shriek—and silence.

Down on the river bank, amid ooze and mists and all the deadly miasms of swamp lands and sluggish water, stood a reeking, shattered tenement house full to the maw with shattered lives. Hogan climbed its stairs to the roof, savagely cursing constables, crowd, associates, all who had shrunk from him as he shambled away. He flung himself upon a filthy bed, burying his head in his arm, his hand clinched. Out of one end of the bed, like a disturbed rat, scurried a weazened child who sought the next darkest corner of the room. A slatternly woman, her face bruised and swollen, came and stared at Hogan. "He won't hurt ye," she called to the child; then to Hogan; "the brat's just hiding here a bit from his boss. But I didn't look to see ye back here, Jim, curs't if I did." There was a rough tenderness in her tone.

He made no reply. She clattered about, shut the door, then returned to the bed with a rasping whisper of—"How'd ye get off?" Still no answer. She drew his arm away; his sleeve was wet. She gaped in recognition of this unlooked-for fact. "I never saw Jim Hogan cryin' drunk afore."

"An' I aint now," said he gruffly. "Curse ye, can't ye let a fellow be?"

Relieved, she muttered:

"That's more like himself." Then aloud. "Tell me how ye got off."

"The old—the man didn't recognise me."

"He didn't; the bloke. Wasn't he himself, then?"

Hogan sat up, bristling with anger. "Yes, he was. Look here, Moll, don't you say a word agin him. D'ye hear?" He shook his clinched hand in her face. "I seen he knowed me. I heard the gallows creakin' above me. An then—says he, 'I don't know the man,' says he, quiet as a lord."

"D'ye think he was feared on ye?"

"Feared? Him? Why, he was a lookin' straight at death. What was I to be 'feared on? That cuss *shook hands* with me,—d—n him." A volley of oaths in a meditative tone followed here.

"Must a been stunned, then."

"Stunned? You, Moll, look ahear. When us shook hands, he give me this." He opened his clinched hand, displaying a button attached to a bit of cloth torn from the coat he had on.

The woman gasped.

"He gin up th' evidence to ye? Was he a crank, Jim, or what?"

"An' says he to me: 'Try to do some good with your life, lad.' He was goin' fast, Moll, an' says he, holdin' *that* into my hand, an' his woman burnin' to tear my heart out, 'Shake hands, man,' says he, 'there's no ill will atween us.' Strike me dead but it made a babby of me, Moll. 'When a man comes to lie here,' says he, 'he wishes he'd made better use'—why Moll, what ails ye? I aint seed ye cry since *it* died."

"Never you mind me, Jim. I'm a d—d fool. It's because I thought you was done for, sure. I thought you'd swing this time."

"'Try to do some good with you're life,' the man repeated. "See here, Moll; you can say what you're a mind to, but you bet I'm goin' to *do it*."

"To do what, then?"

"Try to do some good, like he said, cuss him. I look like it, don't I? But it seems owin' to him. He'll hant me, mebby, if I don't. Anyhow—I'm in for a try. But it's a d—d hard thing to know how to try."

"Say, Jim." She moved uneasily, hesitated, then broke out. "If you was to begin with me." Woman-like, she had quickly grasped the situation.

"How?" He stared at her. With downcast look she mumbled, ashamed of being ashamed:

"With me—to make me—if I was more honester like—if you —" She cleared her throat; no more would come.

"Hold on, Moll. D'ye mean, to marry ye?" She nodded. "Lord, but ye're changed all to onct!"

"So are you, Jim."

"That's so. Well, of course I'll do it, soon as we kin. Here's my hand on't."

She flung her arms about his neck. Transfigured by a new humanity, it became evident that both were young and not ill-looking. Standing upright, with hope in their faces, did so much for them. They looked like blind people straining for a promised vision.

The weazened child crept out to their feet.

"Say, be you goin' som'eres? Ye might take me with ye. Th' boss 'll kill me soon. He's swore it."

"Yes. You kin come if you're a mind to. But, I say, Moll, we're fools. Where kin we go to? Who'll have us?"

“Jim! Jim! Don't ye go back on it. Don't gin it up.”

“It's goin' back on me. What can I do? But I'll try; if we starve, I'll try.”

“And I will help you,” said a new comer. “Put 'down your fists, Jim Hogan. The first thing you've got to learn is not to get ready to hit every decent man that speaks to you.” Dr. Grant walked up and laid a hand on his shoulder, not unkindly. “I've known Joseph Hollister twenty years; better to-day than ever. If there's a way out into a better life for you—and I believe there is—I'll help you to find it—as a Christmas gift to Hollister.”

The starveling on the floor tugged at the Doctor's coat. “Say; I know what Christmas means, now. It's gettin' a pappy an' a mammy.”

Jim Hogan lifted him to his shoulder.

“First Christmas ever I see an' I ain't sayin' as I like it so much, neither. but it's owin' to him, Doc an——well—you bet I'll try.”

Thus it came about that the faith of the dead Hollister was justified. That the State gained three honest citizens in place of one. That Kate Hollister learned a lesson of peace, and Dr. Grant that a living germ lies hidden in every heart. Finally, that to the Hogan family, working its way slowly but surely up from the slough of humanity, Christmas became a sacred institution and dated first from 1889.

J. CAMPBELL VER PLANCK.

FIFTEEN YEARS AGO.

Fifteen years ago in November the Theosophical Society was started at the residence of H. P. Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Emile Bournouf has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its centre of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may

disbelieve his report in view of over 160 Branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch; now there are many, and the Society there owns a building for its centre of activity from which the wave is bound to roll again even unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,—Karma and Reincarnation; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or of high expansion.

Who did all this, How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed nor counteracted. The flimsy edifice

of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

JAPANESE BUDDHIST SECTS.

II.

To continue about the sect of Shin-gon. It would not be possible to fully explain their doctrines in one book, much less in one article. These are merely notes. They speak of three secrets and call them those of "body, speech, and mind," that is, the actions of those. The apparent form of all things is that of the five elements, and that is the secret of body. In the Hindu school of Patanjali we find an aphorism relating to the disappearance of the body, or, more properly, of the power to make another unable to see it, and this comes when one has found out the secret of form.¹ The Shin-gon-shu say that this secret is only understood by a Buddha.

Nichi-ren-shu was founded by Nichi-ren, who gave out for his followers the doctrines found in the Suddharma-pundarika. They believe that Buddha taught people gradually by expedients and different methods, although he had all the time but one means or vehicle. They have three great secret laws which have reference to the three great bodies of Buddha, and those are by name, *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*.² The chief object of worship is the great Mandala of the ten worlds, and it represents the original Buddha of remote times. The wisdom, virtue, and knowledge of all men and sages of every region are the powers of this Buddha, who dwells in every place, is free from birth and death, and is the Buddha of permanence. Sakyamuni said he was this original Buddha and also that we ourselves are the same, and thus we are to meditate on this chief object of worship for our salvation.³ A man should remember that his own body is that of the original Buddha, that his dwelling place

¹ On page 706 of the 2nd vol. of the *Secret Doctrine* is this: "till our human form came into being, in which all things are comprised and which contains all forms," and in the note to it: "this sentence contains a dual sense and mystery which if and when known confer tremendous powers upon the adept to change his visible form." (Ed.)

² See the *Voice of the Silence* where these are explained. (Ed.)

³ In the *Bhagavad Gita* the same is said in effect. (Ed.)

is the Pure Land of constantly calm light, and his thought the Good law. The weak man may enter on the path by this teaching.⁴

The Shin-shu calls itself the True Sect of the Pure Land. The object is to be born in the pure land of Amitabha, a Buddha who in the very remote time made a vow and prayer like this: "If any of the living beings in the ten regions who have believed in me with true thoughts and desire to be born in my land and have even to ten times repeated the thought of my name should not be born there, then may I not obtain the perfect knowledge." With this prayer in view he lived for many kalpas for the purpose of perfecting his merit, so that any one who made use of his name might be thereby eventually saved. It is held that men in general have not enough power of their own to enable them to reach over death, yet at the same time it is allowed that there are some such men out of whom at last come the Buddhas. The common man who repeats this name will at last be led to virtue, and from that to wisdom and finally perfection.

The Jo-do-shu is also a sect of the pure land, and I cannot perceive much difference between it and the other of the same view, as the differences which exist between them are small. They had a teacher who taught about the belief in Amitabha, and Ryu-ju said that "in the great sea of the law of Buddha faith is the only means to enter."

Zen-shu is the sect of contemplation, and is thought to derive its name from the Sanscrit word Dhyana, or contemplation. They think that besides all the various and great doctrines there is as well another which may be called the secret doctrine, and that comes through one line of transmission and is not dependent on any one's utterances. This must mean that the truth comes to one as the result of his own thought.

After all this it must be plain to any one who may read this that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all know well, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess. For one man will have a mind that by nature is always in the state of contemplation, and another will not be able to do more than have great longing for the things of the spirit, and hence this latter sort of man would not be able to understand the abstruse parts of the doctrines of the great Lord. And so in the history of the life of Buddha we find that the time came when he made up his mind that he would tell the disciples that there was really only one way in which to look at the problems of life, although he had taught them in many another way for many years. Then some of the disciples who were not able to understand this rose,

⁴ This sect certainly preaches the doctrine of non-separateness. (Ed.)

and, after saluting him, left the assembly. The learned Buddhist knows that it is karma which makes these differences, working together with the law of reincarnation, so that one man has only reached to a certain place in his spiritual learning and is not in any way able to understand those things that relate to a longer practise of right thought in other lives. Other men, however, have gone through all of this and are fitted to clearly grasp even the most abstruse doctrines of the Master. And yet, indeed, there is a great mystery here which will be apprehended by some, and that is that there is no man in any region who may not, if he will, grasp even the most difficult part of the law, but he has to have a faith which is perfect and live a life which is pure in all its parts.

The doctrine of the Pure-Land-Sect is one that is meant to help all the common men, for it looks like a way of being freed from sin by the virtue of another being, yet it also is capable of another interpretation, and it is only one of the expedients of the great Lord to make men take advantage by an easy way of their own hidden natural powers. It is quite true that if any one will call on the name of this Buddha he will be saved, for the act of so calling and aspiring has the effect of bringing to the surface the whole spiritual life and experience of the man from out of the dim and almost forgotten past. So even with this doctrine the man does in fact save himself, which is the true law of the Buddha and the one that underlies his whole teachings. As the years roll by and as the Kali yuga rushes further on, it will be found that the teachings of Buddha are great, wide, square, full of adornment, all comprehending, easy to understand, capable of taking us out of the ocean of rebirth in any of the ten different ways, and that in the course of time the Buddha will come again and will make perfect the imperfect renderings of his law which he alone is able to give to the world in a perfect state.

Let us remember the mystery of body, speech, and thought!

KYO-RYO-YA-SHA.

THE BASIS OF THE MANIFESTATION OF LAW.

In view of the large amount of valuable information which has been gathered together and made popular by students of the natural sciences during the last few decades, and in view of the narrow and materialistic interpretations which are generally put upon natural phenomena by these same students, it would seem desirable that efforts should be made by those who regard the whole subject from a position diametrically opposite to that now usually taken to suggest, when opportunity offers, interpretations of natural phenomena which include reference to causes.

The science of the day knows nothing of causes, but deals only with effects ; which last have been observed with much painstaking accuracy, with the result that certain "rules of thumb" have been formulated respecting them ; that is to say, it has been discovered that certain occurrences are followed by certain others in a definite and regular order, indicating certain modes of procedure which have been called "Laws of Nature" and upon which the whole system of modern science rests. That the universe, even to its smallest atom, does exhibit obedience to law is obvious, but whose law it is and why a material universe should obey any law are questions not discussed in Scientific manuals. It is left for students of another school to inquire, Upon what basis is the manifestation of law in the universe possible ?

In entering upon an examination of this subject it may be noted that an inquiry rather than an exposition will be attempted, and that this inquiry will have for purpose the attainment of a point of view from which the manifestation or operation of law may be to some degree intelligible. To grasp the operations of natural laws in their entirety would require a degree of intelligence in the observer and a range of observation so far beyond our present limitations as to render any effort in that direction a hopeless one ; and it would be unnecessary to disclaim so large a purpose were it not that the contrast between the results which may possibly be reached and those which certainly can not will serve to draw attention to a corresponding contrast between the method which would of necessity be adopted in so ambitious an undertaking and that which will now be suggested.

Following the inductive method of reasoning one would gather all of the facts embraced in the field of inquiry, and, when these were exactly established, would endeavor to frame a general law which would account for the observed facts. As the field of inquiry in the present instance is no less than the universe, and embraces not only the so-called laws of nature but also, and indeed primarily, the laws of the spiritual world, it is evident that the materials for an inquiry according to this method are unattainable, and, if we are confined to this form of reasoning, the investigation might well not be begun. This conclusion is confirmed by the position which is taken by the representative modern exponents of the Baconian School of thought, in the terminology of the day the materialists and agnostics, who seek for no laws and accept no conclusions unless demonstrated from facts based upon exact observation. The influence, indeed the authority, of this school of thought in our Western civilization is at the present time everywhere felt and widely acknowledged, but it by no means follows that mankind is under any sort of obligation to accept this dogma of the schools and to submit to a condition of

hopeless ignorance as to the things of the Spirit, which, just because they are such, lie quite beyond the narrow boundaries thus laid down.

Happily for the world, another school of thought exists; older in point of time, and, excepting only these later years, possessing a preponderance in the names of weight and authority in the thought of the world. The deductive method has been followed from the time of Plato, the father of modern philosophy, by a large proportion of the best minds of every century during the historical period, while we can trace it back from his day through a length of time so extended as to reach into the mists and myths of the prehistoric ages. The deductive method is the converse of the inductive. A law is affirmed, or, in modern phrase, a hypothesis is submitted, and for proof of its verity appeal is made to those facts which are attainable, while analogy and inference are put forward into the darkness by which we are surrounded to carry the mind into regions where the exact observation and material facts of the agnostic are unattainable.

These are, broadly speaking, the two methods by which only the bounds of human knowledge may be enlarged; it being understood that no reference is here made to divine revelation, which does not come within the scope of the present inquiry; and, such being the case, we come upon this alternative; we may yield to the authority of the later school and abandon an investigation which, according to the conditions sought to be imposed upon us, is hopeless of results and therefore futile, or we may accept the larger measure of freedom accorded to us by the older school and push our thought as far as it will go.

At this point we may expect that some one, trained in those literal habits of thought imposed upon us by the science of the day, will exclaim "How can any one rationally formulate a law governing certain phenomena when he is not fully informed as to the facts?" and this query, which the objector regards as unanswerable, and which defines not only his position but also that of the important class for which he speaks, will serve a useful purpose in bringing us to the consideration of a fundamental doctrine of the Platonic School, namely, the pre-existence of the idea. While it is not purposed to attempt an exposition of the Platonic philosophy, it is necessary to refer to this leading feature of it in order to show to our inquiring (and objecting) scientist that we shall avoid his conclusions by denying his premises. In other words, as we cannot conceive that matter made the laws which govern it, but, on the contrary, hold that the idea of any act of manifestation must necessarily be considered as preceding, in the relation of cause to effect, the objective existence of the fact of manifestation, no objection can rationally be made if we prefer to investigate causes rather than effects. It cannot be denied

that the relation between cause and effect can be studied from either end of the chain, nor that we are free to choose our standpoint, while, in practise, we find that in individuals the choice is constantly being made and is influenced by the temperament of the inquirer and the mental satisfaction found in the course adopted.

In harmony therefore with the method indicated as the only one which promises to guide us to even an approximate result, we may turn to an ancient affirmation, that a universal consciousness is the basis for the manifestation of law, and endeavor to indicate briefly certain directions in which we may look for confirmation of the truth of the hypothesis, first noting, by way of explanation, that this conception is one of the earliest as well as greatest of the generalizations which the human mind has achieved.

In seeking to make application of the statement affirmed, one is at once impressed with the vastness of the field to which we seek avenues of approach. Shall we measure this thought against the infinitely large, the manifested cosmos, or against the infinitely small? Shall we approach inorganic or organic nature, or shall we study man? Nothing more can be attempted at this time than to select a few typical instances of the application it is desired to make, which each one can extend in countless directions.

The statement of the law that "two and two make four" has passed into general use as the simplest and most intelligible form in which a truth can be expressed, and may therefore be accepted as representative of all that department of law known as mathematics. One may raise before him two fingers of his right hand and then two of his left; two objective and material facts on either side will, when brought together, present a total of four, but upon what basis does this manifestation of the law of mathematics rest? Unquestionably in this instance it rests upon consciousness, the consciousness of the observer. But the materialist will argue that if we banish man from the scene, supposing an uninhabited area or earth, our consciousness will not be present to note that two groups of two trees each will still, taken together, form four; and what then becomes of our basis? To this we reply that the presence is affirmed in every atom of the universe of a consciousness which can not be banished, which can not be ignored; and that in the book of nature we may read on every page that sun, stars, and planets, the vast abysses of space as well as the profound depths of mother earth, are all filled with life, consciousness, and purpose. It is affirmed that in our own solar system the planets know the law governing their relative distances from the sun much better than do we who have to thank an astronomer for imperfectly interpreting that law to us; while the movements of the heavenly bodies are performed with a

regularity and precision which indicate a well defined purpose and the capacity for carrying it into effect.

Nothing illustrates the tendency of this age of materialism more clearly than the fact that that conception of the universe which regards it as a complete, organic, vital, and conscious whole has almost wholly faded from the minds of men, so much so that the writer can recall no public or general reference to this once commonly accepted belief, excepting only that the English church (and probably the Catholic church as well) has in its liturgy a canticle entitled *Benedicite Omnia Opera Domini*, a thoughtful perusal of which is commended to those who reverence the Book of Common Prayer, with especial reference to the fact that "All ye works of the Lord" are commonly taken in this day to be senseless, unconscious, dead matter—which was obviously not the belief of the author of this canticle.

The application of this hypothesis to the many and varied phenomena among which we are placed can be made by each one of us; it may be well, however, to consider one or two illustrations of what we may expect to find when approaching nature upon another side. Let us turn to that branch of physics which is the special domain of the materialist and study a simple laboratory experiment. In one vessel we will dissolve a little nitrate of silver, and in another a suitable quantity of common salt. Both are colorless solutions. We now pour them together and the resulting mixture becomes at once opaque, and, after a little time, a fine powder settles at the bottom of the vessel, which proves to be metallic silver, in the form of an oxide. We are informed that the nitrate of silver and chloride of sodium when brought together in the manner indicated mutually decompose each other, the nitrogen combining with the sodium oxide forming nitrate of soda, displacing the chlorine which is liberated, while the silver no longer supported in the form of a soluble salt by the nitrogen is isolated as a metallic oxide and, in chemical phrase, is precipitated. We next ask the instructor why the action and reaction take place, and are told that it is in accord with the law of chemical affinity, that certain substances seek combination with certain others and avoid it with others again. We then ask him for the rationale or basis for the behavior of these particles, which we have been taught belong to the inorganic kingdom of nature and have no life or consciousness, and learn from him that chemical science has absolutely not one word to offer to us excepting a chart showing what has been ascertained by experiment to be the fixed behavior under a great variety of conditions of oxygen, hydrogen, carbon, etc.

It having been said that if we are to enter into the Kingdom of Heaven within us it must be in the spirit and attitude of a little child, it

may be that we can to some degree enter into this mystery in the same manner. Imagine, if you please, that you have a little child in your laboratory and have conducted this familiar experiment, endeavoring to interest his young thought in the processes of nature. After you have told him that the one salt was made of silver bound up with Nitrogen and the other of Soda and Chlorine tied together, and have shown him how they break loose from their ties and form new ones, he will surely ask you that terrible Why? You remember all about the law of chemical affinity, but you hesitate to oppress this fair young mind with high-sounding and meaningless words, formed to conceal the emptiness which they cover. You turn instinctively to the natural forms of expression which little children always understand, and say to this one, "The reason is that the nitrogen *likes* the soda better than it does the silver, so it leaves the one and goes to the other, while the silver, left alone, falls down in the bottom of the glass."

In this attempt to reach the understanding of a little child you will have stated a great truth, that chemical action and reaction are acts of consciousness and that consciousness is the only possible basis which can be affirmed for this manifestation of law. Did any one ever hear of a chemical substance forgetting its equivalent number? Does one atom of hydrogen ever fail to take two atoms of oxygen to form a molecule of water? What an interesting field opens before us when we carry this thought out in various directions and recognize that consciousness, obedience, and knowledge of mathematics are shown in the behavior of every atom of the universe!

With one other suggestion this inquiry will close. It will, as always, be of absorbing interest to contemplate to-night the starry host, and our interest will be heightened if we allow ourselves to give due importance to the verity that these lamps are hung in the sky in close relation to each other: that our own solar system is thus inter-dependent, our earth hanging in its flight through space in the poise of contending forces. It is to one of these, the force of gravitation, that attention is directed. This force has been demonstrated with great acuteness and mathematical precision and its laws exhaustively formulated, but to this day the scientist can not offer, from his point of view, even a suggestion as to the basis upon which the manifestation of this law rests. He can only say that gravitation appears to be the central and primal force upon which the existence of the solar system and all systems depends, and that if we could conceive that it were withdrawn for one instant of time universal disorganization would inevitably result. The Platonic philosophy finds a basis for the manifestation of this law in consciousness, and reaching out those two mighty wings of thought, inference, and analogy, rises to the

conception that, though widely removed in their planes of action and modes of consciousness, gravitation and love are essentially one—and thus finds that it is Love which controls the universe. H. L. C.

SHALL WE TEACH CLAIRVOYANCE?

A NOTE OF WARNING.

My attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including

knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant ; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance ; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane ; another that which is known to occultists as the positive side of sound ; another to the negative or positive aspects of the epidermis and its emanations ; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that

which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin, while trying these experiments are said by mediums to be the gentle touches of “the spirits”. But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wi-p images.

“But *what*,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

WILLIAM Q. JUDGE.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y., NOV. 4, 1890.]

Underlying the Doctrines of Theosophy is one fundamental proposition, namely, “the essential Unity of all life and being.” Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles

marks the degree of differentiation from the *Unity*, in its downward or upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded of providing a vehicle for its dissemination ; therefore the T. S. was founded for the purpose of establishing a practical working centre for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source of origin, the relative position in life to the rest of nature, and the probable destiny of the human being in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus to a Universal Brotherhood of humanity, its other objects are to promote the study of Aryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies ; it is a body of doctrine in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practises of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the most sacredly pledged disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it would be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those

times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves—as the result of misdirected energies—in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means,—the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and the fruitless search for peace, the T. S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T. S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavor to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed

faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practiced intuitively during the greatest part of daily life ; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply to the human being. The same conditions prevail ; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes only realizable in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there it is no separation in reality ; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane ; in other words, it cannot be seen or heard, felt, smelt, or tasted, nor sensed with any physical instrument ; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very limited for us at present, cultivation of the mystic side of our nature will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into the dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day ; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish ; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to and means better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

LITERARY NOTES.

NUMBERS, THEIR OCCULT POWER AND MYSTIC VIRTUE, by W. Wynn Westcott, F. T. S. (1890, *Theos. Pub. Soc., London, 52 pp.*) This monograph is entitled "a resumé of the views of the Kabbalists, Pythagoreans, Adepts of India, Chaldean Magic, and Mediæval Magicians." Respecting the sub-title we beg to suggest that it is well known that the Adepts of India have protected their knowledge of the occult powers of numbers by not giving them out as yet ; and even the numbers of the years in the Indian Ages are not given at all. The book is interesting as a collection to some extent of what has been said about some numbers, notably by the Jewish Kabbalists, but we do not find the "Occult power and mystic virtue" claimed in the title, not even such occult power as the Seeress of Provost gave out about times and numbers. The parts are, Pythagoras his tenets and followers ; Pythagorean view of numbers ; Kabbalistic view ; Properties of numbers individually from one to ten ; Higher numbers and Numbers of the Apocalypse. The great difficulty in all these studies is that the supposed power of any number is altered at once by application to a human being, and the human number is unknown.

THEOSOPHICAL SIFTINGS, Vol. III, No. 12, has an important address upon "Cremation" delivered by Dr. F. Hartmann before the Society of the Friends of Cremation in Vienna on March 1st, 1890. It is important, not because it states any-

thing especially new on the matter of cremation, but because it gave opportunity for a lucid and most valuable exposition of Theosophical teaching on Man, his seven-fold nature, the phenomena of death, the conditions of human knowledge, the misinterpretations of religious allegories and texts, and various other wholesome truths and facts, all most opportune and before a select and cultivated audience. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Subjoined is an interesting account of Dr. Hartmann's interesting life, though it is not the fact that he was ever General Secretary of the Theosophical Society. "The Power to Heal" is a good paper from the *Theosophist* of April, 1883, and very clearly states how and why healing forces exist and may be used.

LUCIFER for October opens with the first of two editorials on "Psychic and Noetic Action", showing how the independent existence and action of a free-will function in man, admitted readily by the best physicists, are fully explainable only by Theosophy. Col. Olcott's "Nett Result of our Indian Work" was called out by recent newspaper attacks which have at least done that much good. It is a noble, clear, manly, modest asseveration, abundantly sustained by facts, and has every one of those charms in diction which make Col. Olcott, like Mr. Sinnett, the envy of them who handle the pen of the writer. "The Future of Women" can hardly be too much praised. Delicate, and yet forcible, it depicts what must be the ideal of both sexes before women cease to be toys of the harem or slaves of the hearth, and intimates that reincarnation in opposite sexes is teaching what common-sense and good feeling failed to teach. Fact and justice and reason and sentiment are all welded in this admirable article. In the confused state of mind consequent on reading Dr. A. Keightley's "Treatment of Animals" one fears to predicate what may be the Dr.'s attitude towards Vivisection, but it is apparently that of the man towards the Civil Service Law,—“in favor of it, but agin its use”. In "The States of Consciousness", "less" at the foot of page 149 should be "more". The article is profound and very ingenious, and seems plausible. Very full reports of Theosophical Activities are given, and that of Mr. B. Keightley's Indian tour shows that he is repeating in the East the great work done in America. A. F.

A PHENOMENAL IDENTITY. Intelligent fiction, like that by Jas. H. Connelly or Mr. Sinnett, is an important vehicle for Theosophy, but preposterous nonsense masquerading as Theosophy brings the genuine doctrine into contempt. In the above story Walter Hurst, conscious of approaching death, exacts an oath from a clerical friend that he will believe if Walter manifests himself after death. He dies, but immediately appears to the clergyman and a group of friends, reappears smiling and babbling, again presents himself "in their midst"—this time in his revived body, announces that at dawn he is to be absorbed into the "Universal Soul", calls for lights, again exacts the oath, and at last actually departs. But he twice calls from the grave, and before the mourners have left the churchyard "a step was heard" and Walter, still smiling, appears in his astral body! They "extend their hands in cordial welcome", but he declines the courtesy, and then invites from four of them a vow of chastity, total abstinence, and vegetarianism, which being taken by the whole five, spirit forms gather around and sing, and Walter, pressing his friends to his breast, vanishes, leaving behind some white lilies of intoxicating perfume. The clergyman's wife at first tearfully remonstrates, but when she finds that she is to lose nothing but marital relations becomes reconciled, the various converts give their fortunes to building a palace of marble and onyx, and Walter's ghost, returning from its absorption into the Universal Soul, superintends the construction as a "dumb boss".

Silliness like this, evidently written by some ignoramus who has picked up a few Theosophical terms and hopes to utilize them through the growing public taste for

Theosophy, is unworthy of review but as an example of what we must expect when cheap writers and third-class publishers discern a new field for exploitation. (*Minerva Publishing Co.*)

WOMEN'S PENNY PAPER, London, has a striking letter of comment on *Lucifer's* late article on "The Future of Women". X. P. denies that Theosophy has freed women from bondage, urging that they are still bound in Theosophical India, while free in Christian Europe. "The lands whence Eastern Wisdom has come have not yet an awakened womanhood". This is true in one aspect and to a certain point; but the questions remain, Whether such freedom as has been secured has not been moderated by servitude in other forms, Whether it is not due to a civilization rather than a religion, and Whether any measure of true freedom anywhere is not the result of the working of a Theosophical idea, and servitude of its denial. The letter, however, is singularly impartial, judicial, and thoughtful, and makes a strong point in its emphasis on the fact that late Theosophical revelations have been through a woman—a "marvellous woman", as it justly terms her.

THE FIVE REDEEMERS, by M. J. Barnett. Without endorsing everything in this book, for a few of its positions are slightly extreme, one may very well enjoy its extraordinary *healthiness* and common-sense. The action of a pure, wholesome, rational, experienced mind runs through every page, the sort of mind which dwells in the sunlight and the fresh air. It is delightfully practical and at the same time delightfully rounded, and in the most straight-forward language and with the most pat illustrations it unfolds the most sensible thoughts. The Five Redeemers are Mothers, Teachers, Employers, Artists, and Priests, and their various functions in recalling humanity to higher levels are set forth in felicitous terms. Here are the last words of the excellent Preface:—"Blessed is he who recognizes and welcomes all redeemers, all dispensers of truth, in whatever guise these enlightened ones may present themselves, for he thus finds his salvation. Still more blessed is he who has himself become a savior of his fellow-beings, for, with no thought of his own salvation, he is surely saved. They who preach the gospel live of the gospel. They who dispense good receive good."—(*H. H. Carter & Co.; Boston.*)

PROBLEMS OF THE HIDDEN LIFE. This is a collection, slightly expanded, of essays which appeared in the PATH under the title "Thoughts in Solitude", and the author, "Pilgrim," is known to be Mr. W. Scott Elliott, F. T. S., of London. It should have been noticed before, but pressure of affairs prevented, and it is not too late to refer to it now. It is dedicated to all true lovers of the perfect, and has the following: Aid to right thought, The Narrow way, Orthodoxy and Occultism, The Higher Carelessness, Death, Selflessness, and other essays; in all fifteen. It is well printed on good paper and nicely bound. Although in some places it may give the reader the idea that the author confuses the distinctions between right and wrong, it is only because he is speaking as from a high plane of thought of what will be our feelings and ideas when we are perfect. It is in other respects calm and lucid, having an elevated tone and inspiring with good motive, and the author believes in and enjoins a theosophy that is vital, energizing, and progressive. (*Geo. Redway, London, 200 p. p. \$1.50.*)

TEA TABLE TALK.

As the year with its freight of joy and sorrow drew near its close, there was one to whom a vision came.

He was thinking of all that the Past was about to shut into its dark caverns ; all the stored-up germs of future harvests. He tested the new self by the old ; he weighed the outcome of 1890, and strove to find upon which side of the ledger his higher nature stood : here it had gained, there it had retrograded. He came, by degrees, to ponder upon selflessness and the desire to help others ; he analysed motive and capacity until he felt a great need of some scale or measure by which to try them. It was then that the Mind-Angel appeared to him. In one hand it held the balance of Universal Brotherhood ; in the other, the torch of Truth, emitting a pure white radiance with opalescent rays : he understood that he must test himself by the light of the true meaning of Brotherhood.

"Canst thou remember others even to the participation in and bearing of all their woes?" So spoke the Mind-Angel.

The man began then with the family group, those nearest and dearest by ties of blood and Karmic association. The physical infirmity of one, the moral obliquity of another; encroaching age, the ferment of youth, the unmanifested hopes and sorrows of all passed before his inner eye. Could he assume all these willingly in his own body, draw them into his own soul and set them all free? That soul gave glad assent.

"These are thine own, thy nearer selves," spoke the Mind-Angel. "Add yet others to these."

Then the thinker joined to this company a typical man and woman from the outer world beyond his hearthstone ; types, they should be, of degradation and despair. The man be conceived as one buffeted and beaten by fate, scorned and hated of men, guilty of all crimes, condemned to a death which he deemed eternal, yet hardly worse than life as he had known it. The woman was pictured—ah! the awful reality of the portraiture—as one degraded by the lusts of such men, seared with loathsome disease, broken down to mere animal instinct, to the refuse even of that : both these creatures were beyond despair ; they inhabited those dim regions unvisited by mental action.

Could the thinker take such ills as his own, could he relinquish his good name, his health, cleanliness moral and physical ; could he feel the hatred endured by these and the hatred which consumed them transferred alike to himself? Could he then, disgraced, scorned, derided, die upon the scaffold in order to free all such as these? Vividly he pictured the whole to himself, humbly he bent to hear his soul's reply. There was a silence.

After the silence his soul answered in a deep strong affirmative. Then he rejoiced. "Yes," he exclaimed. "Suppose the test here. Suppose I were asked to sign the compact with a glowing pen dipped in my own blood ; suppose no retreat were possible. I would sign it with joy. I am ready to give up all the world may bring me of peace or happiness, to release others from darkness and sin."

The Mind Angel spoke. "But fame, gratitude, these help men to endure all things. Suppose others redeemed, yet none but thyself knew how or why. Wouldst't thou die sufficiently rewarded, in dying unknown?" Again the soul of the thinker answered, "yes."

It seemed then that the Mind Angel took a probe in its hand.

"In signing that compact, in passing beyond death, however sharp the anguish, still, then thou wouldst't be free. The untrammelled soul might then rejoice over the unselfish attitude it had gained, rejoice in the unfathomable world of hidden bliss. Here is a glorious reward. Suppose all else the same, but that Death came not, but that Life stood in its place ! Couldst thou *live*, bearing the burdens of these?"

The man paled inwardly : he felt as if his blood faded and shivered in his veins. He questioned his own soul, saying : "Couldst't thou, oh my soul, live out the life of each until the tale of the longest life were told ? Couldst endure the filth, the disgrace, the murderous hate of men?" Still came from his soul a deep affirmative.

He questioned again. "Couldst thou indeed endure this prolongation of *conscious degradation*?"

His soul answered then : "Not so. I should know my own high intent and be, by it, sustained. For the living soul cannot deceive or be deceived. Its own state is

known to it. Thou and I can retain or quit this and other bodies for the good of men, but to me, motive is clear. In brotherly motive my staff is found."

"You hear," said the man to the Mind-Angel. "Is the test complete?"

"It is not complete," the Vision said. "A greater than I will speak." Uprose a Majestic One, the great Archangel of the Heart, he of the crystal glance before whom men stand shamed.

"None of these are the test of the Law," he said. "In all of these thy known motive sustains thee. The Law asks no large heroism, it sends no mighty deeds to warm thy soul. It tries thee in the small dark places of daily life, in the pin pricks, in the thorns. Cans't thou simply know thyself? Cans't thou simply conquer thyself? Cans't thou control thought, deed, word, as the rider calms the fretted steed? Cans't thou forget the great heresy of separation, lose all sense of separateness so utterly that thou cans't pass to and from thy body to the world-mother as a child passes through an open door? Cans't thou only obtain, in every petty thing, self-mastery and self-forgetfulness? The Law has asked no more of thee. Cans't thou live thus; thus victorious and obscure, unruffled ever, self-oblivious ever? Cans't thou dominate that small space which contains thy bodies? Instead of atoning for the world, cans't thou atone for thyself only, and, working the great At-One-Ment, become, not the Saviour, but the helper and servitor of Mankind? Pass from thy grand deeds to this simple thing and do it. The Law demands no more."

The man bent his head. His soul was silent. Yet in some deeper recess of his Being, in some inmost shrine of that soul, he seemed to descry a calm hope, crowned and shining. But his heart was not silent. It gushed forth in unwonted tears from his eyes. "I cannot; but I long to do it. I will try; I will try on forever."

The Heart Angel smiled. It was as if the whole world glowed with inner light. "Thou hast made the first step towards the goal," he said. "Thou hast recognized thine own deficiency." He touched the man's heart with his bright lance, and a host of hideous shapes arose, the foes of that heart's best desire. The man shrank in beholding them. He saw that, coexistent with his high intent, were all these horrid forms of desire; the same heart held all potencies; it was a kingdom divided against itself. He cried out in perplexity, "Who shall help me to stay myself?"

"I," answered the calm Hope enthroned in his soul. So he passed into the objective world again, but out from that vision he never wholly passes, yet, alas, it is often clouded while he battles with the monsters deep under the waters of his heart. While he is in Nature he must experience its ebb and flow.

Others have had this vision. One writes: "There is nothing higher than selfless love. I try hard to make this idea a factor in my life. I was thinking earnestly about this end, and it seemed to me that the idea took possession of my entire being. All my mental furniture underwent a most wonderful change. Lower tendencies seemed to have vanished forever; life became clear and sweet as the purest Spring to me. A boundless pity for my fellow-beings filled my heart, a sensation indescribable. I cannot put it into words. For a few moments I realized what is meant by the peace that passeth understanding. Alas! Alas! It went and I cannot bring it back. Have you ever had a similar experience, and can you give me its rationale?"

As a traveller mounts some hill top and beholds the fair goal of his dreams, and then descends into deeper valleys, mounts other hills, to descend, to rise, again, so we who journey through Nature must rise and fall with her rising and falling, for that alone is the gait of progress. The greatest soul, while living in a body, feels nature's alternations thrown upon that body as upon a screen. The difference between such a soul and ourselves is that our consciousness lodges in that body and calls it "I," while the other is related to that body as a man is to the coach in which he rides. He feels its jars but acts not upon them, knows they are not his own vibratory changes, and dwells on higher themes. These gleams of Thought show us what may be; we can revert to and dwell upon them until they come again—again—and so gradually become more frequent in their blessings.

Comrades! Brothers! The old year declines. Soon all the forces of Nature mount upward and lend us their support. Can we be truly fraternal one day, one hour even, in every issue, against every circumstance, putting ourself in the place of other men and creatures, until, with the changed attitude, right deeds are revealed to us? I wish we may pass—with the ascending New Year—into a larger phase of Brotherhood. We are pledged. Disregarding the Maya of distance, the Heart Angel draws us close. I salute you in the names of the Sons of the Christ-Light, and I wish you loving kindness and peace.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

GOLDEN GATE LODGE OF SAN FRANCISCO has begun the third series of public lectures since entering its new hall at No. 320 Post St. Attendance of the public continues large and indicates a growing interest. A collection is made at each lecture, producing even more than enough to pay rent, advertising, etc. At the beginning of each new series of lectures, announcements and invitations are printed and sent by mail to a large number of persons, and thus many new people are reached. Some attend the whole course, and frequently become regular attendants and even members of the Society.

The Headquarters of the Pacific Coast Committee for Theosophical work, and also the Golden Gate Lodge meetings, have been moved to large and commodious rooms at 103 Park Avenue, opposite the new City Hall. Both the committee and the Lodge have outgrown the quarters at 13 Mason street, and larger ones have become necessary. The present quarters are centrally located, large, light, and well adapted in every way for the purpose. All sojourning Theosophists are cordially invited to call there, and may rest assured of a hearty welcome from the Secretary, Miss M. A. Walsh, who is in daily attendance from 10 to 5. They may also avail themselves of the privileges of the Free Library, which is now one of the largest and most complete Theosophical libraries in the States. The next course of lectures is as follows:—

Nov. 9th. A Cyclic Crisis: Dr. Allen Griffiths. *Nov. 16th. Karma—The Inevitable*: Miss M. A. Walsh. *Nov. 23d. Reincarnation a Logical Necessity*: Dr. Jerome A. Anderson. *Nov. 30th. The New Commandment*: Mrs. Sarah A. Harris. *Dec. 7th. The Supreme Faculty*: Dr. Allen Griffiths. *Dec. 14th. Am I My Brother's Keeper?*: Dr. Jerome A. Anderson. *Dec. 21st. Birth of the Christ*: Miss M. A. Walsh. *Dec. 28th. A Christian Theosophist*: E. B. Rambo. *Jan. 4th. Rounds in a Planetary Chain*: Mrs. Sarah A. Harris.

THE YOUNG SEATTLE T. S., Seattle, Washington Terr., has just begun the formation of its Library by an outlay of nearly \$50 for books. This means present liberality, but it also means future knowledge, intelligent discussion, and GROWTH. It is the purpose of the Branch to allow the use of the Library to the public, and to have a notice of the Library room affixed to the house-door, as well as to adopt every means to circulate literature and feed the community.

KRISHNA T. S., Philadelphia, opened its winter course of meetings on Oct. 31st. with an address by Mr. Alex. W. Goodrich on "A Warrant for the Study of Occultism found in the New Testament". *Taggart's Times*, complimenting the lecturer and his topic, adds: "Possibly they (Theosophists) are obliged to seek first-class oratorical talent as an attraction to their meetings, as they have neither music nor scenic accessories to enhance the interest".

ON MONDAY, Nov. 3d, the General Secretary issued a Charter to the new "East Los Angeles, T. S." It starts with 8 members. East Los Angeles is a suburb of Los Angeles, and much in need of a local Branch. The 3 existing Branches in the city have given a most cordially fraternal welcome to the new enterprise, thus again showing that Theosophy is more than a term. To that zealous worker, Mr. J. J. Fernand, of whom words in praise have reached here from San Francisco, is due the fostering of the interest which has culminated in organization. "The Lord reward him according to his works." The President-elect is Mr. G. W. Aylsworth, and the Secretary, Mrs. Katie J. Shanklin.

THE COUNT WACHTMEISTER has visited San Diego and delivered an address to a meeting in the Unitarian Church, about 300 being present, the largest number ever called out in San Diego for Theosophical purposes. Mrs. Mercie M. Thirds of Chicago read a paper which was well received. Accounts from the Pacific slope still speak of the great interest and enthusiasm pervading it. One of our devoted workers cooks his own food and wears old clothes, so that out of his small and hard-earned wages he may have somewhat to give. More speakers are needed, for the people seem really anxious to be taught.

ON Nov. 12th the General Secretary issued a Charter to the new "Die Deutsche Theosophische Gessellschaft," a German Branch established in Philadelphia, Pa., and starting with a membership of 5. It is the 45th upon the roll of the American Section. The President is Mr. Geo. Falkenstein, and the Secretary, Mr. Chas. Cloeren, 1620 Randolph St.

ON NOV. 15th the General Secretary issued a Charter to the new "Siddhartha T. S." of Vicksburg, Miss. There is only one other Branch in the South, the "Vyasa" at New Orleans, and the movement to join the T. S. and to organize seems to have been wholly spontaneous. There are 9 Charter Members, and the Branch is the 46th on the list. The President will be Mr. James M. Gibson, and the Secretary Mr. James B. Thompson.

ON NOV. 21st the General Secretary issued a Charter to the new "Vishnu T. S." of Pittsburg, Pa. There are 5 Charter Members. Its formation is to be credited to that beautiful type of gentle, genial manhood, lost to the Aryan T. S. but now diffusing through the provinces peace on earth and good will to men, Bro. Wm. C. Temple. The "Vishnu" is our 47th Branch.

APPLICATIONS FOR CHARTERS have been received from the "Keshava T. S.", Boulder, Colo., and the "Willamette T. S.", Portland, Oregon.

THE NARADA T. S., Tacoma, Washington Terr., continues its good work. A strong paper has been read by Mr. J. H. Scofford upon "Karma and Reincarnation," and the President, Rev. W. C. Copeland, read the paper prepared by him for the recent *ad interim* Pacific Coast Convention.

LIGHT T. S., Fort Wayne, Ind., has received from the *Fort Wayne Morning Journal* a handsome notice, a reporter accidentally happening upon the Headquarters at Room 43, Pixley-Long Block, and being astonished to hear that a Theosophical Branch had been established in Fort Wayne and who belonged to it. He must have been very well treated, for he writes in most eulogistic strain of the members, and praises the library and the meeting-room.

ARYAN T. S., New York City, has re-elected Mr. William Q. Judge as President, and elected as Vice-President Miss Katharine Hillard. The Secretary is Mr. Chas. Seale.

THE THEOSOPHICAL HEADQUARTERS AND LIBRARY of the Pacific Coast have been moved from 13 Mason St., San Francisco, to 103 Park Ave. The growing needs of Golden Gate Lodge made this necessary.

ON SUNDAY, NOV. 23d, the General Secretary visited Washington and addressed a public meeting in Dennison Hall, held under the auspices of the Blavatsky Branch. About 300 people were present, a number, 20 or so, standing through the 2 hours' meeting. The address was upon "Theosophy, its Work and Doctrine", and questions were then answered. On Monday Mr. Judge held a private meeting in Baltimore, about 20 attending.

EUROPE.

LONDON LETTER. The past few months have witnessed many alterations in our Society's affairs in Europe, the establishment of the new Headquarters in London having apparently sounded the bugle-call for bringing many long-threatened changes into play; the most important being the formation of a European Section. It had long been apparent that the length of time necessary for obtaining Charters for Branches and Diplomas of Fellowship from Adyar seriously interfered with all possibilities of active work,—hence, in 1888, the Lodges in Britain formed themselves into a "British Section." And this year the whole of the European Branches have adopted a similar policy. With Madame Blavatsky as President, and G. R. S. Mead as Secretary, who can prophesy the greatness of its future?

At Headquarters we have at last shaken down into something like quietude. The moving from 17 Lansdowne Road was a sore upset to most of us; the quantities of M. S. S., the piles of old correspondence, the stacks of books and literature that had to be moved, were quite appalling. Everybody had his own particular moveables to look after, and everybody looked after everybody else's. However, once fairly settled, the advantages of the change are striking.

We have now a large room to work in, a lecture-hall—which likewise serves as a dining-hall, a visitors' room, a general-work-room for any non-resident members who may come to help, etc. etc. The main house has, in addition to the rooms mentioned, sleeping accommodation for 11 workers, and there is also a cottage, separated from the main buildings by the garden, in which three or four more can reside. We are also now in possession of a printing machine (Bro. Jas. M. Pryse, who had charge of the Aryan press, having come over to assist us), and this will add infinitely to our possibilities of rapid and successful work. Altogether we have now ten times the opportunities we had six months ago.

Madame Blavatsky, I am glad to say, enjoys better health since she moved here than she has known for some time. Of course, however, she still is (and to all appearances always will be) an invalid.

Our Lodges are particularly active just now, every day bringing its stream of applications for F. T. S. diploma. A new Branch has just been formed at Birmingham, and we anticipate one at Manchester within the next few weeks; the Theosophical ending Library at Mile End is in a fair way towards being made into a Lodge, and at Battersea a centre has been formed, with every prospect of becoming a Branch in its turn. Our Blavatsky Lodge Meetings are held in the Lecture Hall on Thursdays, and each week sees them grow larger and larger. We have just started a course of discussions on "Theosophy from the Root up" which will be continued for a long time; the first syllabus, extending to Dec., has been issued. Before our meetings we hold a class for the study of the *Secret Doctrine*, which lasts for about an hour and a half. The annual General Meeting of the Lodge was held on the 30th Sept.

The Swedish Branch held the first meeting of its new session on the 14th Sept. Theosophy is spreading in the North of Europe with really extraordinary rapidity: already this Lodge, one of the youngest, seeks to emulate even the Blavatsky Lodge in point of numbers.

The Dublin Lodge invited Annie Besant over to Ireland to lecture. She arrived in Dublin on the evening of the 2nd Oct., lectured in that city on the following evening, then, passing on to Belfast, lectured there, returning home again through Dublin. The Halls were all crammed, and it is needless to speak of the success of this "Activity."

The reports of the various Lodges in Gt. Britain and Ireland, read at the Annual "British Section" Meeting on the 10th Oct., were most encouraging, and showed that the present wave of progress is uniform.

Brother Bertram Keightley has gone to India as special delegate of the European and British Sections at the forthcoming convention. He arrived in Bombay some weeks ago and is now at Adyar. His visit will, we are sure, be productive of much activity.

Dr. Keightley leaves us in a few days for New Zealand. He will pass some months there, and, if possible, before returning home, will visit the United States, taking the opportunity of calling at the principal Branches.

Scarcely one of the leading newspapers has failed to notice our work this month: indeed, so great an interest in us is being evinced by the public that more than one paper has been well-nigh choked with correspondence, emanating perhaps from some such innocent little paragraph as would be inserted by an enquirer asking—"What is Theosophy?"

London, Oct., 1890.

C. F. W.

Nov. 5, '90.

AT HEADQUARTERS here we are as busy as ever.

The first number of the *Vahan*, the new British Section Monthly, is being prepared for press, and will be issued on the 1st Dec. It will be divided into three parts, each under the direction of an editor, viz., "Activities," "Notes and Queries," and short abstracts and abbreviations of articles in Theosophical Magazines, Reviews, etc.

The large Glossary of Theosophical Terms to be issued with the *Archaic Symbolism* is now completed and will go to the printer in a few days. The "Abbreviation" has been set up some time, and a very short time has to elapse before the second edition of the *Key to Theosophy* will be published with this additional matter annexed.

It has been objected against us that we give too much attention to the poorer classes; that we try to spread our tenets among them alone, forgetting that their richer brothers require spiritual assistance as much as, and often more than, they. This should not be. Theosophy, if anything, is universal, and the philosophy of clothes does not enter into the question. To meet the difficulty, two of our most prominent members have arranged to hold an "at home," a *society function* if it may be so named, once a month. The first took place on the 3rd November and numbered over 100 persons. The assembly took place in the Lecture Hall, which was turned into a very pretty drawing room for the occasion, and lasted far into the evening, very many persons leaving highly interested in Theosophy.

It is pleasing to be able to report the good health of our staff, while of course the usual sad exception in the case of Madame Blavatsky has to be made. Though still confined to her rooms she is as indefatigable as ever in her labors for the cause, ceasing only when her physical ailments *absolutely* prevent work.

JOY AT ADYAR.

In the two weeks following the issue of the Nov. PATH the General Secretary received for the Christmas gift to Adyar \$200, one cheque being for no less than \$150! In order that this might reach the President before the Annual Convention, it was sent over on Nov. 11th. We can all understand the cheer which will pervade Col. Olcott and diffuse itself through Headquarters when the General Secretary's letter arrives, a letter bearing not only the draft but the warm and loyal salutations of the American Brethren to the honored President, and this proof that Adyar and its work are dear to them. The New Year will thus open auspiciously at Headquarters. But not less so to us. In fact, much as the General Secretary would discountenance a haughty spirit or any putting on of airs by Sections, he must admit that it is rather a pleasant thing to belong to the American Section at the close of the Society's 15th year, and to know that in the 3 months before that close its offerings to Adyar aggregated \$867! Let us all hope—and try—that 1891 may carry to Adyar a no less measure of joy.

NOTICES.

I.

FORUM FOR November, No. 17, was mailed on the 19th to Members-at-large, and in bulk to the Secretaries.

II.

BRANCH PAPER No. 7 was sent to the Secretaries towards the close of October. It consisted of a paper read by Miss Eleanor B. Hooper before the Brooklyn and Aryan Branches upon "Evolution and Involution", and is illustrated by diagrams. Paper No. 8, by Mr. William Q. Judge, was mailed towards the close of November.

III.

EVER SINCE the remarkable wave of Theosophic interest began to roll over English-speaking countries, one of the greatest needs has been a cheaper edition of Mr. Sinnett's famous *Esoteric Buddhism*. The J. W. Lovell Co. has just issued the book in its "Occult Series", thereby making it accessible to additional thousands. In paper it is 50 cts., in cloth \$1.00, the earlier edition being \$1.25. Orders will be filled by the PATH.

IV.

THE BHAGAVAD GITA—PATH Edition—will be ready by the end of the month, as it goes to press in a few days. Its price will be \$1.00, as it has been found impossible to get it out for 75 cents. It will be printed on good paper and of size for the pocket.

Thou hast had in all the ages many fathers, mothers, and blood relations; why should any man grieve for the bodies of the dead?—*Tibetanesque.*

OM.

Æ U Ω

Mortals, O dear friend! by their actions which are of a mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty.—*Anugita*.

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MOUNT MERU.

For the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged

flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is "described geographically as passing through the middle of the earth-globe and protruding either side."¹ "The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods" (active powers?); "on the nether or south pole (Patala) is the abode of demons." (Passive powers?) "There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and which is said to be stored in the navel of the earth."² In *Isis Unveiled*, Vol. I, page 200, we are told that "this gas or astral emanation escaping from inside the earth is the sole *sufficient cause*, acting from within outwardly, for the vivification of every living being and plant upon this external crust." If the student will turn to the diagrams in *Isis II*, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Auróra Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been for these two natural safety valves, would have been rent to pieces long ago."³

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance . . . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance . . ." The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth*, the middle region, the

¹ *Secret Doctrine*, II, 404.

² *Secret Doctrine*, II, 400 *et seq.*

³ *Secret Doctrine*, I, 205.

place between thine eyes" (between the optic thalami?) "when it becomes the voice that filleth all, thy master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of Silence*, pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine*, that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk . . . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow*."⁴ Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence*.

"When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, oh *holder of the bow*, is the travelling in this road. To whatsoever place one would go, that place one's own self becomes." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed" (*Voice*, 66 and 67).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Svara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge*."⁵ When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself*, by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When

⁴ *Secret Doctrine*, II, 403.

⁵ *Secret Doctrine*, I, 127.

we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita*. "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan*, Vol I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerebello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physiological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise*; the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna*. He only who goes beyond the roots shall never return."⁶ It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moonplant juice and was attacked by Vritra, "then thou becomest *a horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cauda equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7 islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."⁷

In Ezekiel XXVIII is written, "'Because thou hast said, I am a God, I sit in the seat of God *in the midst of the seas*, yet thou art a man. . .

⁶ *Secret Doctrine*, I, 406.

⁷ *Secret Doctrine*.

Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created*. . . Thou wast perfect in thy ways . . . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."⁸

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter*, and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake*. It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

TWO AMERICAN STUDENTS.

(*To be continued.*)

WHERE THE RISHIS WERE.

The rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

"The world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown to-day, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the

⁸ *Secret Doctrine*, II, 493.

Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come", as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go"; and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not over-

flowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling I gazed down below, but my captain said kindly,

“He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest”.

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read

“This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not.”

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.

LESSON III.

1. Q. In our last lesson we spoke of the Eternal Principle of Life. Can you tell me by what other name it is called?
A. The One Life.
2. Q. What does this mean?
A. It means that one universal Life flows through all worlds and beings.
3. Q. How may we regard that Life?
A. As a stream flowing eternally from the Infinite.
4. Q. What may we say of its drops or essential Atoms?
A. We may say that every one is a living soul.
5. Q. Is one soul separate from another or from the whole?
A. No. They are distinct as the drops or waves of ocean may be distinct, yet are always united to the whole body of water.
6. Q. Is this Life stream more than alive?
A. Yes. It is intelligent also.
7. Q. Are there different degrees of it?
A. The Life is the same. The intelligence differs according to the bodies in which the Life Principle is found.
8. Q. What else may the Life Principle be called?
A. The living Breath of the unknown Eternal One.
9. Q. Can you tell me something of its action as regards bodies?
A. When it passes into a body, that body is what we call "alive." When it passes out of a body, that body falls to pieces, but the Life forces are still present and begin to separate all its parts.
10. Q. Can you give me an illustration?
A. A fish that lives in the ocean is part of it. The fish shares the life of the ocean and has a special part too of its own. Then the fish dies. The water forces begin to tear it to pieces so soon as its special part of Life force passes back into the ocean. All the particles of the fish are spread over the ocean; some become food for other fish, some pass slowly back into the water again, some pass into new forms, but still the Life of the ocean is one and the same.
11. Q. What does this teach us?
A. Universal Brotherhood.
12. Q. Why?
A. Because all worlds, Men, and creatures breathe the same breath of Life. It passes back and forth between them. What is now mine may

next be yours, and then it may pass into other creatures and things. It is always one. We live in it ; we are suspended in the Ocean of Life as fish in the sea. So what one does affects all, and brotherly actions are for the good of all.

13. Q. Can we know more of this Principle of Life ?

A. A few wise men may know it, but most men know only some of its laws.

14. Q. Can you tell me what its great Law is ?

A. The Law of Karma.

15. Q. What does Karma mean ?

A. Action.

16. Q. Then is this a Law of Action only ?

A. No. Every action has its reaction, so Karma is the Law of action and reaction.

17. Q. Explain this.

A. If I throw a ball against a wall, it bounds back. Whatever we say or do goes on and on until it reaches the bounds of our solar system. Then it must return as the ball does, so it comes back.

18. Q. To whom does it come back ?

A. To the person that did it, as the ball to the hand that threw it.

19. Q. Why ?

A. Because it is easier for it to return along the path that it made.

20. Q. But how can a thought, a word, or a deed return ?

A. Because all these are like waves set up in the ocean. The waves beat the shore and roll back. There is a great Life ocean about us, and whatever we do makes ripples in it. These ripples go on and on, then they return.

21. Q. If, then, I do a bad deed, or think a bad thought, what will happen ?

A. It will return, after a time, to you, and will be your punishment.

22. Q. Do good deeds return also ?

A. Yes, and they are our reward.

23. Q. What is a good deed ?

A. Whatever is brotherly and kind or helpful to all creatures and people.

24. Q. Then it is really happier for us to do good to others than to please ourselves ?

A. Yes. For a selfish deed comes back and hurts us, while it has only pleased us for a little time. But an unselfish deed brings great happiness to all.

25. Q. What makes this so ?

A. The nature of the Life Principle.

26. Q. And what else?
A. The Law of Karma.
27. Q. Give this Law another name.
A. The Law of Periodicity.
28. Q. What does Periodicity mean?
A. Regular periods in changes. That is, ebb and flow, influx and efflux, come and go, in fixed, regular periods.
29. Q. Is this Law universal?
A. Yes; it is.
30. Q. Name some instances of it.
A. Light and dark. Winter and Summer. Pleasure and Pain. Good and Evil. Life and Death. The tide comes in and goes out. Men breathe in and out. They are young, then old. Everywhere we see regular changes which show this Law.
31. Q. What causes this Law and makes it Universal?
A. The Breath of the Unseen Eternal.
32. Q. What do you mean by that?
A. All we know of the Eternal is its Great Breath.
33. Q. What else is this called?
A. Spirit or Motion.
34. Q. Into what is it breathed?
A. Into Substance or Matter.
35. Q. What else is this called?
A. The World Mother or the Oversoul.
36. Q. Are Spirit and Substance Separate?
A. No. They are eternally united.
37. Q. When the Breath is breathed out into Substance, what occurs?
A. The worlds and all things in them are evolved, or made out of the action of Spirit and Matter or Substance.
38. Q. By means of what?
A. By means of Motion. Motion in matter makes forms.¹
39. Q. What do you mean by Substance?
A. That which sub-stands or stands under. The one substance out of which all things are made is beneath every thing that is. This is why it is called the World-Mother.
40. Q. After the Breath is breathed out and worlds are made, what next occurs?
A. All the worlds and all things in them have action and reaction in every part.

¹ Let the teacher explain crystallization. Also that sounds spoken into a tube against a membrane covered with paste makes forms. The action of sand on glass if a bow is drawn over the glass, and so on.

41. Q. And what next?
A. After a long period, The Great Breath is drawn in again.
42. Q. What happens then to the world of Being?
A. It is all dissolved back again into The Breath.
43. Q. Does it too cease?
A. No. It is ever coming and going. It is eternal.
44. Q. Why do all things share this action of The Breath?
A. Because it is in everything and moves them to and fro. They are made of it and through it and in it, so their action is like its own.
45. Q. What more do we know of the Unseen One?
A. Nothing except this Law which is Its nature.
46. Q. What then may we say of the Law of Karma?
A. That wherever Spirit or Life is, there the Law of Karma is also.
47. Q. Do you know any saying that gives the moral spirit of this Law?
A. Whatsoever ye sow, that shall ye reap.
48. Q. What do we learn from this Law?
A. That strict justice is the eternal nature of all being.
49. Q. What is true justice on the part of Man to other Men and creatures?
A. Universal Brotherhood.
50. Q. Why so?
A. Because what is done by one affects all the rest, as all men and beings are living under this law.
51. Q. Can you give me an example of this in human life?
A. Yes. If I speak an angry word to any one at the beginning of the day, it makes both him and me feel differently for some time. This affects what we say to others, changes them to us, and so all are injured by the one selfish deed.
52. Q. What then is the only true justice?
A. Mercy and Love.

SWINGING ROUND THE CIRCLE.

“This world is all a fleeting show,
For Man’s illusion given.”

Fifty, seventy years ago, people sang this with full faith in its verity. They were taught, and believed, that this world is a howling wilderness, full of snares and pitfalls placed by the enemy of souls for their destruction; that they must walk in a very straight and circumspect manner, ever on the alert to avoid these dangers; that they must deny themselves the pleasures of the world, because they were like so many fascinating

fiends, luring them on to destruction ; that the more hard, austere, and self-denying were their lives, the more likely they would be to win the favor of God and escape everlasting torments. To assume a grave and solemn countenance, to close their eyes to the beauties of Nature, to crucify every innocent inclination, every natural affection, was eminently edifying and would greatly conduce to their spiritual elevation.

Therefore, at least in Puritanical New England, little girls were not allowed to curl their hair, wear red shoes or gay dresses, while the plays of all children must be quiet and infrequent. Parents considered themselves in duty bound to subject children to a strict discipline, carefully abstaining from praise or a display of affection for them. A solemn and impressive kiss might be bestowed upon some rare occasion, but a frequent act of the kind was deemed vain, frivolous, and fraught with danger. Upon one occasion an old lady who had a wicked love for flowers thoughtlessly invited her minister into the garden to admire them. She received a well-merited rebuke ; was told that instead of spending precious time cultivating useless weeds, she had better be reading her Bible and trying to save souls from hell !

Thirty years ago, we were told this is all a great mistake ; that God made the world bright and beautiful, filling it with flowers and birds and other attractive objects, and then gave us the faculties to enjoy them ; that, in the words of Lessing, " God loves to look into a joyful heart, rather than into one crushed with sorrow ;" that in our love for music and painting and sculpture and every other art, in our pursuit of science and philosophy, in our affection for family and kindred, in short, in every innocent pleasure of this life, we are honoring and glorifying the Giver of all these blessings, and that with gratitude and thanksgiving we should appropriate them and feel that we are spiritually benefited by so doing.

Now we are coming round to the former position. Now we are taught that, while it is right to live in the world, performing its duties, enjoying its innocent delights, and learning all that its wisdom can impart, yet if we have an ardent desire to become spiritually unfolded, if we are willing, aye glad, to sacrifice every worldly good for this object, we must seclude ourselves from mankind, lead solitary and austere lives, with nothing to distract our minds from the arduous labor of eradicating every earthly desire and elevating and illuminating our spiritual natures ; that we shall thus avoid many tedious and painful reincarnations, having taken long and rapid strides towards that desired goal, Nirvana-Moksha !

Fifty, seventy years ago, when a woman, with her soul filled with the sweetest, holiest affection of which a human being is capable, held in her arms her new-born infant, she was told it was not really hers ; that it had been sent from God, and, while she and her husband were the authors of

its physical body, its soul was lent to them from on high ; that they were to carefully nurture the body and train the soul, so that it would eventually return, pure and holy, to the God who gave it.

Thirty years ago, by studying Physiology, Phrenology, and the law of Heredity, people learned that the soul as well as the body was the joint product of father and mother ; that the peculiar mental traits of parents were often strikingly manifest in their children ; that it is easy to perceive how they inherit not only the complexion, hair, and eyes of these parents, but also their benovolence, causality, and self esteem, and many instances were cited to prove the truth of this assertion.

Now Darwin having demonstrated the evolution of our physical bodies from the lower kingdoms, Theosophy steps in and declares that from the Absolute come forth Almighty Powers ; from these issue subordinate ones, yet mighty, for the formation of the Universe. From these proceed the seven Logoi, who are the Elohim of the Jews ; the ones who said, " Let us make man in our image, after our likeness." Theosophy teaches that man was at first semi-transparent, immense, boneless. Then he became more concentrated and androgynous. Afterwards, separating into male and female, he, the true soul, gradually assumed the present condensed physical form we now inhabit ; that when a man dies, his soul dwells for a time in the world of effects, reaping the reward of its good deeds in this life.

At length becoming restless and seeking for another embodiment in flesh, it is attracted by the law of affinity to a couple who are best fitted to receive and reclothe this soul with a mortal body, and its likeness to these parents is the effect of this affinity. Thus it traverses a wide field of experience. In one life it may be a beggar ; in another a king ; in one an African negro, in another an American citizen ; in one a Baron of the feudal ages, in another an oriental adept. Thus we have come round to the former idea, that the soul descends from God and is not the offspring of earthly parents.

Fifty, seventy years ago, people entertained the idea that every man and woman had a mate somewhere, in this life or the other ; that this companion would be found sooner or later, and they would dwell together in the closest and sweetest of ties, forever and ever.

Thirty years ago, we were told this idea is altogether fanciful and absurd ; that among the countless myriads of human beings there are no two alike, but the difference between many will be so very slight that there will be a general fellowship, an association with one person for a time for a certain purpose, and then with another person for a different one ; that there can be no such thing as an equal number of men and women, here or in a higher life.

Now we are informed, by those who profess to know of what they speak, that the soul of man is originally dual : that descending from God it separates into male and female, leading on this life and for untold ages in the future two distinct existences ; that these existences occasionally meet and recognise each other in the immense cycle in which they are destined to revolve, but they part again, to be finally and firmly reunited when they have attained to a certain height in the scale of being.

“ In heaven above where all is love,
There'll be no more sorrow there.”

Fifty, seventy years ago, if people did not actually sing this song—for it was not written then, yet it expresses the substance of their opinion respecting the future state of existence. They believed that on leaving the body the righteous would enter into a place or condition where there would be no sorrow, no sighing, no tears, but bliss ineffable, unchanging, and complete, forever and ever.

Thirty years ago, people began to consider that as it was only the body that died, the soul must enter that other life unchanged ; that the peculiarities that constitute a man's individual character, the envy, or jealousy, or indolence, or parsimony, or inordinate ambition that reigned in his soul here, would continue to hold its possession there ; that he would therefore have to labor and struggle there, very much as he has to do here, to subdue those evil propensities in himself and assist others to overcome theirs ; that as he has entered into a higher and wider life, so his work will be greater and more absorbing ; and many shrank from this prospect and felt that they would prefer annihilation ; they so longed for rest !

Now this rest is promised them. Now Theosophy teaches that on leaving the body we enter a state where quietness, peace, and happiness prevail in different degrees according to the moral and spiritual condition of our lives here ; that it is a period of repose, of delightful and leisurely recuperation, after the toils and struggles and agonies incident to this life ; that for sins committed in the flesh we must suffer in the flesh.

The evil passions and desires we have not subdued in one earth life, we must work out in others. Consequently, we must return again and again, till we—that is, our higher egos—have conquered the lower ones. This will be a tedious and painful labor, but we are permitted long and blissful intervals of rest, while the result will be a glorious union with the Infinite.

Thus the primitive idea of a rest after this life has returned to us.

Did our grandparents have a clearer perception of truth than those who came after them ?

ELIZABETH A. KINGSBURY.

CONSOLATION.

<p>The mountain paths seem rough and steep, With cypress overgrown, The valleys where the lilies weep Are oft obscure and lone. The breath to which the vale responds With music and delight, Blows wild and free through waving fronds Far up the mountain height. The lilies crowd the valley's zone, But he who climbs must stand alone.</p> <p>The lotus vales are warm and sweet, The mountain paths sublime ; We linger with unwilling feet O'er things of sense and time ; The touch of some familiar hand, The voice that thrills the sense ; The music of the Lotus-land The heart's sweet recompense : Where lilies pale and zephyrs moan, And souls fear most to stand alone.</p>	<p>Ah ! not alone : no zephyr bends The head of lily fair, But slightest breath for aye portends The sweep of mountain air. Souls sicken where the languor grows And faint ere flush of even ; 'Till rough winds blow with breath of snow Borne from the purer heaven. The zephyrs sleep in wild wind's moan Nor breath nor gale.e're throbs alone.</p> <p>The voices of the vale ascend : The sweeping breath comes down, While grief and joy together blend, Hope lightens fate's dark frown. Dear heart, be brave ! no joy is lost ; Fate brings thee all thine own ; The flower that blossoms in the frost Is in the valleys sown. List for the voice from starry zone Nor think to live or grieve alone.</p>
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We stand alone, yet not apart,
 Save when self intervenes ;
 The griefs and joys that try the heart
 Are only Maya dreams.
 As soldiers mount at bugles blast
 To brave the battle shock,
 So gird thine armor to the last ;
 Dear heart ! be firm as rock.
 We climb together, zone on zone ;
 Together most, when most alone.

J. D. B.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 1 to p. 67, Vol. I.)

By W. Q. J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. 1, p. xxxvii Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars

that will support our author. "Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." *Vol. I, p. xxxviii Intro. note.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races." *V. I, Intro. xlii.*

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I, p. 1.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of V. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *p. 2, V. I.*

EACH PERIOD OF EVOLUTION IS *sui generis*. "Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *V. I, p. 3.*

A NEW ELEMENT AT THE END OF OUR 4th ROUND. "Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th round, to reign supreme over the others during the whole of the 5th Round." *Vol. I, p. 14.*

AKAS AND MANAS CORRESPOND. See *note p. 13, Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5th ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the “moment of Choice”. With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question “What happens to the planets during a minor pralaya or dissolution?” is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, “they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages.” After the great Pralaya no planets remain *in corporibus*, but all are dissolved, their akasic “photographs” alone remaining. This must be taken metaphorically, or else we will again make objective, that which is subjective. But in a minor pralaya the “dead planets” are objective in space, but with all their active life and energy gone.

DHYAN CHOANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. “Each of the various groups has its own designation in the Secret Doctrine.” *V. I., p. 22, lines 8, 9.* Nor are they personifications of powers in nature. *Vol. I, p. 38, line 18.*

EACH ROUND has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol. I (a).* The present round is watched especially by the Fourth Class of Dhyanis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyan Chohans. *p. 51, vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have “communed with the Absolute.”

THE BREATH OF BRAHMA. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *p. 55, vol. I, line 11.*

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, vol. I, 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg. *p. 65, vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos*. The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note 1, p. 67, vol. I.* The Hebrew Kaballah leans more to *number*, as being the force of power of this word.

DISCERNMENT AND CRITICISM.

Discernment, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and dis-

crimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than even to discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet every one knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and shortcomings of others, if not himself guilty of equal shortcomings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this

right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said ; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about any one. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another". If he sees faults in others, they serve only to make him more careful in searching into his own life ; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip and slander form the staples of conversation among both men and women is remarkable, to say the least ; and when criticism of others is removed from these, what indeed remains !

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew ? A brotherhood of slanderers might thus arise, worse even than a brotherhood of thieves.

To refrain from condemning others and to get rid of our own vices is but the beginning of the theosophic life. It is but clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness.

With the great majority of mankind life consists in "keeping soul and body together". The feeding, clothing, and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence,

the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammelled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields. Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is rapidly increasing.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but

works wherever he can find a foothold ; who takes pains to commend and approve, but who never condemns or criticises others ; such an one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticise and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error ; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong ; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth ; sink himself in its service ; be as impersonal as truth itself ; condemn no one ; encourage every one ; help where he can as though he helped not ; give public credit to every helper, and seek no credit himself ; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves ; so little unselfish love for truth ; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air ; and when he knows that he has deserved it, lo ! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

O toiler in life's vineyard !

Pause not to count thy gain ;
Thy Master hurries homeward ;
Work on through cold and rain.
Pause not to prod the laggard,
But help him all you can ;
His face is worn and haggard,
He is thy Brother Man.

If thou canst see more clearly,
If brawny is thine arm,
The Master holds thee dearly,
Keep thou his grapes from harm.

Thy task shall seem the lighter
 For helping on their way,
 Thine evening shall be brighter,
 Though dark may be the day.

Fear not the Master's coming ;
 He will not pass thee by ;
 His vines shall bless thy pruning,
 Naught can escape his eye.
 And when the cup is brimming,
 Thy joy shall be complete ;
 For in the Harvest Hymning,
 Thou shalt the Master greet.

HARIJ.

TEA TABLE TALK.

The Professor lately gave us a beautiful illustration of the superiority of intuitional processes. He was doing some professional work, when, all at once, the elucidation of a problem in occultism *flashed* upon his mind. This problem had not hitherto engaged his attention. It was an ancient legend, which he had hitherto (like most other persons) read by one of its keys alone. Suddenly, while his mind was otherwise engaged, a new, interesting, and most valuable interpretation came to him like a brilliant ray. It covered the whole ground. He told it to the Student, who felt the vibration of truth at once, and who then worked for three days to collect data and quotations to prove it to the mind—not his own alone, but the mind of the average man. For the intuition, less than a second of time. For the mind's conviction, three days' work. The superiority of intuitional processes is thus demonstrable, but both methods must be used to complete our knowledge and render it available to our fellow men, until we shall have fully acquired the faculty of direct Super-Sensuous Cognition. The advantages of association in theosophical work are no less evident in this experience. When several persons are in the habit of meeting and discussing these topics and are desirous of using their knowledge for others, we soon find quickening currents established which appear to develop the prominent faculty of each, and each such faculty in one is reinforced or completed by that of another. One has his intuition sharpened, the receptivity and mental power of another, his working force, is increased. The vitalizing currents provide for their own manifestation, for the objectivizing of the knowledge brought by them or gained through them, for the benefit of men. It is said in *Isis* that the greatest magician will be he who shall know how to render his force bi-sexual, and this fact is mirrored in the associations of students for work and study, to which each one brings a different quality of force. They become one body whose force is one and is polarized, upon the plane of force. Such associations are useful precisely in the degree in which each one does his own work and not that of another. Their reality has been thus expressed by Jesus: "Where two or three are gathered together *in my name*, there am I in the midst of them." In the name of the One, the Life Principle, lives are

invigorated and helpful powers engendered, while also we realize the beauty of the real bonds of fraternity and true love. All others pale before these strong, sweet, subtle ties of Soul; its unity is demonstrated, its fructifying blessings descend. Each in each, one necessary to all and all to one, the group is indissolubly united in that common bond of Brotherhood, illumined by a glorious Ideal.

We came thus to speak of work and the powers of individuals, their aim and endeavor. A book recently published, *A Buddhist Lover*,¹ whose author is known to be an accomplished and devoted lady theosophist—though her name is modestly absent from the title page—was spoken of in illustration. This novel fills a certain niche. It is written so that “he who runs may read.” The intention of the author appears to have been to reach the average mind—and as many such minds as possible. While the cultivated reader may enjoy its pages, the general public has its attention attracted by a novel *mise en scène*. The unity of man, the truth underlying all religions, the ravages and even the disadvantages of the dogmatic and conventional spirit are conveyed through the actions of personages; they filter through, as it were, and the public does not discover that it is being taught higher ethics until the water of life has been unconsciously distilled and instilled. The chief characters are distinguished for simplicity and purity of aim. The intention of the author is manifestly service to her fellow beings. As the book has run through two editions and a third is called for, it is plain that she has supplied a want. Some one objected to certain mistakes in the orientalism of the book. From a literary standpoint these are regrettable. But that standpoint is not everything, is not supreme by any means. The public cares very little for oriental technicality. If a Hindu makes mistakes about our Scriptures or our teachings, it does not even smile. *The spirit is what impresses*. Here are higher ethics, charity, fraternity, self sacrifice, taught naturally amid scenes evidently taken from real life, and barely passed through the alembic of literature. The result is a book which is widely read. Its usefulness is proved, and the author is to be congratulated. Her aim lay in a specific direction and has been in so far fulfilled. We need more light tales, vehicles of earnest thought in semi-disguise, to attract the general public, and those who can do such work should bend themselves to it if in earnest. To wait for perfection is egotism. The public will judge whether you have given them what they want, and will give critics the go-by. If your aim is helpfulness rather than fame, by all means do what you can with your whole heart. Almost every student can help in some way.

One such sends us an anecdote of a grandchild. The susceptibility of children to influences from the astral plane suggests a different training from that now in vogue. It might be well to teach them that they have two sets of senses, the physiological and the psychic; that both are equally real and equally unreal; that both may be sources of usefulness and of danger, and that both should be used with self control. The child who hears of the plane of force and finds its own experience corroborative of that, grows up with a larger outlook; it has a doorway leading out of the material plane into

¹ Eastward, or *A Buddhist Lover*. J. C. Cupples & Co., Boston.

another, equally phenomenal, it is true, but suggestive of higher possibilities otherwise denied by it because unseen. Parents now take every pains to shut the mind and senses of children from all but the gross objective plane.

One friend writes : "Baby has quite a habit of getting by herself. One little spot she frequents more than others, just under one of the parlor windows on the piazza. There she will remain until called away, talking incessantly to some unseen personage, asking and answering questions. Her Mother said to her, 'Baby, whom are you talking to?' 'Why Mamma; can't you see Elah? Here she is. Why don't you talk to her? Here she is right by me, telling me all about my Sisters and my other Papa.' Her Mother said, 'Baby, you have no Sisters and no other Papa. What do you mean?' (She gets very nervous and sometimes alarmed when Baby insists on what she sees and hears.) 'Mamma; I *did* have a great big papa and sisters. They are dead. Elah has been telling me all about them.' One evening when supper was ready Baby was called, but she begged to stay a little longer, for Elah was there. Finally, when told she must come, she came in sobbing, as if her little heart was broken. She had left Elah all alone, and begged permission to bring her unseen friend with her. It was granted, but Elah had gone. Baby is always trying to have us see Elah, and has made the servant so nervous on this score that she says she will not stay alone with the child. One evening her parents were driving in the dusk with Baby, and the moon came out with a great flood of light. 'Mamma! What is that?', she cried. 'It is a big light that God has hung out so that we can see how to get home.' 'Who is God? Tell me all about him.' Her Mother wishes she could answer all her questions."

It is indeed desirable that we should fit ourselves to tell these little ones what we believe and why, leaving them then free to judge and to be. For instance, we could tell them so much about the moon, the earth-mother; of her hold upon tidal mysteries and upon the tides in man. One lovely and beloved mother, whose life is a blessing to all who meet her, does more than this. Under her gentle suggestion, her children save their Christmas money, not for their blood relations or for themselves, but for children poorer and less fortunate, to whom they give in a spirit of joyous fraternity such as emanates from this ideal theosophical household which has succored, strengthened, and cheered many sorrowful souls with its harmonies. Why? Because *Altruism* is the key note set by the parents, repeated by all every day of their lives.

JULIUS.

CORRESPONDENCE.

TO THE EDITOR OF PATH :

The last paper on Theosophical study and work issued by the General Secretary in the Branch Work Series is of much practical value; and, if carefully considered by members of Branches for whom it was written, must lead to good results.

The emphasis placed upon the value of teaching Karma and Re-

incarnation instead of seeking phenomena that are often dangerous and misleading is wise and timely. That Theosophic truth earnestly embraced "is in effect a new incarnation" has been experienced by many since it has become to them a moulding principle. How many like the prodigal son, after vainly trying to satisfy their hunger with husks, the merest outside covering of everlasting verities, have found fulness from the deep truths of theosophy. Listlessness has been changed into earnest endeavor to know the truth, and a keen desire to seek the inner has driven out the superficial thoughts of the past; many have begun to understand the meaning of the saying:—"He that keepeth his life shall lose it, and he that loseth it for my sake shall keep it unto life eternal."

May all who have felt the vivifying effects of this new theosophic incarnation be led on and upward until belief shall have become knowledge and the soul hears the voice of the indwelling God.

JULIA FORD,

Milwaukee, Dec., 1890.

Brahmana Branch.

LITERARY NOTES.

NOVEMBER LUCIFER contains some especially interesting articles. One is "The Jewish Representative Mazza the Christian Mass", a detailed parallel by Dr. Henry Pratt of the points in the symbolism and ritual of these ceremonies, and throwing far more light on the latter than do libraries of patristic literature. Another is Mr. Bertram Keightley's "Jottings in India", which, besides a welcome account of the Adyar Headquarters, describes a meeting of the Surat Branch in one of the most vivid, stirring paragraphs we have ever seen from his pen. Another is "African Magic". In the last part of "Psychic and Noetic Action" is a clear account of the nature and illusions of a spiritualistic medium, which might well warn off from that dangerous ambition all who think it a fine thing to "commune with the departed" or subject themselves to "controls". "Theresa" writes somewhat credulously of the magic powers of gems and crystals, and is gently checked in an editorial foot-note. Mr. J. R. Bridge's "Progress in Nationalism" is temperate in the main, but intimates that the indisposition of rich men and clergymen to accept *Looking Backward* as sound political economy proves that we are still in the cycle of Kali Yuga. This sort of proof might be much enlarged by considering also the fact that multitudes of men neither pecunious nor in Holy Orders, but simply clear-headed, accustomed to observation, and acquainted with human nature, smile at the notion that social regeneration is to come through machinery. But this must be conceded,—that there never was a book more ingenious, more inspiring, more certain to captivate readers with moderate brain, much heart, and small knowledge of life.

NOVEMBER THEOSOPHIST gives in "The First Leaf of T. S. History" some interesting reminiscences by Col. Olcott of the foundation of the Society and of its first year of life, closing with a striking instance in his own case of thought impressed by an external will. "Tamil Proverbs" expounds the esoteric meaning of popular sayings, and states that Tamil, of all the Indian languages, is the fullest of Occult ideas. Dr. Wilder's "The Serpent" continues its list of facts respecting serpent-worship, and at the last with some attempt at interpretation. Mr. Fawcett's Lectures are still based upon the theory that the problems of the Supreme Being and His universe are to be solved through metaphysics administered by a jaunty young man of 25, and he appropriately quotes with sympathetic approval the child's query, "Who made God?" Mr. B. Keightley writes some excellent and discriminating "Notes on Branches Visited", and points out the danger of unpractical discussion as inherent in the Indian Section. We deeply regret that the *Theosophist* has copied from *Vanity Fair* a contemptuous fling at the revered Founder of the Theosophical Society and channel of Masters' teachings, Madame Blavatsky. It would require the very greatest ability, greater even than that of the author of "Chats on the Roof", to conceal the *animus* in the prefatory deprecation. One could hardly credit with wounded filial feeling the man who would point gleefully to a caricature of his mother and cry, "Just see how the old woman is being made fun of! Isn't it scandalous?" Mr. R. Harte's successor as a Secretary of the T. S. has not yet been appointed, and he is otherwise evidenced as still at Adyar and writing.—A. F.

THEOSOPHICAL SIFTINGS, Vol. III, No. 14, contains two articles. Madame Le Plongeon's "The Mayas" is the address delivered by her before the Blavatsky Lodge, and describes the researches of Dr. Le Plongeon and herself among the ruins in Yucatan. Their labors, without proper tools or machinery and assisted only by unwilling natives, were prodigious as well as dangerous, and they were robbed by the Mexican Government of their choicest trophy. But they succeeded in securing excellent measurements, photographs, and moulds, and the deciphered inscriptions trace close relations of that dead civilization with Egypt and India. "Individuality and Personality" is cheery, healthy, manly, and sound. It opens with some most sensible observations on the true way to study Theosophy, gives a telling illustration, in a tree, of the distinction between Individuality and Personality, shows how this answers the query "Is life worth living", and with wholesome, gentle words exhorts to courage and purity. Such quality of teaching both exhibits and educes true manliness, and the writer should favor Theosophists with more of it.

STUDIES IN THEOSOPHY, by W. J. Colville. The great charm of this book is the spirit of its author. Genial, sympathetic, sunny, intent simply

on reality, joyously greeting truth in whatever region it appears, distasteful to polemics and more eager to perceive good than to expose evil, rarely exhibiting prejudice and still more rarely expressing it, catholic, healthy, and pure, it diffuses a stimulus to all intelligent aspiration. Himself a Theosophist and an F. T. S., the author is of a type we should rejoice to see general among Theosophists,—perfectly independent, wearing no man's collar, scorning partisanship as fatal to manliness and worth of judgment, and finding the reason for beliefs in their satisfactory demonstration, not in the fact that somebody else has said or written so. In this spirit and with this attitude were these Lectures prepared. Unswerving faith in good and its triumph, in God and His reign, tone them throughout. They have the great merits of clearness, reasonableness, felicity of illustration, and freedom from technicalities. Speaking of Karma he says, "Sin produces suffering, and suffering wipes out the sin; just as when one's garments are stained they need cleansing, and to cleanse them means work." (p. 184.) "Work for Truth and for humanity with all your might,—these are the only imperative and universal rules for neophytes." (p. 374.) On pages 45 and 46, as elsewhere, there is a sensible caution against unfair treatment of Christianity and a fanatical revulsion towards Buddhism, both systems being esoterically at one and both needing exoteric purification. That highly objectionable book *The Light of Egypt* is described as "more correctly *The Darkness of Egypt*." (p. 82.) Lecture XVI is particularly good. In fact, judiciousness and temperateness and high spiritual perception pervade the whole work.

If the author leans perceptibly towards Spiritualism, he does so with explicit contempt for the lower types of its phenomena, and he emphatically says, "Spiritualism should mean communion with the spirit world through the unfoldment of our spiritual nature" (p. 368.) The statement in the Preface that the Lectures were delivered "inspirationally", and that on page 168 that "we present what we know to be the truth", are among the few lapses from entire modesty and rationality in this excellent book. "Creditable" on page 174 should be "credible". (*Colby & Rich, Boston, 1890.*)

THEOSOPHICAL ACTIVITIES.

AMERICA.

ARJUNA T. S., St. Louis, Mo., has elected as President Mr. Wm. A. Kelsoc, and as Secretary Mr. Wm. F. Burrows, 2012 Olive st.

GAUTAMA T. S., San Diego, Calif., has adopted a very thorough system of Theosophical study, and finds it very conducive to progress. First was taken the initial number of "Theosophical Gleanings" in *Lucifer* for March, 1890, (a synopsis of the *Secret Doctrine* prepared by two members

of the E. S.). The President carefully studied the article and made notes in a blank book of all the most important passages. The article itself was read to the Branch, and then the members copied, each in his own blank book, the passages noted. These were carefully studied and learned before the next meeting. Then the President questioned the members upon them before passing to the next article, and thus each article was gone over. At each lesson one of the former lessons was revived, and so all were kept fresh in mind. While awaiting future articles the *Secret Doctrine* was itself taken up, and those parts were studied which were already in part familiar through study of the "Gleanings". In this way they became much easier and clearer. So successful has the plan been that the Upasana Branch likewise has adopted it.

Another feature of the Gautama work is for the President to give out a topic, whereupon each member is expected to make a clear statement of it at the next meeting. These topics are upon elementary matters in Theosophy. One such was Dr. Anderson's "After death—What?", and the statements were upon the post-mortem division of the "principles", the fate of the Astral Body, the Kama Rupa, the lower Manas, what remains in Kama Loka, what goes into Devachan, etc. This whole scheme is worth consideration by every Branch desirous of rapid progress in Theosophic knowledge.

CINCINNATI T. S. held its 2d public meeting on Sunday, Nov. 2d, with a large attendance, Mrs. Robert Hosea reading an interesting paper on "Karma and Reincarnation". At the 3d public meeting Dr. Buck spoke extemporaneously on "Polarity, Duality, and Unity", illustrating the principles of unity and duality by experiments. These audiences appear intelligently interested in Theosophy.

SEATTLE T. S. has enjoyed a lecture by Dr. T. N. Berlin upon Theosophy, described by the local press as "most interesting". It was given at the house of that ever-zealous and munificent F. T. S., Mr. Frank I. Blodgett, who has already founded 2 Branches. The lecture treated of the altruistic nature of true Theosophy, its unison with the higher life taught by Jesus, the truth of the doctrine that knowledge comes through action, and showed that it is the "love of Christ" which saves, not the "blood of Christ". This was really the 8th lecture by Dr. Berlin in Mr. Blodgett's parlors, and the attendance has increased from 7 persons to overflowing rooms.

ISHWARA T. S., Minneapolis, has re-elected as President Dr. J. W. B. La Pierre, and elected as Secretary Mrs. Louise J. Manning, Northwestern Conservatory of Music. This Branch has recently secured a room at 902 N. Y. Life Ins. B'd'g, fitted it up neatly, and held its Thursday evening meetings therein. They are well attended, much interest is shown, and

several new members have been admitted. The Unity Church (Unitarian) lately invited the President to read a paper before the Sunday School, and he took for his topic "Karma and Reincarnation".

THE FORT WAYNE DAILY PRESS (Indiana) notes the filing of Articles of Association by the T. S. there, and gives nearly a column and a half to reprinting the *Epitome of Theosophy*.

NARADA T. S., Tacoma, Washington Terr., continues its good work, and its ever-active President, Rev. W. E. Copeland, lately read a paper on the constantly-misunderstood words, "the blood of Christ", showing the falsity of liberal interpretation and the really potent influence in their spiritual sense. The Tacoma papers greatly help the interests of Theosophy by their frequent quotations from this much-respected minister.

ARYAN T. S., New York, has done *what every Branch ought to do*,—taken its own city for its special field of missionization. Funds from within its membership were offered to the General Secretary in September, a City Directory was bought and all hopeful names checked, active workers in the Branch and over the country accepted sections of it, and by the close of December every tract will have been mailed. One Aryan member and family undertook the addressing and mailing of 5000 envelopes. The total number sent out is 20,500, and the whole expense \$351.75. If every Branch would specially exert itself to disseminate leaflets freely through its own town, using its knowledge of local facts and promings, incalculable good would come.

CHICAGO T. S. has elected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell st.

BRANCH CHARTERS have been issued as follows: Nov. 25 to KESHAVA T. S., Boulder, Colo., 7 members; Nov. 29th to WILLAMETTE T. S., Portland, Oregon, 6 members; Dec. 10th to MEMPHIS T. S., Memphis, Tenn., 6 members; Dec. 19th to INDRA T. S., Clinton, Iowa, 10 members. The last is our 51st Branch. *The issue of 6 Charters in a single month (Nov.) is a thing unprecedented in the history of the American Section.*

WILLAMETTE T. S., Portland, Oregon, has elected as President Mr. Phineas Haskell, and as Secretary Mr. Wallace Yates, 193 6th St.

BOSTON T. S. is so encouraged by the success of its meetings that there is talk of removal to a larger hall. On the 11th Mr. Geo. D. Ayers of Malden lectured on "The Seven Principles in Man and their Analogies in Nature". The lecture was well received and was noticed in 3 dailies. The rooms at 66 Boylston St. are open each Sunday from 2 to 6 P. M. for members and friends, and on the 1st Sunday of each month a Sociable is held

from 7 to 10 P. M. This "renewal of Boston" is due distinctly to Bro. A. B. Griggs's energy.

THE COUNT WACHTMEISTER, F. T. S., much to the disappointment of the Eastern Branches which hoped to meet him and secure an address, has sailed for New Zealand from San Francisco. He writes glowingly of California hospitality. Why can't we *all* have a chance to see the Pacific Coast!

AURORA T. S., Oakland, Calif, has in 13 mos. increased from 7 to 21, has a Library of 103 books, free to readers, has distributed 25,000 leaflets, has had 53 public addresses or papers, audiences usually ranging from 40 to 80, and sustains a weekly class for inquirers from 10 to 15. Every one is active—and therefore hopeful.

THEOSOPHICAL SUNDAY SCHOOLS have been opened at San Francisco and East Los Angeles, the former with 4 classes, the latter with 33 children.

ON SUNDAY, DEC. 21st, Mr. H. T. Patterson, one of the pillars of the Brooklyn T. S., visited Washington and delivered an address to Theosophists in Dennison Hall. He was the guest of the Blavatsky T. S.

THEOSOPHIST ON THE BENCH. Bro. R. Wes McBride of Light T. S., Fort Wayne, Ind., has just been appointed Judge of the Supreme Court of Indiana by the Governor of that State.

A MEMBER of the T. S. desires to adopt a bright and intelligent little girl of about 6 years of age and of refined parentage. If any of the members of the Society know of a pleasing child in need of a good home they are kindly requested to address W. B., PATH office.

THE TRACT MAILING SCHEME.

Kind Brethren so generously acted upon the statement in Oct. PATH that during that month \$193.01 were added to our funds. The total receipts have been \$1,187.73, but to this sum should be added the \$351.75 given for New York City,—in all, \$1,539.48. The leaflets printed number 238,000. The first public appeal for aid was made in PATH for Nov., 1889, and from that time to date (Dec. 19th, 1890) offerings have been \$1,523.34. Surely this indicates no little measure of interest and consecration. The General Secretary is still vigorously continuing the system of using City Directories with hopeful names carefully checked. It is an expensive plan, but the only thorough one, and every Directory so used sends a wave of Theosophic knowledge to new quarters and individuals, of which proof constantly reaches us. How many and how large such waves shall be must rest with those who find the essence of Theosophy in *expansion*. The treasury is again quite emptied. Yet it may be replenished—if each will help.

NOTICES.

I.

Forum No. 18 was mailed on Dec. 13th to the Secretaries in bulk and separately to the Members-at-large. With the latter went the dues-notices for Jan. 1st, 1891, as a saving of expense and trouble.

II.

Branch Paper No. 9, Dr. J. D. Buck's address on "Life and Light" before the Cincinnati T. S. was mailed to the Secretaries on Dec. 5th. Branch Paper No. 10, Mr. Alex W. Goodrich's paper on "Warrant for the Study of Occultism found in the New Testament," read before the Krishna T. S. of Philadelphia, was mailed to the Secretaries on Dec. 23d. The Secretaries are reminded that the Branch Papers are not their personal property but the property of the Branch, to be preserved among the Branch effects and to be bound for the Branch Library, if possible, when sufficiently numerous. *Back copies lost or destroyed cannot be replaced.*

III.

A new Catalogue of the Theosophical Circulating Library has been issued, and a few changes in numbering make the old one useless. There are now 156 books. Additions, as heretofore, will be noted in the PATH.

IV.

The issue of PATH for Feb., 1890, being nearly exhausted, the editor will be glad to receive any copies of that date, and will give in exchange any other numbers of the current year which may be desired.

V.

The revised edition (pocket) of the *Bhagavad Gita*, with an Introduction by William Q. Judge, flexible leather, 16 mo, 150 pages, is now ready. Price, \$1.00.

VI.

On Dec. 11th, Mrs. Marie L. Farrington, a member of the Golden Gate Lodge, San Francisco, after due notice and trial, was expelled therefrom for having published a pamphlet containing gross libels upon the Theosophical Society, its Founders and its character.

And Death advanced upon me clothed by my mind in black. He entered into me as a light, and I saw that he was but transformation.—7 *Pagodas*.
OM.

Æ U Ω

There is one director; there is no second. I speak concerning him who abides in the heart. This being, the director, dwells in heart and directs all creatures. Impelled by that same being, I move as I am ordered, like water on a declivity. There is one instructor; there is no second different from him, and I speak concerning him who abides in the heart.—*Anugita.*

THE PATH.

VOL. V.

FEBRUARY, 1891.

NO. 11.

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.

MOUNT MERU.

(Concluded from January.)

This "fair and stately mountain, whose name is Meru," reflects "sunny rays from the splendid surface of its gilded horns." (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence*, the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to

Man,¹ craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles."² "Esoteric philosophy identifies the . . . Asuras . . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."³ "Brahma is Mahat, the Universal Mind, the creator."⁴ The Asuras, fallen angels, fell into generation, or mind in man. "'The gods became no gods, the Sura, Asura' says the text; *i. e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.⁵

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."⁶

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. "'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds) 'and thou shalt make a door and a window *self-shining within,*' which is the soul. When Yima inquires of Ahura Mazda how he shall manage to make that vara, he is answered: '*Crush the earth . . . knead it with thy hands, as the potter does when kneading the potter's clay.*' When the question is asked what shall light the vara, the reply is; 'There are created lights and uncreated lights.'" This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.⁷

1 *Secret Doctrine*, I, 86.

2 *Secret Doctrine*, II, 59-62.

3 *Secret Doctrine*.

4 *Secret Doctrine*, II, 162.

5 *Secret Doctrine*, II, 230.

6 *Secret Doctrine*, II, 318.

7 *Secret Doctrine*, II, 291.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within". (Is this door for the purpose of discharging the sand grains or seed?) We are told : "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the secret, *if you are spiritual* enough to understand it."⁸ Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which *cross* the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.⁹ German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."¹⁰ "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger ; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward ; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."¹¹

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."¹² This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa" ; he must have been "present in ether" ; in other words, certain dynamo-spiritual currents were engendered ; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming

⁸ *Secret Doctrine*.

⁹ *Secret Doctrine*, II, 298.

¹⁰ *Secret Doctrine*, II, 299.

¹¹ *Secret Doctrine*, I, 64.

¹² *Secret Doctrine*, I, 231.

manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."¹³

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara;¹⁴ thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.¹⁵ Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitæ*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensable gas or *Mercury*." . . . Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.¹⁶

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."¹⁷ He is also the wisest one, king of serpents.

¹³ *Secret Doctrine*, I, 333.

¹⁴ And *Nara* is another name for *Man*.

¹⁵ *Secret Doctrine*, I, 458.

¹⁶ *Secret Doctrine*, I, 81.

¹⁷ *Secret Doctrine*, I, 407.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."¹⁸ It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.¹⁹ Vasuki is referred to as the king of those serpents who live in Patala, the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."²⁰ Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.²¹

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and is) to make a new man of the Initiate, after he is *reborn*, namely, once that he begins to live in his *astral* body . . ." (See Elixir of Life in *5 Years of Theosophy*.) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form . . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

TWO AMERICAN STUDENTS.

¹⁸ *Secret Doctrine*, II, 215.

¹⁹ *Secret Doctrine*, I, 128.

²⁰ *Secret Doctrine*, I, 356.

²¹ *Secret Doctrine*, II, 504.

THE PURPOSES OF SOUL.

One night, I watched with my dead.

This comrade was smitten in departing ; his soul cried out through the body, "*Oh! my wasted life.*" Silence followed ; for him the silence of high spheres ; for us, the silence of the grave in that dark hour above which exhausted faith could not lift us. It was an hour of bleak despair, and, beneath that, an icy blank.

Yet other hours dawn for the student when a voice out of negation cries, "Look in thy heart and write." In such an hour, the cry of the departed one was illumined as by the awful torch of Truth. For there is terror for the human soul in that great glory ; it blinds as with tempest and pain.

"Oh ! my wasted life." Yet he had worked, striven, done, apparently, all. But the high soul knew well indeed that all had not been done ; the conscience-stricken mind confessed its failure.

I wish, my comrades, that we could live our lives, as it were, upon the slopes of death, trying their issues by the light of the new dawn of consciousness. Think you we should not find, by that test, that these lives are full of small issues, tortuous, involved, guided by the opinions of the mass and the needs—not so much of our own bodies and minds, but of those of a complex civilization ? The unseen currents pour upon us, through us ; the pictures and suggestions thrown upon us by them, as upon a screen, are mistaken for "our own" thoughts and wishes. These are the traps of nature to detain us, as matter attracts and detains spirit. Can we not wish and think what we *will*, from our own centres, in accordance with the impulse of our higher mind ? Is it not our first duty to do this ; our duty to mankind and to ourselves ; to the Law above all ? What avails it, think you, to creation or to ourselves, if we allow so-called consideration for others to imbed us more deeply in the material life ? Is it not for the higher good of all that we should remain apart from it, even while in it ? Apart in thought, in heart. To yield to another is sometimes to assist that other in encumbering his higher soul and our own with details the mind should outgrow, but to which, lacking strength, it still clings. It clings for fear of loss, forgetting that it cannot lose its own. Could we not simplify, think you, if we saw death drawing near, a sheaf of wasted years in his hands ? In the death moment, when those years flash across the abnormally quickened brain ; when the evolutionary purpose stands clearly forth ; when the life result is tested by that purpose and we see that the intent and impulse of the reincarnating ego have been crushed under innumerable petty details of a life foreign, for the most part, to the *real needs* of souls, how is it with

us then? A dread accountant appears, the scales of justice in his hands, a look of alienated majesty on his brow. It is the Master, the Higher Self, denied, outraged, to whom we cry: "I have sinned before heaven and against thee, and am no more worthy to be called thy son."

What, then, is this evolutionary purpose? Listen! *We are the Sons of God.* May we reverently consider the Deity.

There are things too mysterious, too awful for expression. Therefore when speech is attempted, others say, "But I know that." They do not know it, for to know it is to be and do it. Therefore they only know some minor differentiation, which they still neglect.

Consider with me the One Life. "The One Ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the Life-Ray, the One, like a thread through many jewels." This Ray is the Mystery. It is a conscious Flame. It vibrates in the Dark Centre; it arises; it flashes forth; it is the Knower; it swallows up the merely human consciousness and sets itself on high, the Crest Jewel of Wisdom.

There is only one way of study. It is this. We must permit that Power to set the lower mind aside. It is ready, every hour of our lives, to declare the evolutionary purpose, the next step; our part is to listen. How then shall we listen and how attract the voice of the Power?

The first step is Resignation. That we know. It is the instant, unceasing acceptance of all results, as fruits of the Law. The next step is Devotion. It evolves causes of a nature sufficiently selfless and pure to ensure higher results. They are higher, insomuch as they make nearer approach to the universal. This Devotion is the interior preparation of a ground in which the spirit can freely act. By it we hold the mind in concentration upon the Supreme. We encourage it to remain there. Surface waves come and go, but the deep inner attitude invites the Power. Even in the outward it acts, as such thought directs the attractive and assimilative processes of bodies and organs. The myriad atoms, each a life, which we absorb every instant, are for or against the evolutionary purpose as our thought is with it or withdrawn from it.

A formula cannot be given, but we can make an approach to one. Krishna said: "With all thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding and think constantly of me; for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee." Even in the tumult of our lives this can be done. We must treat our bodies and minds as weak places to be strengthened and upheld. Therefore religious observance is useful. Begin the day with an instant of devotion, and end it so. Standing, with reverential attitude of body and mind, repeat aloud some verse of the

scriptures, the mind fixed on the Higher Self, or on the One Life, the aggregate of these selves. Such texts have a life of their own ; their spoken word will quicken ours. " The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through ' the still small voice ' of our spiritual consciousness. Those who worship before it ought to do so in the silence and sanctified solitude of their Souls, making their spirit the sole mediator between them and the Universal Spirit" . .¹ It is useless to say that we must take others with us. " The soul goes alone to The Alone." Having thus set the vibrations for the day, let the student consider the One Life in all life. Let him study every event, referring all to the action of the currents of that Life, and not to the centres through which it speaks. Men are but ganglionic centres, repeating the nerve-auric impulse and passing it along. That is to say, they are this for the most part : there are souls who have achieved their higher being. The student should form the habit of observing the Life waves, the manifestations of Life, as one. Consider the action of the Life principle in all things. In food, in air, light, sound, persons, events, the human heart ; let him refer all things back to it, back to the plane of force, and try to sense them on that plane, to see Krishna in all. This service is no sinecure. But the Lord will repay. Strange lessons will be learned. Life will be seen as made up, not of persons and events, but of manifesting currents, some of which may be rejected and some accepted at the bidding of the inner voice. It alone should command, and not probabilities, eventualities, or temporizing. He who asks, of every crisis, but the simple question, " What is my duty? ", and does that regardless of events, to that man the gods appear. He will often find that we do many things because the Life impulse is checked by some counter current of sympathetic attraction, which, by contrary vibration in specific centres, blocks its way. Then the general current urges the accomplishment of the thought or action, in which accomplishment the counter current finds equilibrium, is neutralized, and the main current is re-established. This is the impulse of Nature. If we recognize the counter attractions as Karmic illusion, and do not pour our mind into their moulds, the attractions disappear because we have fallen back upon the higher one, the Universal Life, whose flow in us we have increased until it sweeps all obstacles away.

Thinking thus always of the One Life in the outer circumstances of our days, there is still another thing we can do. The Deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness ; registered further upon

¹ *Secret Doctrine*, I, 280

the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands ; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul.

At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day ; these are compared, and a guiding current is soon seen. Soon they distinguish this from every other *by its tendency* ; in the unencumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit..

The true student will not speak of the Unknown One. He will be devotional in attitude and in manner when studying high themes. Such habits train the body and free the mind. The place of study should be as simple as possible, and due regard should be had to the making or breaking of currents, for these are *the messengers of the gods*. At such times all externalities should be firmly set aside, and a place cleared in life for the use of the Deity, nor should others be permitted to overrun this place, whether in opposition or in love. Example is our highest duty. We must point out the Star of the Law. If we allow the pain of another—pain unrighteous—to draw us from our duty to that other and to all, we have in so far helped him along the path of future despair. True Love is Wisdom. Is not my best goal that of my comrade also? Then I am not to linger in delights of self with him, but to draw him up to the light. Will he not come? Then I must go on and do my duty. His pain is resistance to Law,

It is a sad truth that the love of friends and associates often binds them and ourselves. A true lover of humanity says to the Beloved : "The Soul is free. Be free, Beloved ! Wait upon the inner impulse ; follow it alone.

If thou art mine, I cannot lose thee. Spiritual gravitation makes for us. If not mine, I relinquish thee to thine own ray. Even so, thou art mine, as all are myself and thee in the One. I question not thine impulse, thine act. Come ; go ; do ; abstain. The same law is mine." Rich rewards, revelations unguessed await him who loves thus. It is the only right Love. For if I tell another he is free to do as he will, and yet question the wisdom of his impulse or display my pain, is the liberty real? Not so. If I feel pain, it is my service to conquer that ignorance. If he errs, then he learns that lesson. Oh ! for a wider trust in the Law. Then the Deity would speak. The life would not be overlaid with material shapes and forms of fear. It congests in these moulds. Obeyed every hour, the evolutionary law would manifest. Alas, my comrades ! These friends cling to old observance and diurnal habit because in them they know us ; they take these to be our established character, the guarantee of our love, and fear to lose us by losing these. And we do the same thing.

I make a great call for Freedom. I raise this standard reverently. Not license attracts me, but Freedom under Law. Freedom to clear a spot where we may listen, hear, obey. That spot Arjuna was told to sit upon because it was his own. Freedom to lop off the excrescences of life ; errors of action, errors of thought. Freedom to speak the real mental fact now present to us, without encountering the wounds of affectional habit. Freedom to accept facts as they are, without personal tincture or emotion, so that we may study their meaning with our comrades, accomplishing thus a higher bond, with hearts that accept the freedom of soul. If any others are pained by the Soul's obedience to the laws of her Being, it is our slavery and not our souls they love. Each should see and desire to unveil the higher nature of the other, that God may become manifest in him. The Power only manifests in the free. A soul denied essential freedom, in escaping at death, appeals to the great ones to witness its wrongs, and the Lipika record the penalties of the Law. Mistakes made through "Love" (too often mere attraction or synchronous vibration on one or several planes, without root in the highest bond) do not save us from Karmic retribution. True Love is Cohesion. The One Ray is known also as Eros, because it expands freely to all ; freely expands, freely obeys the impulse given by the Eternal. No Love is worthy of the name which is not a sub-ray or copy of That, and "perfect Love casteth out fear." No life so envired that it cannot prepare for the Power. We say we desire the Light and the Path, but we do not use the keys given us, while yet we ask for more, for other ways. There is only one way, and it will be harder to take in each successive life after man has been offered the keys and refrains from using them. We can never break away from the Material, to turn upward, without a shock. It will never be easier than it now is, to cut our way through.

Thus in the death-watches spoke a voice to me. The eloquence of wasted lives cries aloud to all the nights of Time. It has cost others blood and tears to learn these things. May you learn at less cost. May the One Ray shine upon us. May we know our whole Duty. AUM.

JASPER NIEMAND.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 67 to p. 128, Vol. I.)

By W. Q. J.

MATTER DURING PRALAYA. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

ELECTRICITY AN ENTITY. *V. I, p. 76, line 6*; it is an emanation from an entity of power, p. 111 note; and is coexistent with the one life *p. 81*; it is primordial matter of a special nature, *p. 82.*

PULSATION OF THE HEART AND THE TIDES. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat internal and heat external in every atom" *id.*

TWO SORTS OF FIRE OR HEAT. One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

MAGICAL POTENCY OF WORDS is in the vowel sounds and not in the numbers. *94, V. I.*

THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2d para.*

BUDDHI AS COMPARED WITH SPIRIT is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *V. I, p. 119, line 7.*

THE HUMAN MONAD is the union of the ray from the absolute with the soul. *V. I, p. 119, para 1.*

SYMBOLISM AND NUMBERS. They are intimately connected with the hosts of the Dhyān-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyān Chohans re-

ferred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *V. I, p. 119, (b).*

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyani Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *V. I, p. 120, last para.*

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

THE LIPIKA AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the “highest grade of

Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

PLUCK AND PATIENCE.

The famous English artist, Leslie, once painted upon his easel as a motto, "Pluck and Patience". Pluck is but a familiar name for courage, yet it seems, like most familiar names, to bring the quality down from its heroic heights to the level of every-day life, and that is where we need it. For courage is not only to be thought of as comprising physical and moral courage, but also as being divided into active and passive courage, and the latter borders so closely upon patience that the English artist's motto seems, upon reflection, almost tautological. Active courage takes the initiative, rushes into the fight, leaps into the gulf, executes some brilliant feat, some deed of heroism, is like a leaping flame, one splendid flash and then—darkness. Passive courage is the quality of endurance, that stands quiet and suffers unmoved, like the rock buffeted by many waves, but unshaken by all the tempests. In the words of Dante, it

"Stands like a tower firm, that never bows
Its head, for all the blowing of the winds."

Active courage, to be true courage, must be distinguished from hardihood or recklessness. Real courage will ever go hand in hand with reason, not in defiance of it. That action which is of no advantage to any man, being done, but a simple flinging of the gauntlet in the face of death, is no act of courage, but of foolish hardihood. Sir Philip Sidney, who was one of the bravest of the brave, once said that "courage ought to be guided by skill, and skill armed by courage. Neither should hardiness darken wit, nor wit cool hardiness. Be valiant as men despising death, but confident as unwonted to be overcome." It is this confidence that is the secret of success; we are never afraid to do what we know we can do well. But let a man once admit the traitor Doubt within the citadel, and the gates are soon flung open to the foe and the city surrendered. True courage is ever sure of itself, not from overweening vanity, but from a reasonable confidence that a brave heart, strong in the right, *must* win the field. The first step to victory is the conviction that it belongs to us, because we are on the side of right and truth. The head must second the heart, judgment must confirm im-

pulse, and then we are full-armed for any battle. When Paul wrote to the Thessalonians and called them "the children of day and of the light", he exhorted them to put on the breastplate of faith and love, and to take for a helmet the hope of salvation. Was it an intentional distinction that when he wrote to the Ephesians they were told to put on the whole armor of God, that, having overcome all, they should *stand*? "Stand, therefore," which surely indicates *passive* courage, or endurance, "having your loins girt about with truth, and having on the breastplate of righteousness" (which is equivalent to right-thought, right-speech, and right-action), "and having your feet shod with the preparation of the gospel of peace" (which surely means love to man), "and, above all, the shield of faith, the helmet of salvation, and the sword of the Spirit," or faith, hope, and the Divine word, to complete the heavenly panoply. Possibly Paul intended to imply that to resist, the soul needed more preparation than to attack. It is far easier to nerve the energies to one swift onslaught in some moment of trial, than to stand firm beneath the pin-pricks of successive tiny arrows. The cruelest torture known is the Chinese punishment that lets water fall drop by drop upon the culprit's head. It is passive courage, the faculty of endurance, for which women are especially noted, as it is the form that they are especially required to exert. The faculty of resisting persistent pain without a murmur, of continuing the same wearisome tasks from day to day cheerfully and uncomplainingly, of ministering from hour to hour to the needs of others without a thought of self, this is what many of our sisters are doing all the time, and we call it patience, but it seems to me that we should call it courage, and of the noblest kind. To take up, day after day, the same task, one that never can be accomplished and ever remains to be done, is an heroic achievement, not merely an effort of patience. In the *Voice of the Silence* patience is the key to the third of the seven portals, but it is explained to be the gate of *fortitude* that that key unlocks; then comes "indifference to pain and pleasure", and then "the dauntless energy that fights its way to the supernal truth".

"Beware of trembling," says the *Voice*. "Neath the breath of fear the key of *patience* rusty grows: the rusty key refuseth to unlock.—The more one dares, the more he shall obtain.—Fear, O disciple, kills the will and stays all action.—If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on and to the charge return again, and yet again.—Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Perhaps, then, we may define pluck or courage as that which inspires us to act, and patience as that which helps us to repeat the action, even if apparently a failure. And it is here that reason comes to the help of courage, for the wise man will study the causes of that failure that he may avoid

them in his next attempt. Then there is ever one obstacle the less in the way of his progress.

There is another phase of patience, that sweet unruffled serenity which nothing can disturb. One of the most beautiful passages of the old English drama is Dekker's description of it :

“ Patience ! why, 'tis the soul of peace :
Of all the virtues, 'tis nearest kin to heaven ;
It makes men look like gods.—The best of men
That e'er wore earth about him was a sufferer,
A soft, meek, patient, humble, tranquil spirit ;
The first true gentleman that ever breathed.”

However one may dilate upon the subject, when we have said “ Pluck and Patience,” we have summed up in two words the manner of our duty in life, and the lesson is for every day as well as for those heroic moments that come but occasionally. We have but to remember that every mountain-road, however steep and arduous, is climbed step by step, that every year, however long and tedious, is made up of successive minutes, and that they come to us one by one, however we may loiter or hasten. So thinking, we shall find that courage and patience are two strong-winged angels to bear up the fainting spirit in its progress through life ; courage to strengthen it to fight and to endure, patience to keep its serenity as undisturbed as “ a lamp well guarded in a spot free from all wind”.

KATHARINE HILLARD.

INDIA A STOREHOUSE FOR US.

Hindustan has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune ; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan ; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled.

And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior there fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of to-day, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Müller in his Cambridge Lectures upon India said, "But what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. * * * There are other things, and, in one sense, very important things, which we too may learn from India. * * * If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. * * * I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concerns all of us, even us in this Europe of the nineteenth century."

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of to-day, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are; they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of to-day cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalist and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,¹ which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years

¹ See *Current Literature*, Jan., 1890, p. 48, "Nirvana", by Carrie Stevens Walter.

ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularise true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

THEOSOPHY AND PHYSIOLOGY.

EDITOR OF THE PATH :

Having been for many years a close student of "Modern Physiology" from the accredited stand-point of modern physical science, and a teacher of the same to classes of medical students, I have come to some conclusions which may not be without interest to the readers of the PATH. Well knowing that in spite of the value and wide range of these physiological teachings many unknown realms and obscure problems still remained in the nature and life of man, and holding that the real seeker for truth should welcome it wherever found, I have been led to look to the teachings of ancient doctrines as promulgated by the Theosophical Society for enlightenment.

I have first to declare that those who have seen fit to belittle or to ridicule these teachings show, first, their ignorance of the real status of modern physiology. They are either altogether unaware of the before-named gaps in our knowledge, or, knowing them, they wilfully conceal them. Second, they show themselves unequal to the task of grasping the extent and value of the teachings in these directions as given out by your Society.

I was amazed to find in these teachings a complete philosophy of hypnotism, magnetism, and mind-cure ; whereas, among the modern experimentalists only empirical knowledge, disjointed and often contradictory, is possessed.

I find the teachings I have referred to in those great works *Isis Unveiled* and *The Secret Doctrine*. They relate to the nature and the genesis of man, and introduce an entirely different method of study, *viz.*, the synthetical, not as a substitute, but as a supplement to the teachings of physiology, and thus may be said to *round-up* our knowledge. It occurred to me that there might be those among your readers to whom a knowledge of these things would be as acceptable as they have been to myself. If you think so, I may have something more to say upon the subject.

Very Respectfully,

J. D., M.D.

LITERARY NOTES.

LUCIFER FOR DECEMBER has an article long-needed, grandly executed, stirring as the blast of a trumpet,—“The Theosophical Society and H. P. B.,” by Mrs. Annie Besant, inserted by her, as co-editor, without Madame Blavatsky’s knowledge. The world wants to know, and unfortunately some Theosophists *need* to know, why H. P. B. is so revered. In the clearest and directest of terms, with a logic that never blinks or stumbles, all parties

are called to face a plain problem. Every Theosophist should read, mark, learn, and inwardly digest this paper, and then hand it to the nearest reviler. ¹ "Hypnotism and its relations to other modes of Fascination" is an answer by H. P. B. to 12 questions thereon, and never did a more luminous, distinct, explicit paper come from her pen. "The Emperor's New Clothes" is good; so are "Families and Individuals" and "Theosophy and Ecclesiasticism". "A Plea for Harmony" and "A Dialogue" are *very* good. There are soul-cheering proofs of spreading interest, and the United Kingdom has now 11 Theosophical Lending Libraries. We are glad to read that *Esoteric Buddhism* has been translated into French. The *Review of Reviews* constantly notices *Lucifer* and has published portraits of H. P. B. and Annie Besant.

IN DECEMBER THEOSOPHIST Col. Olcott treats with much humor Dr. J. R. Buchanan's Prophecy and Cataclysms, but hints at the end that there may be something in it. "The Rites of Cremation among the Hindus" begins with the assertion that "India is nothing if not spiritual", and cites the incessant "muttering" of prayers as proof. But this is not spirituality, for Sicilian bandits pray and make vows for successful maraudings, and the most worthless of Romish priests go daily through the Breviary. Prayers may be as mechanical and material as posturing, and *will* be so unless true devotion vitalizes them. History by no means shows, and assuredly not in India, that multiplication of ceremonies and invocations promotes true religion, or even conserves it. Mr. E. D. Fawcett has an able paper on "Mental Evolution in Animals", and appears to greater advantage in terrene than in celestial explorations. "Madame Blavatsky's Work in the West" by Bertram Keightley, is another of those timely articles showing the *facts* about H. P. B. Of the short articles, "Karma *versus* Bacillus" is among the best. [A. F.]

THE VAHAN, Nos. 1, 2, and 3, has appeared, and though not winsome in heading or type has instructive contents, particularly in H. P. B's appeal for *immediate* work by all Theosophists, but *The Vahan* should read Huxley's letter upon General Booth. The Questions and Answers are good, and a gentle rivalry with the *Forum* may perhaps animate both sheets to do their best. No. 3 has a New Year's Greeting from the Countess Wachtmeister, giving interesting items from her long intercourse with H. P. B. and sounding another of those notes of defiance to the enemy which are now delightfully multiplying. The Countess and Mrs. Besant have now taken the field, and the case of Deborah shows what may be done when the men gird themselves for action and follow. Dr. Wilder's defence of long hair appears in the *Vahan*, we do not know why. [A. F.]

¹ So great is its importance that it has been reprinted in New York at private expense, and copies will be sent to any one forwarding stamps to A. F., Box 2859, N. Y.

THE CROWN OF LIFE is a paper which was read before the Aryan T. S. and which gave so much pleasure and was so able that measures were taken for its publication. Some account of the Theosophical Society and its platform was appended, and the resulting pamphlet is on sale by the PATH at 5 cts. per copy or \$3.50 per hundred, postpaid.

LIFE AND DOCTRINES OF JACOB BOEHME, (*Occult Pub. Co., 1891*), with an introduction by Dr. F. Hartmann. This book of 334 pages is well gotten up. Of course it does not present all of Boehme's works, which were numerous, but gives a very fair *resumé* of all his doctrines in the form of quotations. The plan adopted is to show his ideas on "Unity, The Seven Qualities, Creation, The Angels, Restoration of Nature, Man, Nature or the 3d principle, Generation, Christ, Incarnation, Redemption, Regeneration, Death and Eternal Life, and a Conclusion." An appendix deals with Apparitions, Sulphur, Mercury, and other special matters. The account of Boehme's life is interesting. We cannot agree fully with Dr. Hartmann when he says (p. 4) that "no man before Boehme is known to have communicated such things to this sinful world", especially as in a paragraph on the same page Boehme's condensed statement of belief shows him saying precisely what all illuminated persons before him believed. The phraseology agrees perfectly with the Hindu Upanishads, as: "The eternal power of this principle caused the existence of the Universe", and then it is called a *breath* which *exhales*, containing all germs. This is pure Vedantism. Similarly Boehme spoke of "a divine spiritual sun", again purely oriental. Then, too, while Dr. Hartmann justly says Boehme had great occult knowledge and had learned many things in a preceding life, we nowhere find this simple doctrine given by Boehme; yet a lesser than he, Dr. Hartmann, has possession of the doctrine. The truth about Boehme seems to be that he was a necessity for his times and that his writings did great good as they were the result of illumination, but also that he was a reincarnation of one who in other climes studied such philosophies as the Vedanta, yet by the limitations of his German body, brain, and environment was tintured through and through with a christianity he could never throw off. And, indeed, that was unnecessary, for he accomplished all that was needed as one of the numerous factors in moulding the thought of his time and of many after him. To fully understand him one has to saturate himself with the terms of that day and with those of the fire philosophers and Rosicrucians who were compelled to veil their thoughts in terms suitable for the time. This is now no longer necessary, and it were a waste of time to go through all such labor merely to understand Boehme. Dr. Hartmann's studies precisely on those lines have naturally led him to apostrophise as on p. 4 of the Introduction. The favorite words of Boehme (on p. 20) are almost literally from the Bhagavad-Gita, the Upanishads,

and Sanscrit texts, yet he was never known to have read those. The literary world will hardly agree with Dr. Hartmann, who in closing asserts that Schopenhauer's writings were all merely his misunderstanding of Boehme, when everyone knows that there never was a greater or more loving student of the ancient Upanishads than Schopenhauer, upon whom Dr. Hartmann pours contempt by calling him "Mr. Schopenhauer," by pure accident we charitably suppose.

FINER FORCES OF NATURE, by Rama Prasad, M. A. (*Theo. Pub. Soc. and The Path, London and New York, \$1.00, cloth, 250 p.p. octavo*). A series of essays on the Science of the Breath, with a translation annexed of the Sanscrit Upanishad on that subject. We will review this next month.

TEA TABLE TALK.

She was singing, and this is what she sang :

Our life, our life is like a narrow raft,
Afloat upon the hungry sea ;
Hereon is but a little space,
And all men, eager for a place,
Do thrust each other in the sea ;
And each man, eager for a place,
Doth thrust his brother in the sea.

And so our life is wan with fears,
And so the sea is salt with tears ;
Ah, well is thee, thou art asleep !
Ah, well is thee, thou art asleep !

Our life, our life is like a curious play,
Where each man hideth from himself.

"Let us be open as the day"

One mask does to the other say

When he would deeper hide himself.

"Let us be open as the day",

That he may better hide himself.

And so the world goes round and round

Until our life with rest is crowned.

Ah, well is thee, thou art asleep !

Ah, well is thee, thou art asleep !

When the tremulous minor chords had died away, I asked her where she had found the song.

"It is called 'Life,' and has been set to music from an ancient M.S.S.," she replied. "I like it, because it is so true."

"Then you believe in a universal brotherhood, even when so grimly displayed?"

“Yes ’—thoughtfully—“I do, because I must.”

“That is generally a reason—with ladies—for *not* doing a thing. Permit me to congratulate the exception.”

She laughed. “Come, Mr. Julius ; you must not parade your masculine ironies before me. I do not believe in them, you know. Let us find a better subject.”

“Yourself,” I ventured to suggest. She held up a warning finger, merrily. I hastened to exculpate myself.

“Seriously, you know I am a collector of experiences. Tell me some of those to which you referred a moment ago.”

She hesitated a moment, during which I threw all the pleading expression of which I am capable (it’s not much) into my figure.

“I will tell you what I call my triad,” she said, at length. “These are three prophecies, all similar, delivered in various ways, at different places, and during a period of ten years.

“No. 1 occurred thus, ten years ago. My Mother had often heard of the wonders performed by Foster, the medium. She determined to go to him, unknown, and without telling any one else, and see what would befall. She chose for this visit a day when she journeyed from our city to New York, and heard some curious things. Suddenly he said to her : ‘Who is Leontine ? (That is my first name.) Is there a Leontine ?’ My mother replied that there was more than one. ‘This is the one to whom Henri belonged.’ (Henri was the name of my late husband.) ‘Henri is here and he has a special message for Leontine. He says you belong to her and will take it to her.’ Here Foster appeared to listen intently, and then resumed slowly, as one who delivers a message. ‘Tell Leontine she has had a great deal of trouble ; heart trouble, ill health, financial trouble ; she will have more. But it will not last. She will have health, wealth, fame, love even :—tell her that particularly—even a great love.’ Here ends prediction No. 1.

“No. 2. Five years after that I was driving with an Aunt in a beautiful country town. At the post office, where we stopped, stood an Italian with a stand of those dear little green parroquets, the ones that tell your fortune, don’t you know ? My Aunt asked me if I had ever seen them do their pretty trick. and, as I answered No, she called the man to us and paid for two fortunes, stipulating with me that the first should be mine, the second hers. This agreed upon, the bird was released ; it hopped along the line of sealed envelopes ranged closely in the box, appeared uncertain, but finally selected one, at which it tugged for some moments, without relinquishing it for any other. Finally extracting this one, it was raised on its master’s baton and flew to my lap, the envelope in its beak. When recalled to choose my Aunt’s envelope, it pecked at several indiscriminately ; when it had withdrawn one, it was given to her and we drove off. The fortune of my Aunt was irrelevant and absurd. Mine you will find in the bonbon box on the *etagère* yonder.”

In the bonbon box was a scrap of coarse blue paper, with the following printed upon it.

"For a Lady."

"You have been much crossed in the past ; do not despair ; you will succeed in many things that you might wish ; fortune will be more favorable to you in future than what it has been in the past. You have many things that trouble you, but be calm, they will end soon. There are many things to happen which will bring you great advantages. You will get great profit and fortune, and you will receive what you have lost. You will be very lucky in love ; you will surmount all and live 78 years, 22 days, and 40 minutes."

Leontine continued as I laid down this ornithological document. :

"No. 3 is the most curious of all. I was going to make a visit to friends whom I had never seen, arriving on a Tuesday morning. In the night between Monday and Tuesday, a sister of the house dreamed this dream. She was looking out of the front windows upon the familiar street, but opposite was a house of somewhat old-fashioned architecture, which she never saw before but will not now forget. I will give the story in her own words.

"While I looked at the house, an elderly woman came out, tied crape on the door knob, and then began to brush up the hall and steps. I thought that there was a sudden death over there, and I ought to go and offer help. I ran over and said to the woman : 'Who is dead here ?' She answered that no one was dead yet, but her daughter was dying and she was making ready for the funeral. I asked where the daughter was, and when told she was alone in the upstairs front room, I ran up to her. It was a room I had never seen before, but I remember it well. On the bed lay a slender young woman ; she looked very ill but not then like a dying woman. Her eyes were wandering restlessly about the room and to each of the windows, as if she wanted to look on familiar surroundings for the last time ; such longing, intense looks, and that was not their real meaning. I asked if I could do anything for her, and she begged me to help her to the window. She was emaciated and very light, so that I could easily do so, and she looked hungrily up and down the street, turning away with a sigh and entire collapse. I bore her back to the bed, and a great change came over her ; all the grey glaze of death, the set features, the rattle. She is gone ! was my thought. Just then I heard a man come running up the stairs. He sprang into the room and snatched her in his arms. 'I am here, I am here !' he cried. 'I have come to bring you life ; I have come to bring you love.' He covered her with caresses, he held her to his heart, and slowly her pulse began to throb, the color crept up into her face, her glazed eyes saw again, her form filled out ; she turned upon him such a face, the most radiant face ever imagined ; it has left an indelible imprint in my memory. I slipped away and left them so together. My dream ended here. In the morning I told it to my sister and roommate, but begged her not to tell it to the others, as I felt a strange reluctance to have it known. I told her that if I ever met that woman I should know her at once. You, Leontine, arrived three hours later, and when I came down the stairs and you turned to be introduced to me, I recognized the sick woman of my dream."

Leontine said as she concluded this narrative, "I was quite ill at the

time of my visit there. And her reluctance to tell the story was so great that I did not hear it until I had been there a month. She seemed to feel almost as if it had been a sacred experience, so real and solemn did it appear to her. But she identified me at once to the sister who had been her *confidante*."

"How long ago was this?" I asked.

"A few months ago."

"And—er—may—er—an inquiring philosopher venture to ask if any of these predictions, which do tally curiously, have come true?"

"As to wealth, a moderate sum has been left to me. As to fame, after many failures, I achieved success in my chosen branch of literature. As to health, it still fluctuates." She paused.

"And as to love?" I inquired drily, as an impersonal collector of facts should do.

"Pray do you think such things are to be dissected in your omnivorous Tea Table?" she asked. "I should refuse to reply, if you were so rude as to ask."

"And if I persisted?"

"Then, Mr. Julius, I should ask if you are not still unmarried." And the creature actually made eyes at me.

When a woman looks at you that way, there are only two things to do, you may retreat or you must surrender. Hitherto I have always retreated, and I did so now. Possibly the witch knew my habit. I thought I heard a soft laugh as I passed under the *portière*. Woman will laugh at anything; things that have no trace of humor in them. But over my evening cigar I find myself often asking that question, "Has love come to her or has it not?" As a philosopher—*I wish I knew.*

JULIUS.

CORRESPONDENCE.

LONDON LETTER.

January 7th, 1891.

The New Year has opened here with a greater show of Theosophical activity than was deemed possible twelve months ago. Since January, 1890, we have succeeded in getting our literature into many of the important libraries in Great Britain (really a greater triumph than may at first appear, considering the prejudices that abound in "Protestant England"), in forming a European Section, and in building and organising a headquarters. Membership in the British Section has increased 80 per cent. Charters have been granted for 5 new Lodges in England alone, and almost every Branch has doubled its sphere of activity.

Our *conversazioni* this month were very successful. The usefulness of these *Reunions* is already beginning to be perceived, no better method of

bringing into close unity a lodge of over 200 members being possible to devise.

Under the direction of Messrs. Kingsland & Gardner a new lodge has just been formed at Chiswick ; this is the outcome of a series of fortnightly meetings held in their residences, and as the interest manifested by the Chiswick population is great, there seems every possibility of its eventually becoming an important centre of active work. Mrs. Besant has arranged also to lecture at Bedford Park, Chiswick, on the 17th inst.

At the Blavatsky Lodge we hold as interesting meetings as ever. We trust that the average attendance during the coming season will be at 200, for the President (Annie Besant) at the request of the committee has promised to deliver a series of lectures on the *Secret Doctrine* in continuation of the course begun in October.

In Stockholm the publication of a new paper *Teosfisk Tidskrift* is the latest "activity" of our indefatigable Swedish Brethren.

Saving Madame Blavatsky, I have to report the good health of our staff here. H. P. B. has within the last week or so begun to get together the M. S. S. (long ago written) for the third volume of the *Secret Doctrine*; it will, however, take a good twelve months to prepare for publication.

C. F. W.

THE BHAGAVAD-GITA.

Philadelphia, Pa., January 3d, 1891.

WM. Q. JUDGE, EDITOR THE PATH ;

Dear Sir and Bro,

Through the kindness of John J. L. Houston, Secretary of the Krishna T. S., I have seen a copy of your Bhagavad-Gita.

As to a critical examination of the work from the English standpoint, I am, of course, not qualified to speak.

I have read a number of versions of the Bhagavad-Gita by Western scholars, but they have all been unsatisfactory.

The work before us is a very beautiful rendition of what I deem to be the original intention of the author of Bhagavad-Gita.

As an interpretation of the Sanscrit text it is good, and I am glad to know that such able efforts are being made to give the Western people a familiarity with the noble Aryan literature.

I am, my dear sir, faithfully yours,

स्वामि भास्करानन्द सरस्वती

SWAMEE BHASKARA NAND SARASWATEE.

A letter from Mr. Peter de Abrew, F. T. S., a Sinhalese Buddhist, gives account of the opening of the Girls' High School at Colombo, Ceylon. This is one fruit of the "Women's Educational Society", a noble organization for a noble end. The Society is supported by 5 cent subscriptions, and the rent of the High School is guaranteed by a wealthy Sinhalese lady. There is an accumulated fund of about 2000 rupees (\$650). A lady of good family has been made Principal, and has educated native assistants. The organizers of the Society and the School are anxious to secure for its permanent head, as well as to oversee the other schools founded and to be founded, an American lady, a theosophist, thoroughly qualified for such work. Only an earnest Theosophist with Buddhist sympathies could be useful, for a professed Christian, however liberal, would naturally be suspected as a missionary, and the Ceylonese have had enough of missionaries. Nor would the position be remunerative, for beyond a second-class passage out, comfortable quarters in a pleasant home, board, washing, and a few dollars monthly for pocket money, the Society has not means. The scenery is beautiful and the temperature only averages 80 or 81 degrees, and a cultivated woman, free from race or color prejudices, could do good and happy service in such a spot. But it would prosper only from the *true* missionary spirit—unselfish longing to dispense what one has, not patronizing or converting or wrenching.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE LECTURE BUREAU of the Pacific Coast Committee is in full activity, speakers going to Stockton, San José, Santa Cruz, Alameda, Ocean View, besides the immediate field of Oakland and San Francisco. There is hope of further workers and a still more enlarged circuit. Each Sunday 3 or 4 public meetings are thus supplied: on one Sunday there were 5!

BOSTON T. S. is doing grand work by its public lectures on Theosophy. The President, Mr. Arthur B. Griggs, lectured in November on Atlantis and gave scientific proof of its existence, character, and fate; Dec. 4th, Mr. J. R. Bridge on "The Black and White Magic of the lost Atlantis"; Dec. 11th, Mr. Geo. D. Ayers of Malden on "The Seven Principles of Man"; Dec. 18th, Mr. Cyrus F. Willard on "Reincarnation the Evolution of the Soul". Good reports appear in the press, and Theosophical ideas are becoming known to the public and steadily swelling attendance at the meetings. If other Branches could arrange for the re-delivery of these lectures to them, the same benefits would follow as from the General Secretary's scheme of "Branch Papers". The most should be made of good things.

On Jan. 16th, Bro. Griggs lectured on Kama Loka and Devachan, and on the 23d Bro. Ayers of Malden upon "The Veil of Maya". Although these lectures are not advertised, the usual attendance is about 70, quite filling the rooms. The Branch is steadily growing. A late acquisition to its valuables is life-sized portraits of Col. Olcott and Madame Blavatsky, presents. Of these and of its excellent Library, and of its increasing work and service, the Boston Branch may feel just pride.

THE PROJECT of holding the April Convention this year in Boston is arousing much attention. Chicago is more or less absorbed in its Fair, years have passed since a convention in the East, and at this time one in Boston promises specially good results. The matter is under consideration by the Executive Committee, and due announcement will be made.

THE PHILADELPHIA PRESS of Dec. 5th gives a full report of the extraordinary case of the man who in 1887 lost consciousness of identity and lived in Norristown for 2 months under a different name. Under hypnotic influence he has now disclosed facts which have been proved by investigation. The same paper devotes over a column to an analogous case, though more protracted and alternate, of a Mary G. Vennum in Watska, Ill. The Psychological Research Society is "investigating" this through Mr. Richard Hodgson, but for which we might have hoped for the facts.

AURORA T. S., Oakland, Calif, is giving its 3d course of public lectures in the Jewish Synagogue on Sunday evenings. The 8 lectures are: *Adepts*, Mrs. M. Thirds; *Birth of the Christ*, Miss M. A. Walsh; *A Christian Theosophist*, E. B. Rambo; *Descent of Man*, Daniel Titus; *The New Commandment*, Mrs. Sarah A. Harris; *Am I my Brother's Keeper*, Dr. J. A. Anderson; *Jesus the Initiate*, Mrs. Vera M. Beane; *The Supreme Faculty*, Dr. A. Griffiths.

DER DEUTSCHE THEOSOPHISCHE GESELLSCHAFT, the German Branch in Philadelphia, had a most successful public meeting on Jan. 3d. The hall was crowded, and Prof. Wieland's lecture on "Man and his condition after death" has been described as "masterly". Mr. Geo. Falkenstein's topic was "Karma and its application to daily life", and brought forward much thought wholly new to many hearers. The enterprise of this new and numerically small Branch, and the great work it is doing in its special field—the Germans, have the respect and hearty sympathy of all who know of them.

TRIANGLE T. S., Alameda, Calif, has suffered sad loss of membership, but has braced itself for recovery and action. Mrs. Cornelia McIntire of Golden Gate Lodge has been demitted to Triangle and elected President

thereof, and Mrs. Mary E. Storey is Secretary. A comfortable room has been secured on Santa Clara Ave., and public meetings have been held through assistance kindly given by Golden Gate and Aurora Branches. Those tireless workers, Dr. Anderson and Mrs. Harris, have lectured and otherwise aided in the renewed activity. Triangle is struggling to secure a Library, and if any Theosophist can send a book he will be doing a good act at a peculiarly fruitful time. The President's address is 624 17th Street. Lovell's *Occult Series* now furnishes several of the most important Theosophical works at \$1.00 each in cloth, and every present of such to a Branch Library encourages the publishers to future issues and aids the interest and growth of the Branch. *A hint.*

THE NEW YEAR was auspiciously begun by the Boston T. S. with an able public lecture from President Arthur B. Griggs on "Karma". The published accounts represent him as saying that Karma "includes both action and fruition", but as "fruition" means "enjoyment" and not "fruitage" or "result", this is probably a reporter's use of "newspaper English".

CINCINNATI T. S., now holds a meeting every Thursday evening for the study of the *Secret Doctrine* and the *Bhagavad Gita*.

EUREKA T. S., Sacramento, Calif, has changed its By-Laws so that its meetings shall be weekly instead of semi-monthly, and that all shall be public. The usual consequence is following,—larger attendance and more applications for membership. The Library has now over 100 volumes, and, like the Branch, is growing.

ARYAN T. S. was favored on Jan. 13th, not only with the presence of Bro. W. J. Colville of Golden Gate Lodge, but with an address by him. Unforewarned of the topic of the evening, he nevertheless took it up with perfect readiness, and with the fluency of practised skill illuminated it with reason and illustration and anecdote, instructing and delighting the happily large attendance.

A CHARTER WAS ISSUED on Dec. 29th to the new "Iron City T. S." of Pittsburg, Pa. There are 5 Charter-Members, and the Branch is the 52d on the American Roll.

IRON CITY T. S., Pittsburg, Pa., has elected as President, Mr. John W. Dunlap, and as Secretary, Mr. Thos. T. Phillips, 111 Wylie Ave.

MALDEN T. S. has arranged for an open meeting on Feb. 2d, when Bro. A. B. Griggs of Boston will deliver a lecture on Karma.

THE PATH FOR MARCH, will, as usual, contain a full list of Branches of the American Section, with address of President or Secretary.

APPLICATION FOR CHARTER of the "Annie Besant T. S." of Fort Wayne, Ind., was received on Jan. 15th. There are 6 Charter-Members, all women. A meeting-room has been offered, regular weekly meetings are designed, and active operations among women will at once be undertaken. The honored name borne by the new Branch will everywhere arrest attention and respect. Very great Theosophic interest has lately been felt in Fort Wayne, no little of which is to be traced to the energetic work of Bro. A. A. Purman. The Charter was issued on Jan. 24th. The Branch is the 53d.

KRISHNA T. S., Philadelphia, held a public meeting on Jan 2d at the Baker Building in that city. *Taggart's Times* gave a very good notice of the meeting, which was addressed by William Q. Judge, General Secretary. There was a large attendance and much interest manifested. The subject was "Theosophy, What it is and What it is not". If all newspapers were as fair as *Taggart's Times*, the work of the Society would be better known.

ARYAN T. S. HEADQUARTERS. In October, 1890, the project of establishing a permanent T. S. Centre in New York was started, the intention being to have a building belonging to the whole Society in America, in which the Gen. Sec'y, the PATH, the Aryan Press, and the Aryan T. S. should combine and thus give income now distributed for rent outside. The preliminary call was signed by N. Y. and Brooklyn members, and contained subscriptions amounting to \$2,920. But the plan was found clumsy owing to the different State laws. Hence the Aryan T. S. has decided to secure a suitable building itself, asking all Theosophists to subscribe, for the Headquarters are for the use of the American Section, the title being in the *Aryan*, which is a legal corporation, for greater convenience and security. Under this new plan subscriptions have come in to some extent, but more are required. It is intended to add the Aryan Reserve Fund—about \$2,000—to the subscriptions. The rent to be paid by the A. T. S., the PATH, the Gen. Sec'y, and the Aryan Press will produce a yearly income to the Headquarters of \$1,100, which ought to meet interest and repairs.

The building will have a Hall, a Library for general circulation, a reading room, and rooms for general conversation. Each evening these rooms would be kept open, and thus there would be provided a permanent centre for our American activities. Since the preliminary call \$2,500 have been subscribed by various members in all parts of the U. S., so that the fund now amounts to nearly \$6,000, exclusive of the Aryan Reserve which is already in that Society's treasury. It is hoped that Branches and members will see the usefulness and need of this building and send subscriptions to the Aryan Society.

 THE ORIENTAL DEPARTMENT.

AMERICAN SECTION.

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society—*the investigation of Aryan and other religions, sciences, and literature*. It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folk-lore, social customs and observances from competent Hindus, Parsees, and other Asiatic members and persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits—scholars—in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T. S. should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE,
General Secretary.

INDIA.

BUDDHIST SCHOOLS IN CEYLON. Up to the 19th October last the number of these schools, all conducted by the Theosophical Society or its

members, amounted to 41, being in the Western, Southern, Central, and Sabaragamuna Provinces of the Island. All these are carried on with native money and no help from Europe or the Government.

THE SOUTHERN TOUR of Col. Olcott and Bro. Bertram Keightley included Ambasamudram, Tinnevely, Madura, Kumbakonam, and Tanjore. A native Zemindar at Tinevelli promised Col. Olcott to pay for the services of a Pandit for the Adyar Library.

INSPECTOR OF INDIAN BRANCHES. Bro. B. Keightley has been appointed to perform this duty by President Olcott.

Died on Jan. 11th, 1891, Bro. Anthony Higgins, founder and first President of the Blavatsky T. S., Washington, D. C. Bro. Higgins was for years an invalid, and persisted in active work and lecturing when hardly fit to leave his house. On the 13th his body was cremated according to his last wishes. He was 54 years old.

NOTICES.

I.

The sentence of expulsion passed by Golden Gate Lodge of San Francisco upon Mrs. Marie L. Farrington for having published a grossly defamatory pamphlet upon the Theosophical Society, its Founders and members, has been unanimously approved by the Executive Committee of the American Section, and Mrs. Farrington is therefore expelled from the whole Theosophical Society. (*Lucifer* and the *Theosophist* please copy.)

II.

Forum No. 19 was sent the last week in January in bulk to the Secretaries of such Branches as are not in arrears, and separately to such Members-at-large as have paid their dues for 1891. As every copy of the *Forum* mailed is an expense, it is obviously just that only they should receive it who have helped to bear that expense. ORIENTAL DEPARTMENT 1st paper accompanied the *Forum*.

III.

The General Secretary wishes it understood that the reprint of Mrs. Besant's article upon H. P. B., as well as the pamphlet accompanying it, recently sent to each F. T. S. was paid for wholly by private means, his office being put to no expense, even for postage.

All riches, all glory, all association, all sacrifices, gifts, studies, penances, and observances have an end; but for knowledge there is no end.—*Upanishad*.

OM.

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That Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.—*Bṛihadaranyaka-Upanishad.*

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.

LOSS OF THE SOUL.

[A PAPER READ BEFORE THE CINCINNATI T. S., JAN. 25, 1891.]

“The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the Logos as to render any further individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being.”—*Notes on the Bhagavat Gita* by T. Subba Row.

The Secret Doctrine, Ancient Philosophy, and the Christian Scriptures all advance the idea of the possible destruction of the human soul as the penalty for certain transgressions. This is indeed a very old doctrine. In the Christian Scriptures it is referred to as “the sin against the Holy Ghost”, “the unpardonable sin”; and devout and bigoted Christians have been driven to insanity by the belief that they had committed this “unpardonable sin”. While it is far from the present purpose to revive such a degrading superstition on the one hand, on the other hand there is a law of retribu-

tion following perversions of the human will, altogether obscured and rendered of no account by the conflicting wrangles of the Christian theology. That one should go insane in seeking to reconcile freedom of the will with pre-destination and the idea of the sin against the Holy Ghost creates very little surprise to-day ; but as the result is to obscure the principle of Eternal Justice as applicable to human conduct and the results of human action, and, as a further result, many individuals seem unconsciously embarking on the journey that must inevitably lead to destruction unless arrested, the real philosophy and rationality of the subject need pointing out.

If a swift and sure destruction could be predicated of the voyagers on this Stygian sea, if painless death were immediate annihilation, further comment would be unnecessary, for that would indeed be an easy way of balancing accounts. But Karma as the Law of Retributive Justice provides otherwise. The road through selfishness, cruelty, vice, and crime is long before one reaches the dividing line and plunges down the steep descent. Step by step "the Spirit"—the Higher Self—strives with man, and when at last he has "sinned away the day of grace" and his conscience has ceased to struggle against his animal self, a prey to Karma-Nemesis, every evil thought and deed returning to him who sent it out, the demons of his own creation seize upon his soul and slowly devour him. Man rises or falls by his own act. This is often stated, but seldom logically applied. Karma is the necessary and invariable condition of individual existence. Individual conscious existence without action is inconceivable. This action tends always in one of two directions. It is either consonant with the Creative Will and Intelligence of Nature, or it runs counter to Nature and is personal and selfish. The evil and selfish will of man creating a world of his own begetting, becomes himself the center of that world. Thus "good Karma" runs along nature's lines and is beneficent, while evil Karma is a debt due unto nature for which she exacts the last farthing by the necessary conditions of the law of action. The selfish and vicious are therefore at war with nature because they build to themselves, looking to results, while the unselfish, seeking no reward, but doing the good and following the right *because it is right*, presently destroy Karma altogether by at-one-ment with nature.

" * * * Differentiated conscious existence is evolved out of the one current of life which sets the evolutionary machine in motion."

* * * this very current of life gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result, several subsidiary forces which are generated by the peculiar conditions of time, space, and environ-

ment co-operate with this one life. What is generally called *Karana Sarira* is but the natural product of the action of these very forces that have operated to bring about this result. When once the plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *Karana Sarira*, but render it more and more definite, as, birth after birth, further progress is attained, and thus keep up the continued existence of the *Jiva* as an individual monad."—Notes by T. Subba Row, p. 26-7.

" * * It is only through a vehicle (Upadhi) of matter that consciousness wells up in us as 'I am I', a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity."—S. D.

Now these *Upadhis*, or vehicles in which the one life focalizes and consciousness wells up, may be in one case the physical body, in another the astral body, and again it may be the *Karana Sarira*. It is in the last named that the higher individuality of man exists. To illustrate these *Upadhis* and their relations to the *Logos* and to each other, Mr. Subba Row makes use of the following. "Suppose, for instance, we compare the *Logos* itself to the sun; suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *Karana Sarira*; the metallic plate to the astral body; and the wall to the physical body." (*Ibid.*)

It must be remembered that it is the Light of the *Logos* that shines upon the clear mirror. The *Logos* itself is unmanifested. We see not the *Logos*, but its manifested light. Furthermore, it is the same light that is manifested or reflected from the mirror, from the metallic plate, and from the wall. The increasing dulness or feebleness of the light is due solely to the character of the reflecting surface, and not to any change in the light itself.

Applying this illustration to the complex and composite nature of man we find it has exceeding force. But first we must get a starting point in the nature of man, some point within the range of universal experience in order to make our subject practical and apprehensible. This basis is very clearly given in the quotation from the *Secret Doctrine* already made. Consciousness is the basis of all personality, and of all individual life. It is the continuity of consciousness in some form that constitutes the thread of existence running through all personalities. Whenever the *Upadhi* (Vehicle of matter) which directly receives the light of the *Logos* or divine ray, viz. the *Karana Sarira*, has reached the plane of self-consciousness—

"I am I"—it has then started on the line of evolution from which there is no escape, and all subsequent experience along the evolutionary chain involves personal responsibility. The light of the Logos "welling up in us" having evoked individual self-consciousness, must eventually emerge again in its original source, bearing with it the self-consciousness of its immediate vehicle, the higher ego, or it must finally separate from the vehicle and return alone. Contaminated and degraded it can never be. No principle of Atavism can ever apply to it. Just here lies the great fallacy of the doctrine of Metempsychosis. The light of the Logos never evokes self-consciousness below the human plane, and having evoked it on that plane it can never be carried lower, or dragged down to the animal plane.

Whenever man descends to the animal plane and loses his human birth-right, he does so at the sacrifice of his higher ego, or the *vehicle* of self-consciousness. This descent is never a matter of accident or misfortune, but of *conscious will*. Nature is patient and beneficent. The journey is long and painful in either direction, because it concerns the progressive evolution of full and complete self-consciousness through the whole range of human experience, culminating in at-one-ment of individual consciousness with universal divine consciousness. This is the meaning of human life and the responsibility of self-consciousness, and never until man has stifled the voice of the Higher Self, the divinity within him, by his own deliberate acts can he encounter this "second death", or "sin against the Holy Ghost".

How, it may be asked, can man retain consciousness and suffer throughout his long descent, if he has alienated the vehicle of consciousness, the *Karana Sarira*? The *Karana Sarira* being the immediate vehicle of the light of the Logos, consciousness is reflected from one vehicle to another, as shown in the illustration of the mirror, till it reaches even the physical body and manifests in its lowest form as physical sensation through the "body of desire" (*Kama rupa*). The consciousness in these lower vehicles has never any permanency of its own, and is only renewed and retained by continual renewal from the primary vehicle. When, therefore, that becomes alienated and finally separated, it can no longer be renewed.

It may now be seen that the word "Soul", as ordinarily used, has a vague and very indefinite meaning, and it would be well that it should become entirely obsolete. Western people are, however, so unfamiliar with the philosophy lying back of all the world's great religions, not excepting the Christian religion, that the word "soul" is likely still to be retained, together with all its confusion and obscurity.

To all students of Eastern Metaphysics, and certainly this must include at least all members of the T. S., this term *Karana Sarira*, the vehicle that

directly receives the light of the Logos, and in and through which self-consciousness "wells up in us", becomes a matter of great interest. Bearing in mind the seven-fold division of the composite human being, as given in the *Key to Theosophy* and the *Secret Doctrine*, it may be said that the Logos proper (unmanifested) corresponds to *Atman*. The *light* of the Logos—its immediate vehicle—corresponds with *Buddhi*: while those endowed with self-consciousness in man at the dawn of his evolution receive the endowment of *Manas*. The "Higher Self" would be the Atman-Buddhi, The Higher Ego, Atma-Buddhi-Manas. Here the use of the terms "Self" and "Ego" has led to confusion in the minds of students, though this is unnecessary if they will carefully consider the bearings and relations of consciousness and its vehicle. *Karana Sarira*, then, is a generic term, meaning vehicle of the immediate light of the Logos, or Atman; generic, because it may be either separated from or conducted with *manas*, its next vehicle, and thus be the basis of self-consciousness in man. Atman as related to man corresponds with Parabrahm as related to Cosmos; Buddhi as related to man corresponds to Mulaprakrita as related to Parabrahm, its "veil", from which matter and force endowed with intelligence, Akas-Fohat-Mahat, emanate.

It may thus be seen that a substantial basis lies back of every manifestation in nature, and that what we term matter and force on every plane of nature are inseparable from intelligence, thus giving the *raison d'être* of Law. In all manifestations of life it is the light of the Logos welling up in and manifesting through its vehicle or *Upadhi*, that constitutes the main-spring or fountain of life.

On every plane of nature where life takes form and consciousness manifests, such manifestation occurs through a vehicle. In man these vehicles are several because his life is not confined to a single plane. These vehicles are related in concrete degrees, and while the physical body is the lowest vehicle, the life force manifesting in each interpenetrates all. The more compact or the grosser the physical body through its appetites and passions, the weaker the life current in all the other vehicles. In other words, the more man lives on the animal plane, the less he manifests the human and the divine. These are self-evident propositions, axiomatic, drawn from common experience in every-day life.

The germ of self-consciousness residing in the Higher Ego progressively expands and unfolds with the varied experience of life. This germ furnishes the light of reason and the guiding principle of conscience. Each successive embodiment in matter furnishes its fund of experience, and thus progressively unfolds *Manas*. *Manas* is thus the adjustment of experience to the laws and processes of Eternal Nature, the incomplete and imperfect personal Kingdom of man.

The basis of consciousness in man is *Mahat*—cosmic intelligence—“welling up in man” through its immediate vehicle, *Karana Sarira*. The expansion and range of unfolding of consciousness in man occurs through *Manas*, the *active* aspect of consciousness; while its passive aspect is conscience, the “*Voice*” of the higher self. Most persons get confused in regard to *memory*, the *steps* of man’s progress, the details of his varied experience; and these can never be fully retained even for a single day except as a precipitate or general result of experience. In this regard nothing is ever lost, or lived in vain.

We may now deduce some idea of the “Soul”, or what is meant by the immortal part of man, and its permanent possession by the individual or its final loss. The problem turns on the point of *consciousness*, and its expansion through experience. The battle ground is the central factor in man’s composite life, *viz.* *Manas*: and by the Higher and the Lower *Manas* is meant the *direction* in which man’s experience tends under guidance of his will. He may crown his life experience by leading it up through the higher *manas* till he anchors it in its immortal vehicle, *Karana Sarira*, and thus merge his life in the Higher Self; or he may lead it downward, toward the animal plane, till at a certain point he cuts the slender thread and thus alienates his Higher Self, when his lower “vehicles”, drawn originally from the physical and animal planes, gradually descend, consciousness slowly fading out, till at last his being dissolves. This is the “second death”. ’Tis not the *fact* of annihilation, but its horrible details, its blank despair, its terrible retribution, that appall us: the Karmic details of Eternal Justice, the opportunity and the rewards or penalties of Human Self-consciousness. No one need fear being tripped unconsciously into this “eighth Sphere” this hopeless doom. Neither is it to be incurred from impossible intellectual belief of irrational dogmas. It is as far removed from priestly anathema as is any Higher Self from an anathematizing priest. It is the penalty for all uncleanness; for wilful sacrifice of all other interests to the animal self; and finally, to the love of evil *for its own sake*. Many pitiable degraded human beings are on their way to it, and yet not beyond hope. Hypnotism, Necromancy, and other forms of “black magic” lead directly towards it. One may be unconscious that such practices are black magic, but no one can be unconscious of their own utter disregard of the rights and the best interests of others, and when they consciously and deliberately disregard these and seek an imagined good for themselves regardless of the pain and degradation of others, they should be reminded that sure destruction lies that way, by a law that has no variableness or shadow of turning, a law that never forgets and never forgives till the last jot and tittle be fulfilled. The materialism of the age tends in this direction, with its vivisection and hypnotism, with its selfish

haste to get rich, and its disregard of the great hungering, toiling, suffering mass of humanity. And it is not the toiling millions that tend toward destruction, but the selfish, favored, greedy few, whose broader intelligence and larger opportunities serve only to increase the unhappiness of others now, and make sure their own destruction hereafter. Step by step in future incarnations must these retrace their way : measure for measure will it be meted to them again. Dante's *Inferno*, and Margrave and Mr. Hyde are no idle dreams of depraved imaginations, but tragedies of self-destruction, being enacted all around us by the intrinsic selfishness of man. The sacrifice of all to self leads inevitably to self destruction. HARIJ.

(*To be continued.*)

WHY YOGA PRACTICE IS DANGEROUS.

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the PATH and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result :

First minute. Pulse fell to 91 beats.

Second minute. Pulse fell to 81 beats.

Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result :

First minute. Pulse running at 91 beats a minute.

Second minute. Pulse fell to 86 beats.

Third minute, Pulse remained at 86.

Fourth minute, Pulse fell to 76.

Fifth minute, Remained at 76.

Sixth minute, Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes

was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE.

WHAT CAN THEOSOPHY DO FOR THE CHILDREN?

“Can Theosophy be taught to children” is the question to-day among those F. T. S. who feel the necessity of giving bread, not stones, to those little ones upon whom depends the future.

It cannot be done, reply some. Can children understand Sanscrit terms and the subtleties of Oriental metaphysics? But Sanskrit terms and Oriental metaphysics are not Theosophy. Theosophy is a term signifying Truth, and Truth expresses itself in simple words and in any language. As for the subtle problems, they are not Truth, only the efforts of our darkened minds to build special systems to take the place of Truth.

Again, others say, “Do not teach the young anything of religion; let them grow up free and choose for themselves.” If Theosophy were a creed, a set form of opinions, no advanced thinker would favor imposing its forms upon the young.

It is not a change of fetters, but liberation that they need. Now Theosophy is liberation, for it inducts us into the knowledge of Universal Law; it

presents to us the working of this Universal Law on every plane of human expression of cosmic manifestation. It is right thinking. At every step towards this true knowledge our progress has been impeded by wrong thinking, false ideas of Nature, and the bad habits consequent upon this wrong thinking. Shall the children be left to the same fate, or shall they benefit by our experience? Were it a question of method in writing or arithmetic, there would not be a moment's hesitation; common sense would decide.

Children naturally accept Truth, for their thoughts are not yet crystallized in error. Truth alone satisfies them. When we give them our false notions, do not their questions often startle us into a realization of our false position? Children are nearer Truth than their parents, imprisoned as these are in prejudice. But the tendency of the young mind is soon warped by the process of education. In the family, in the school, in the world, one stupendous error distorts all ideas of life. It is the error of Separateness. Religion is divorced from science; God from practical life; time from eternity; each life is a fresh issue without a past, even if it be allowed a future; knowledge is separated into isolated divisions, and, in spite of suggested improvements in this direction, few teachers ever find the thread which unites all knowledge into one great harmony. Thus the child's world is marked off into distinctly separate spheres totally unrelated to each other, external to and essentially different from himself. Is it any wonder that injustice, selfishness, and gross materialism grow out of such a condition of thought?

Into this chaos Theosophic teaching introduces UNITY. The picture persistently kept before the young mind is the Oneness of all things. One Being manifesting in myriad beings; one life-fire sending forth countless flames of finite lives; one eternity manifesting in time; one white light of universal consciousness breaking into prismatic rays of earth intelligence; one soul-self radiating into numberless souls and selves.

Ah! but this is too difficult to explain to children. Too difficult in appearance only! The teacher of the infant class in our Sunday School is astonished at the readiness with which the little ones grasp this idea of Oneness. They have no wrong thinking to correct. Truth is written on every page of Nature's book of life; therefore the earnest teacher who realizes this truth of Unity will find illustrations without number. For example; the seed evolving into stem, branches, leaves, flowers, and fruit; the essential identity of ice, water, vapor, steam; fire, every spark of which is a potential fire; the human body with all its complex and varied organs; the story of the formation of the earth (that time when all was water); the correlation and interchangeability of heat, sound, light, electricity;—these and numberless other facts may be made interesting pictures of Unity.

Children are delighted to find correspondences. Show the girls struggling with a problem that arithmetic, music, and song are one; that hidden

away in 2 and 2 make 4 is a story that Do, Re, Mi try to tell us, a beautiful story in which the sparkling stars, the many tinted flower petals, the sea, the wind, and the beating of one's own heart sing "We are one"; and forthwith mental interest is awakened, a glimpse is caught of that world of Unity wherein the "dewdrop and the star shine sisterly".

The Oneness of thought found in the many Scriptures of the world is also an excellent lesson, teaching religious tolerance founded on mutual respect.

A plan that works well with us is as follows: Write on a black-board some Bible text—say "The Golden Rule"; then on slips of paper inscribe texts of like meaning from the Hindu, Chinese, Buddhist, Persian, etc. Distribute the slips and have each child the text on his slip giving the book it is taken from, and comparing it with text on black-board. The following Sunday the texts may be memorized and recited at roll call.

The idea of Unity should be the basis of all instruction, for without it Universal Brotherhood is a myth and the co-operation incident to a high true civilization is impossible. A knowledge of Unity will lead our youth to a real understanding of Universal Law; it will bring harmony into the school and banish thence that mass of technicalities forgotten as soon as learned, and that leave the mind undeveloped and weakened.

On a higher plane this sublime idea of *Oneness* teaches the gospel of Strength, for it shows the God within, the Higher Self; thus our children will look within self for the light which guides, the way which leads to the Universal Soul. If Theosophy presented this one truth and no more, it would be well worth the sacrifice of an hour or so a week to put before the eyes of the child-mind this beautiful picture, to give them this clue that will lead them through the maze of their daily lessons in separateness. But Theosophy has still other wisdom of a most practical kind.

The law of cause and effect, the inexorable Karmic law "As ye sow so shall ye reap"; action and re-action. Karma rules the Theosophic school. All its methods and processes should be in harmony with the Karmic law. In this way personality, reward and punishment born of caprice and always personal, will disappear. An enlightened mind of the consequence of action, of the power and function of true will, of the purpose of life, of the destiny of the ego, will be the result.

Another thought to impress upon the plastic mind of youth is the supremacy of the world of ideas over the world of matter. If the children are directed how to work out the history of the objects around them, of the furniture, of their clothes, of the buildings, of all the material of a great city, of the entire social fabric, they will see that it is the idea which is the real and the enduring. When this fact has been grasped, let them go a step beyond, where they will find than the flower-gemmed field, the forest-girt

mountains, the streams, the ocean, the limitless star-studded space are the expression of divine ideas.

Let them note the difference in energy between ice and steam, let them reflect upon the life-force of the silent sunbeam, and they will soon learn that inherent energy increases as solidity decreases. It will be a life lesson.

And now upon the broad base of Unity we have builded of Karmic action and Thought Force a fitting school temple wherein humanity may find Truth and study her secrets ; but we need a dome to crown the whole. Let that dome be Universal Rhythm, that Kosmic harmony directing every movement of atom and orb ; the great Breath symbolized in life and death, sleeping and waking, the rise and decay of nations and races, the pulse of our life. As like begets like, so the contemplation of that all-governing harmony will produce harmony in the limited ; harmony of faculties and forces, the thought expressing itself spontaneously in act ; harmony of aspiration and condition, when to will is to be.

The Theosophical Society has before it the great work of changing public opinion in regard to education. We must preach by example as well as by precept. An hour or so a week is very little to give to the children, but it is a beginning. May it be the seed of a mighty tree ! Work and trust ; the sunrise comes.

MARIE A. WALSH, F. T. S.

THE IDENTITY OF SOUL.

A VOLKS LEGEND.

Among the solemn forests that fringe the chill waters of Baltic seas, this legend has been told among the peasants for centuries.

There was once a great Bishop who rode on his white palfrey at the head of his retinue, on his way to the court of the King. One hand stoutly carried his carved crosier of oak, the other held his jewelled reins ; he mused now upon the Courts of Heaven and now upon Courts of earthly splendor. Behind him, in the respectful silence due to the reverie of the Lord of the Church, his own small court followed slowly.

All at once the stillness was sharply broken ; shrill, sweet streams of laughter, flute notes, and then a bubbling song gushed out upon the air as if from some hidden fount of joy. A song so madly gay, so softly, so bewitchingly merry, so innocent and pure, yet so contagious in its mirth that the very horses curvetted and caracolled, whilst rude men at arms, pages, nobles, acolytes even, beat time and swung to and fro in the saddle. The Bishop forgot his reveries ; he smiled, then laughed aloud as he listened.

The child-like, infectious merriment of laughter and song blended with the splash and trickle of some unseen cascade. Liquid notes, purling notes; voices of the wind upon the tense branches of slender white birches; voice of flute and water voice and human voice together, filled all the woods with a cadenced merriment, with the full, the ripe delight of harmony.

“Who lives and knows nought of Life’s sadness? Who, in this world below, has tasted bliss so perfect that the very soul of him pours forth in pure gladness?” quoth the Bishop. “I must see and congratulate this singer.” Turning his steed, he pushed into the woods, following the airy trail of song to find the wonderful, light-hearted musician. Soon—too soon, alas!—he came to a cascade falling into a beryl-brown pool, where sat a young Trölle, a water sprite, brown of eye and limb as the pool itself, playing upon his pipe of reeds and singing. Every forest creature left its lair to hear him. The ptarmigan nestled near in the moss; the slim deer looked on with friendly, pathetic eyes; the innumerable small lives of fen and fern and solitude, even the fish in the water, the motes in the sunbeam, paused, drawn by those compelling notes of gladness.

“How now, how now, thou naughty nature-spirit!” called the Bishop, frowning; “how darest thou thus to sing?”

The merry Trölle twinkled his shy brown eyes, laughed and cut a caper, then blew such notes upon his flute as set every foot to tapping and every spur to jingling.

“Why should I not sing, my Lord?” smiled he; “I who am born to gladness as the water mists are born to rise.”

“They rise, to fall again. *Thou*, born to gladness: *thou*?” spake the Church’s Lord in scorn. “Thou art born to nought; thou art born to bitterness, to the frosts of death eternal. For, mark it well, thou witch’s son, thou hast no soul.”

“What is that, to have no soul?” asked the Trölle, wistfully.

“It means that He who made the world and His Sweet Son who died for it have no place for such as thee, in all the great hereafter. When the soulless die, for them is no salvation; they die eternally. They pass as the shadows on the bracken, as the hoar frost from the rocks.”

The Trölle shivered. “I? To die forever? Say not so, my Lord,” and his voice trembled, but not for gladness. He lifted beseeching hands; his flute fell into the water. “We of the forest see the broad swathe Death cuts at fall of the leaf and in the bleak black winter, but in the springtide we see also the renewal of Life. Thou art wise in these things, great Lord, and if I sang my best to-day, it was to cheer thy journey through the sylvan silences. Tell me not that I must die, that I must pass forever into leaf and mould and chill crawling things, with never a hope of return to the blithe sunshine, the jovial pipes, and saucy sparkling waters. Has not He whom I know

not, but whom thou knowest, a place for such as I in all the future fields of Life?" He bent his knee before the Bishop, looking up with entreating fawn-like eyes, startled, widening with their first pain, clouding with the mists of misery.

The austere Bishop raised his great oaken staff in air. "I tell thee, Trölle, sooner shall this, my dead and carven staff, burst forth into bud and bloom before mine eyes, than that the soulless, such as thou, shall be saved. For thee is no salvation, no miracle."

The Trölle fell upon his face at the palfrey's feet, weeping bitterly. The Bishop turned and rode away, his staff following. A shade fell upon the forest; a shuddering breeze ran through it; lowering looks and mutterings ran from rider to rider, and were echoed by Heaven's low thunder, while ever through the forest wailed notes of pain and despair.

Yet still the Bishop rode serenely on, safe in a Heaven of his own making, which excluded him not. Slowly a spicy fragrance stole upon his senses, a perfume as of celestial flowers. He plunged his searching eyes among the mosses; he lifted them to rocks and cedars; he scanned the air, and lo! his staff had burst into white and crimson bloom. Shot through with living, radiant light, its blossoms shed Heaven's own dew upon him; they had a mute but mighty voice, and smote his heart as never flowers smote human heart before. Springing from the saddle, he knelt before that cross miraculous, his awe-stricken retinue kneeling with him. Then, mounting, he spurred back into the forest depths where the voice of grief still complained beside the plaintive waters. Bereft of all his woodland friends, who fled from him as from a human thing, the Trölle wept alone.

"Hear now, oh Sprite!" the Bishop cried: "Behold a miracle wrought for thy comforting and for my rebuking. The dead has come to life; the staff has blossomed." He held it high; it shed its holy balm upon the poor sprite's heart. "Thou mayst yet be saved. Thou may'st yet have a soul. Sing thy blithe song again."

The Trölle scattered the tears from his eyes. "I shall never sing it more", he said, laying his tremulous hands upon his heart. "I have now a soul; I feel it within me, weak yet heavy, like a new-born thing. And I know, oh Lord of the Church, that the High Soul descends upon all Nature, and that its first baptism is sorrow. Woe is me for my forest life; to be human is to suffer."

"And to suffer is to conquer", said the Bishop very humbly. "Take up the cross of the soul and follow me." J. CAMPBELL VERPLANCK.

“REWARD FOR UNMERITED SUFFERINGS.”

KARMA AS JUDGE, GUIDE, AND REWARDER.

In the *Key to Theosophy*, on page 161, the author uses a phrase which has been objected to on the ground that a strict construction of it overthrows the whole doctrine of Karma. The words referred to and the contiguous sentence are :

“Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it *receives only the reward for the unmerited sufferings endured during its past incarnation.*”

The italicised portion is the part objected to, and the objection raised is that, if all that happens to us so happens because it is our Karma, then it cannot be *unmerited* : hence, either the statement is incorrect or Karma is not the law of justice, but there must be some other one governing man and the vicissitudes of his life.

Let us go further down the same page and see if some sentences in the same paragraph do not bear upon the meaning of the author. She says : “If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence ; on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, and therefore *thinks* he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend.”

All students of theosophy known to me believe that Karma is the great governing law, that all suffering and reward come from and through Karma ; and, as I understand from the published and unpublished views of H. P. Blavatsky, she holds the same opinion. Therefore, such being the case, what we have to enquire into is the meaning intended to be conveyed by the passages cited. There is no doubt whatever that the author of the *Key* agrees, except perhaps about hell, with the Buddhist priest who, writing several years ago in the *Theosophist* ¹ upon this subject, said :

“In this light Karma may be defined as * * that irresistible force which drags the criminal into the hell fire amidst his loud lamentations, the powerful hand that rescues the wretch from the merciless hands of the infernal angels and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel *who bears away, as it were, the enraptured soul to the blissful abodes above* and takes it back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul.”

¹ Vol. 1 Theosophist, p. 199.

Construing together the sentences in the paragraph from the *Key to Theosophy*, we find that she says, in effect, in the later sentences on the same page, that all suffering is the direct fruit and consequence of some sin committed in a previous existence, but that as the *personality* in the life when the suffering comes has no recollection of the cause which brought it about, the punishment is *felt* by that personality to be undeserved, and another cause is thus set up which has its action in the *post mortem* condition. The difficulty raised by the objection put is that the whole matter has been made objective, and Karma has been looked upon as a material or objective law, and the *post mortem* state placed in the same category. The true Ego neither suffers nor enjoys, and is not bound at any time by Karma ; but as *Devachan* is a subjective condition in which the Ego therein creates for itself out of its own thoughts the surroundings fit for it, so we may say, without at all interfering with our conceptions of Karma, that after death this Ego receives the reward for the sufferings which *it thought* were unmerited in the life just quitted. The word "unmerited" as written in *The Key* is not to be construed as being used by any Karmic power, but as the conception formed by the Ego during life of the propriety or impropriety of whatever suffering may have been then endured.

For, as we have seen in other studies, *Devachan*—the *post mortem* state under consideration—is a condition wherein no objective experiences are undergone by the Ego, but in which the thoughts of a certain sort had during life act in producing about it, or rather within its sphere, the blissful subjective experiences necessary for the resting of the soul. Hence if when in the mortal frame it considered itself unjustly treated by fate or nature, it set up then and there the causes for bringing about a so-called reward for the suffering which to it seemed unmerited, just so soon as it would be released from the body and the causes be able to act in the only place or state which will permit their action.

This blissful state, as intimated in the quotation made from the *Theosophist*, is Karmic reward in the plane of *Devachan*. The "Karmic punishment" referred to in the *Key* is not the opposite of this, but is the opposite of Karmic reward acting on the plane of objective earth life. For the opposite of devachanic reward or bliss must be on a similar plane, such as the "hell" spoken of by the Buddhist priest, or Avitchi. If these distinctions are clearly borne in mind, there cannot be much difficulty with any of these questions.

To me Karma is not only judge, it is also friend and deliverer. It is essentially just. The conditions are laid down. If I comply, the result inevitably follows. It is my friend because it will, just as inevitably as life and death, give me a rest in *devachan* where the tired soul which needs recuperation as well as the body will find what is best for it. And a mere

phrase like "unmerited suffering" invented by me in my ignorance here upon earth will be one of the factors used by this very Karma to bring about my peace and joy, albeit that still again inexorable Karma awaits me at the threshold of Devachan to mete out in my next appearance upon this terrestrial stage my just deserts. And thus on and ever on and upward we shall be led from life to life and stage to stage, until at last the conviction has become an inherent portion of our being that Karma is not only just but merciful.

A STUDENT.

HOW THE SOCIETY IS RUN.

WHO PAYS?

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefited. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some \$27 per month, was paid for by the treasury. Who paid for the labor, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous

letters from members and enquirers. Who paid? No one; it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favorite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name of theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men—they are called pandits—in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English government and the colleges pay for the work of such men as Max Muller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and wavering impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honor, and in the face of calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society—the brotherhood of man—among men, which now sadly enough resides above, in the ideal, in the field of the stars.

WILLIAM Q. JUDGE.

STUDIES IN THE UPANISHADS.

BY F. T. S.

These notes are not technical studies of forms of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian

is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section".

Thus we have :

FIRST MUNDAKA, SECOND KHANDA.

1. This is the truth : the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Tretâ age. Practise them diligently, ye lovers of truth ; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words :

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells", and in the other as "swarga". Indra is "the one lord of the devas", and his place, known as "Indra loka", is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad Gita this is thus put ; "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals". But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses :

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while living among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse 11, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence :

“(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable”.

I am very much inclined to read this as meaning that even in their case what might be called absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that “they go to that place where the highest person dwells” is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying “absolute immortality” I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad Gita in the use of the word “infinite”, as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The “departure through the sun” is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the

statement that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made, to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as :

12. Let a Brahmana ¹after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

THE WAY, THE TRUTH, AND THE LIFE.

AN ACROSTIC.

Dedicated to H. P. B., by R. A. Campbell, F. T. S.

However clear our intellects,
 Pure though our aspirations are,
 Beside our souls the truth will shine
 Like noon-day sun beside a star,
 And when the inner realms of life—
 Vacuity to outward eyes—
 Are studied, seen, and fairly known,
 The inner truth still onward lies.
 Seek then the living truth to know;
 Keep in the path; go sure though slow;
 You thus to Higher-self will grow.

¹ "A Brahmana" here does not exclude non-brahmins, but means the man who is on Brahma's path, who is studying the wisdom of or about Brahma or spirit.

HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 128 to p. 160 Vol. I.)

By W. Q. J.

NIRMANAKAYAS. First reference to these on p. 132, *note*, where they are called "the surviving spiritual principles of men", and in the text they are those who *reincarnate for the good of the world* if they choose.

ELECTRICITY AGAIN is mentioned as *Life*, p. 137, *4th line*; also p. 139, *line 17*; also a form of "Fohat"; also p. 145, (*b*).

ETHER only partially manifested, and not to be fully so until the 5th round, p. 140.

THAT ENTITIES ARE CONSTITUTED of many units, each an entity. Thus that "Fohat", elsewhere called "an Entity", is not one undivided entity but is made up of others; and that there are as many Fohats as there are worlds. *Note 2*, p. 143, and p. 145 (*b*).

ELIXIR OF LIFE. A hint thereupon. *Note 2*, p. 144.

ELEMENTALS CONCERNED in all forces, *e. g.* that electricity, magnetism, cohesion, and the like are made up of elementals. These, of course, are not all of one class, but of several, p. 146. Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to p. 143 a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux". Is this *efflux* through the transforming being?

THE MOON. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, p. 149, *note 1*. And her spiritual principles have been transferred to this earth, p. 155, *note*, and p. 156, *line 6*.

DISAPPEARANCE OF THE MOON will have occurred before this earth has passed through her 7th human round, p. 155, *note*.

ARCHETYPAL MAN ON GLOBE A. p. 159, *last para.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of words—say the moon's chain—*become human beings* on Globe A. But in the 2d round the process alters, and it is in the 4th

round that man appears on this earth, the 4th Globe. To quote : " on globe A man rebecomes a mineral, a plant, an animal, on globe B., C., etc. The process changes entirely from the 2d round, but—" This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain ?

TRANSMIGRATION OF SOULS.

" Is there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus ? " is a question sent to the PATH.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that " once a man, always a man " ; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question " How might such an idea arise out of the true doctrine ? ".

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man ? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity ? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called " very good ", then his astral soul dissipates soon ; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is con-

demned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI.

LITERARY NOTES.

JANUARY LUCIFER's editorial is on "The Babel of Modern Thought," and shows the ancient origin of modern science. Mrs. Besant begins an article on "Theosophy and its Evidences" which even at this stage may be discerned as filling a most important want,—that of a clear, succinct, practicable, easily-comprehended statement of the *proofs* which sustain the Wisdom-Religion. That worshipful pen could hardly have written on a worthier topic, and the T. P. S. will, we earnestly hope, print the completed article in pamphlet form. Mr. Bertram Keightley gives two descriptions of Indian scenes, delightfully, tellingly done. Mr. Kingsland's "Theosophy and Ecclesiasticism" concludes an able and dispassionate sketch and prophecy. With great practical sense he shows that an imported religion, no matter the source, will not influence or reform English Christians: we must do that as Christians, not as Buddhists: and that a competent book entitled *Esoteric Christianity*, upon the lines of Mr. Sinnett's famous work, would correct the notion that Theosophists are Buddhist missionaries. "Exoteric and Esoteric Sound" is full of thought and beauty. A Hindu contributes "A Criticism on a Critic", being a solemn dissection of Max Müller's poem on a salmon. With entire seriousness the writer avers that the Vedas were not composed by any being, but ever existed with the Almighty Himself, and that one objection to the poem, though part of it is taken bodily from the Vedas, is that it is grammatical throughout. The poem itself, even the Vedic crib, is perhaps not phenomenal, but nothing can surpass the unconscious delightfulness of the "Criticism." "Habit" skirts around its topic, and once touches it. [A. F.]

JANUARY THEOSOPHIST has the deeply-interesting Report of the Annual Convention (noticed elsewhere), but otherwise is a trifle heavy. "K. N." relieves this somewhat by advising, as a remedy against "fiery influence within" incipient Yogis, "a small spoonful of pure castor oil with the food". There can hardly be question, one would say, as to the potency of this corrective. Mr. Bertram Keightley, whose presence in India at this epoch is little short of a god-send, has a most generous article on the work of the American Section, and exhibits therein, as everywhere else, that whole-souled sympathy with earnest effort which has endeared him to three continents. Col. Olcott shows how the vital energy of the Brahmo Sornaj has really passed over into the Theosophical Society, its later and broader representative, and his article should have special interest for the liberal Englishmen, headed by the late Dean Stanley, who gave to Keshub Chunder Sen so hearty a welcome and god-speed as its leader. [A. F.]

YOGA SUTRAS of PATANJALI. Translated by Manilal N. Divedi, of Nadiad, India ; published by Tookeram Tatya, Bombay, India, 1890, 99 pp., with notes by translator, and appendix containing extracts from the Hathapradipika. Price, \$1.00. This is a translation of the *Yoga Aphorisms of Patanjali*, which were translated by Ballantyne and published by Mr. T. Tatya, and again revised and published under that name by the PATH. Although the notes are valuable, we cannot agree with the publisher and the translator that this is a better translation of the *Aphorisms* than Ballantyne's or the PATH edition. *Aph.* 5, Bk. 2, is no better than in the American edition ; it is the definition of ignorance. No. 7 and 8 are the same as the American, only reversed, and No. 10 is not as clear as in PATH edition. In fact, where this edition is clear it coincides with PATH edition. But some of the *Aphorisms* are made very blind, as No. 18 of Book 2, where "Universe" is called "sight" and the object of the existence of the universe is said to be "absolution". This is unintelligible ; and No. 21 is worse. It reads "The beings of the sight is for him". Ballantyne and PATH edition make this clear. We concur with *Lucifer* as to the notes, but as to the *Aphorisms* we cannot commend the work.

NATURE'S FINER FORCES, *The Science of Breath and the Philosophy of the Tatwas*, with fifteen introductory and explanatory essays, by Rama Prasad, M. A., F. T. S. (*The Theos. Pub. Soc., London, The Path, New York, 250 pages, cloth, \$1.00.*) It is with pleasure that we notice the appearance of this book. Two years ago Mr. Rama Prasad wrote a series of articles for the *Theosophist* ; they took the gold medal and created a good deal of interest. The author has been persuaded to revise the original eight and to add seven new ones with a full translation of the Sanscrit of the *Sivagama* on which the essays are mainly based. H. P. B says that this book is a very good sermon preached on a very bad text—the tantrik philosophy. Certainly to the ordinary reader the *Sivagama* will seem to be full of nonsense, but it must be remembered that the whole of it is written in a hidden or symbolical manner. Without the essays it would be useless to the American reader ; but the work of Brother Prasad throws a flood of light on a subject that is quite obscure, and we cannot speak too highly of the essays. The first series deals with the Tatwas, their forms and motions, and with the body and life currents. Mind, soul, and spirit, as well as memory, devachan, nirvana, reincarnation, and other subjects are also inquired into in a manner that is simple and clear. A study of the book will do good, but at the same time it must be understood that the essays are not all gospel. THE PATH has the book for sale, and copies will be in the Circulating Library and in that of the Aryan T. S.

TEA TABLE TALK.

Tea is over. The silence of contentment falls upon the group. Conversation is lulled for the moment. The fire-light plays upon the silver, the white drapery, the walls; plays upon the wee small figure of a beloved and cherished guest, seated in a tiny chair before the hearth. We are all thinking, with various shades of regret, that it really is bedtime, that the gentle little figure must soon be passed from arm to arm, saying its sweet "Good night", the lisp of babyhood scarce off its sweet lips, for she is only five years old. And, as if she knew our reluctant thoughts, Antonina (for it is she) looks up from under her russet, fluffy bangs, and remarks:

"Auntie, do you know why I *like* to go to bed?"

That envied mortal who is her aunt and confidante makes encouraging and due inquiry. Antonina settles herself in the mite of a chair, gazes again at the flames, and amidst our affectations of unconcern (not for worlds would we spoil our natural Antonina) answers musingly:

"I like to go to bed, because of my *superstitious monkey*."

"Your *superstitious* monkey, child? What's that? I think you mean a *supposititious* monkey."

"What's that, auntie?"

"Supposititious means make-believe; a make-believe monkey."

"No; *no*. I don't. My superstitious monkey is a *real* monkey, and he comes to me when I am in bed."

The aunt abandons all philological discussion, all attempt at definition. She is a highly discriminating aunt, worthy, I may say, of the honor which has fallen upon her. With all seriousness, is there any greater tribute possible to human character than that conveyed by the entire trust and love of a young child? She knows that Antonina has an ear for rhythm; also a decided character; if superstitious is her epithet, superstitious it must be. It is the music, not the meaning, that Miss Five-year-old hears in words; who can deny that "superstitious monkey" rolls glibly off the tongue? With a swift change of base, the estimable young aunt inquires:

"What does your superstitious monkey do?"

"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."

Pit-a-pat go the sturdy little heels on the hearth in illustration. It costs us all something not to kiss the child at that moment. But we should lose the tale if we did. Antonina is a person of character and dignity when she converses thus; a person of dreamy tone and clear thought. The child romp disappears; she cannot be approached now with familiar impunity. Some of us pretend to sleep; some pretend to read; one accomplished actor yawns and touches the piano keys softly, but all listen as with one ear.

"You don't like the drumming, do you?" the aunt asks.

"Oh! I don't mind. I rather like it; it's my superstitious monkey, you know."

"And what else does he do?"

"Talks to me."

"Eh?"

"Yes; talks to me."

"What about?"

"Oh! well—about—oh—the flowers;—and the butterflies;—and all out doors; and—and a great many things *you* wouldn't understand. But I understand. Only I couldn't explain them to *you*, auntie."

The little maid rises. Her soft "Good nights" are said. Sighing, we let her go to her warm nest. In the twilight we sit and chat awhile. Silver moonbeams tremble through the panes. What is the dim white shape stealing across the floor? Is it our blessed baby in her nightgown, a sweet, serious smile upon her face? With the air of one who confesses the whole truth, she slips to her aunt's side. In a wee hushed voice she says:

"Auntie; do you know what my superstitious monkey *really* is? It's the Darkness. It is 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 don't understand what the Darkness says. I understand. But I don't think you can hear it—I——"

The voice murmurs a few drowsy words more, then trails off into indistinctness and silence. Softly smiling, softly breathing, the little one has gone to that land where the Darkness reveals its secrets.

A friend gave Antonina a book of children's tales, written by a lady theosophist and conveying theosophic truths. These were recently read to the child by her mother (who is not a theosophist) as an experiment. She remarked afterward:

"That child's attitude before that book is entirely different; she does not listen to it as she does to any other. She has made up her mind that those tales are to teach her something, and you should see the way she settles down to it. She is a picture as she listens and seems to weigh it all."

Presently Antonina comes in, with the book, to which she is much attached, under her arm. "Auntie," she says, "H. reads history to you every morning. You're always reading that book you call the *Secret Doctrine*; it's *your* history, and" (proudly) "this is *my* history." After that, she called her book "My History-book" always.

Another little maid of my acquaintance suddenly said to her mother:

"Mamma, when I come here again, I hope I'll be your little girl."

"Nonsense, don't talk so; you won't come here again."

The child played silently for a time. Then the restless mind broke out again:

"Mamma; what was I when I was here before?"

"You weren't here before."

"But what was I before I came?"

"You? You weren't anything."

The eyes filled, the voice quivered. "Oh! Mamma. Wasn't I *anything*? Not a lamb? *Not even a clock?*"

What pathos in the soul's thirst for the assurance of immortality, its reluctance to take denial! To little children, the clock or watch is alive. They listen to your heart, feel their own heart, then hearken to the "ticker-heart" in breast of clock or watch. Of all inanimate objects, these alone are alive to them; they look upon them, deprived as they are of locomotion, as the lowest order of life. Hence the—"not *even* a clock."

California theosophists are full of the idea of theosophical schools for children, and, surely, no more hopeful field of work could be found than that of encouraging these little ones to listen to the inner instinct, to seek truth within the intuition, to accept that monitor alone.

There is great hope for a movement of Thought when the poets begin to sing it. Considering the sensuous quality of Swinburne's verse, the materialistic tone of its earlier tendency, we come upon the following verses in his *Songs before Sunrise* with a shock of pleasurable surprise.

"Unto each man his handiwork, unto each his crown
 The just Fate gives;
 Whoso takes the world's life on him and his own lays down,
 He, dying so, lives.

Whoso bears the whole heaviness of the wronged world's weight,
 And puts it by,
 It is well with him suffering, though he face man's fate;
 How should he die?

Seeing Death has no part in him any more, no power
 Upon his head;
 He has bought his eternity with a little hour
 And is not dead.

For an hour, if ye look for him, he is no more found
 For an hour's space;
 Then ye lift up your eyes to him and behold him crowned,
 A deathless face."

May we succeed in our efforts so to spread the tidings of Universal Brotherhood from sea to sea that every human being may have the opportunity to hear the glad tidings that they who live for and in all Humanity, all Life, can never die.

JULIUS.

THE LIBEL SUITS

AGAINST N. Y. SUN AND ELLIOTT COUES.

Several letters inquiring about these suits having been received, and various rumors about them having arisen, facts are given.

It is not possible to bring any suit to trial in New York very quickly, as all the calendars are crowded and suitors have to await their turn.

It is not possible in New York to have newspapers notice the progress

of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the above-mentioned actions.

The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

One victory has been gained in this way. The *N. Y. Sun* put in a long answer to Mme. Blavatsky's complaint and her lawyer demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition.

GENERAL THEOSOPHICAL CONVENTION

AT ADYAR, INDIA, DECEMBER, 1890.

This meeting was awaited with great interest for many reasons. None had occurred since 1888; much theosophical work had been done in all parts of the world since then, and the President, Col. H. S. Olcott, had found 16 years of hard work so telling on his health that his resignation of the Presidency appeared inevitable. Indeed, so fixed was his intention that, having incautiously divulged it to certain "inimical friends" in the U. S., they had it reported in our newspapers as an accomplished fact; and this report was read by probably more than those who saw the official denial. As usual, too, there were those who, suffering from conceit, had promulgated their important intentions of "going out" with the President. The event, however, turns out to be different, and, indeed, much better than even we had hoped. The report just at hand gives the details of the Convention and presents many interesting facts.

The President's report shows that since 1888 he made the visit by invitation to Japan, where he was well received by all, including the ruler of the country and his ministers. In 107 days he made a tour of the empire and delivered 76 addresses to an aggregate of 200,000 people. His tours

also included 2 in India and 2 in Great Britain. In Ceylon the Society's efforts have brought about a religious revival and the organizing of 35 schools for boys and girls, all under the Society's management. There is also a long detailed financial report, to which readers must refer, as it has no place here. The statistics of the growth of the Society compendiously put are full of profit for the mind, thus :

INCREASE OF CHARTERS PER YEAR.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890
—	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241

This shows the annual growth to be $16\frac{1}{2}$.

From the total have to be deducted 14 charters extinguished. The publications of the Society since 1888, and not including old magazines, are given as 84.

INCOME RETURNS SUMMARIZED.

Donations received in 1890:

America,	-	-	-	-	rupees	7.441.	7.6
India,	-	-	-	-	"	1.673.	10.9
Great Britain,	-	-	-	-	"	1.013.	14.0
All others,	-	-	-	-	"	335.	4.9

10.474. 5.0

Fees and Dues in 1890:

America,	-	-	-	-	rupees	879.	14.1
India,	-	-	-	-	"	246.	0.0

1.125. 14.1

Total Income in rupees, 1890,

11.600. 3.1

Of which the American Section gave - - - rupees, 8.321. 5.7
 Equalling about - - - - - \$3,120

These figures speak loudly and point to America as the real sustainer of the central office of our Society. They had an immense effect upon the President and the Convention, as we shall show. Referring to the help from his American colleagues, he says: "Where should we now have stood but for them and for certain noble hearted men (in America)? Where should I have found the means to support this household, and keep these offices open? Even of the 1013 rupees credited to Great Britain, 50 pounds, or three-fifths, was recently sent me by one English friend in consequence of reading Mr. Judge's appeal for us in the November issue of the PATH. The least I can do is to thus officially express my thanks and to give heed to the wishes of the American Section as regards the direction of the Society." The facts as to the revision of the Constitution will show that the suggestions of the American Executive Committee were followed.

He then goes on to show the possible future of the Adyar Library, in which he takes the greatest interest, and closes by declaring that he accepts the offer of a vacation for the purpose of restoring his health, and puts the Presidency into Commission in the hands of the following: Tookaram Tatyá of Bombay, Norendro N. Sen of Calcutta, N. D. Khandalavala of Ahmedaba, and William Q. Judge of New York, they to have the powers of the President excepting only the Buddhistic department. It is only proper to say that a month before the Convention the General Secretary sent to Col. Olcott the sum of five hundred dollars given by an American member for the purpose of paying the initial expenses of his vacation, and that the recommendation for such vacation was contained in the official instructions given to Bertram Keightley as the delegate from America.

In respect to the Constitution it was reported that the plan for voluntary contributions had broken down, and also that the dividing of India into four sections was not a practicable one. The Indian territory is made one section, and our old friend and earnest worker, Bertram Keightley, has been appointed its General Secretary. And here again is to be seen the influence of our past work. He adopts the idea of the American *Forum* of the Branch Department papers, and of the Correspondence Staff, as the usefulness of these agencies has been fully demonstrated during the last two years. In fact, it seems as if the whole Convention proceeded with its eyes turned to this country for practical suggestions. But we must not forget that the chief inspiration for the American workers has come from Mme. Blavatsky, and also that the presence of Bertram Keightley in India at the Convention was due to the fact that she sent him there on very short notice to him just at the right time.

The reports from Ceylon and Europe and other places are all interesting and show progress, and there is one speech by Mr. Tokusawa, who represented the Japanese Buddhists and is now in India for the purpose of studying Sanscrit, from which it appears plainly that our Society has had an influence in Japan. He said; "When I think of the condition of my religion three years ago, I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect on those evil times the more I am inclined to bless the Theosophical Society and Col. Olcott. His success there was far beyond our most sanguine expectations. Buddhism took life again. The spread of materialism and scepticism was checked, and a reaction of the most marvellous character has set in. The Japanese will ever remain grateful to him and to the Society." We quote this to show the universal spirit of the theosophical movement, and not at all to prove that we are a Buddhist society, for the fact is that we have done the same for Hinduism and for those christians who know and practice their religion.

The question of the property of the Society was disposed of by arranging

for trustees for it, Col. Olcott to have the chief management during his life. Those trustees are : Col. Olcott, Mme. Blavatsky, Wm. Q. Judge, Mr. Keightley, Mr. Khandalavala, Mr. Taty, Pandit Gopinath, Mr. S. Chetty, and Narendro N. Sen. A resolution was carried that the Society should provide for the expenses of Col. Olcott's vacation, and that subscriptions from all who wished to contribute should be received at the headquarters. The Convention ended its labors by passing a vote of confidence in and loyalty to H. P. Blavatsky.

THEOSOPHICAL SOCIETY.

OFFICERS FOR 1891.

President, COL. H. S. OLCOTT; *Corresponding Secretary*, H. P. BLAVATSKY;

Vice-President, WILLIAM Q. JUDGE.

Rec. Sec. and Asst. Treas., S. E. GOPALA CHARLU.

GENERAL SECRETARIES OF SECTIONS.

BERTRAM KEIGHTLEY,	of Indian	Section, Adyar, Madras.
WILLIAM Q. JUDGE,	of American	“ New York.
W. R. OLD,	of British	“ London.
G. R. S. MEAD,	of European	“ London.
J. BOWLES DALY,	of Ceylon	“ Colombo, Ceylon.

PRESIDENT OLCOTT'S VACATION.

Yielding to the warm remonstrances of Madame Blavatsky and all his friends against the resignation which shattered health seemed to necessitate, Col. Olcott withheld it and accepted the proposal by Convention of a year's vacation for rest. He will drop all work, come as far west as Europe, and take every measure to regain his strength. Certain Theosophists in New York, grateful for his long, arduous toil in the common Cause, and remembering that his private means were altogether sacrificed in that service, that he has had no salary but merely a livelihood while President, and that anything to free this vacation from anxiety must be done by those who love him and his work, placed in my hands some months ago \$400 to that end, and since Dec. another \$100 has been added. The General Secretary will ask no one to contribute, for a purpose like this should be handled with the greatest delicacy, but he will most gladly add to this amount whatever other friends see fit spontaneously to send him, and will make arrangements by which the total shall greet the President upon his arrival in Europe or at whatever place he may indicate.

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	Charles Seale	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Geo. D. Ayers	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Mrs. Eliz. A. Kingsbury	Miss Louise A. Off	Collado St., Station F.
Boston	Boston T. S.	1886	Arthur B. Griggs	Robert Crosbie	91 South St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Dr. Thos. M. Stewart	124 W. 7th 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	Northwestern Conser- vatory of Music.
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. Jessie Emery	Care A. P. A., Union Pac. R. R. Co.
Grand Island, Neb.	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. Erma E. Gates	Room 5, 89 Euclid Av.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Jane B. Calhoun	1349 Georgia Bell St.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	John C. Tredway	72 Lafayette Ave.
Santa Cruz, Cal.	Bandhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. Lizzie A. Russell	498 Ocean St.
Washington, D. C.	Blavatsky T. S.	1889	Reavel Savage	J. Guilford White	711 14th St., N. W.
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.
Fort Wayne	Light T. S.	1889	Judge Edw. O'Rourke	Andrew A. Purman	
Oakland, Cal.	Aurora Lodge	1889	Miss Marie A. Walsh	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	John H. Scotford	Mrs. Fannie A. Sheffield	907 S. I St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Stockton, Cal. . . .	Stockton T. S.	1890	Frederic M. West. . . .	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal.	Oriental Club.	1890	H. D. Van Schaick. . . .	W. S. Hall	
Muskegon, Mich. . . .	Muskegon T. S.	1890	Wm. L. Ducey.	Miss Sarah E. Sherman	157 Peck St.
Los Angeles.	Sakti T. S.	1890	Dr. Geo. F. Mohn.	Edwin A. Rogers.	1821 Vernon St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Abbott B. Clark.	4th and Palm Sts.
Alameda, Cal.	Triangle T. S.	1890	Mrs. C. McIntire.	Mrs. Clara E. Story.	2328 Clement Ave.
Sacramento, Cal. . . .	Eureka T. S.	1890	Mrs. Eliza J. C. Gilbert.	Dr. John S. Cook.	922 9th St.
Sioux City, Iowa. . . .	Dána 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	Carl F. Redwitz.	Dr. Geo. P. P. David.	269½ Elysian Fields
Kearney, Neb.	Lotus T. S.	1890	Rice H. Eaton.	Herman M. Draper.	
Seattle, W. T.	Seattle T. S. No. 1.	1890	Frank I. Blodgett.	W. F. Richardson.	Room 4, 616 Second St.
Jamestown, N. Y. . . .	1st. T. S. of Jamestown	1890	Miss Julia S. Gates.	Mrs. H. E. L. Fenton.	215 Crossman St.
East Los Angeles. . . .	East Los Angeles T. S.	1890	Geo. W. Aylsworth.	Mrs. K. J. Shanklin.	408 S. Griffin Ave.
Philadelphia.	Die Deutsche Theoso- phische Gesellschaft.	1890	Geo. Falkenstein	Chas. Cloeren.	1620 Randolph St.
Vicksburg, Miss.	Siddartha 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.	Edward S. Walker.	Lock Box 654.
Portland, Oregon	Willamette T. S.	1890	Phineas Haskell.	Wallace Yates.	193 6th St.
Memphis	Memphis T. S.	1890	Dr. M. Samfield.	Wm. H. Hotchkiss.	298 Main St.
Clinton, Iowa	Indra T. S.	1890	James H. Reed.	Edward K. Myers.	Box 942.
Pittsburg.	Iron City T. S.	1890	John W. Dunlap.	Thos. T. Phillips.	111 Wylie Ave.
Fort Wayne, Ind.	Annie Besant T. S.	1891	Mrs. Julia M. Fisher.	Mrs. Dora P. Buchman	161 W. Washington St.
Toronto, Canada.	Toronto, T. S.	1891			

MYSTERIOUS.

Among the many and delightful messages to Col. Olcott urging his retention of the Presidency, the *Theosophist* quotes one from an unnamed "prominent Theosophist in Boston", imploring the President to remain because of "the large number of members in the U. S. who look to you and you alone as the preserver of their rights and liberties". Has the April Convention, or the Executive Committee, or the General Secretary been engaged in a sinister machination against Theosophic independence in this free land, which only the iron hand of the President will restrain? Or can it be that the timorous spirit of a sister has taken undue alarm, and that she has fled incontinently to Adyar for protection? What, what can it mean?

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE LOS ANGELES EXPRESS gives over a column to a report of Mrs. Eliz. A. Kingsbury's paper on "The Witch of Endor" read at a Headquarters meeting. More and more is the press opening to Theosophical topics, and each discussion produces new questions and fresh interest.

GOLDEN GATE LODGE, San Francisco, has re-elected President Jerome A. Anderson, M. D., and Secretary Allen Griffiths, D. D. S. The good work of public lecturing goes on with unabated energy, and the 4th Course was announced in January. The 8 Lectures are: *Adepts*, Mrs. Mercie M. Thirds; *Immortality or Annihilation—Which?*, Dr. Griffiths; *Reincarnation, or The Song of Life*, Miss M. A. Walsh; *Theosophy and Ancient Free Masonry—Are they identical?*, L. P. McCarty; *Jesus the Initiate*, Mrs. Vera M. Beane; *Karma*, Dr. J. A. Anderson; *Dreams*, Mrs. L. A. Russell; *The Permanent Principle*, Mrs. Sarah A. Harris. Courses are being delivered also at San José and Santa Cruz, and, in fact, it is purposed to include as many more towns as practicable, San Francisco being the working centre.

BANDHU T. S., Santa Cruz, Calif, has re-elected Dr. W. W. Gamble as President, and Mrs. L. A. Russell as Secretary. Its course of lectures includes Nos. 1 and 4 of the San Francisco list, as well as the following: *Theosophy and the Theosophical Society*, Dr. Griffiths; *Reincarnation*, Mr. W. S. Hall; *The New Commandment*, Mrs. S. A. Harris; *Scientific Evidence of the Soul*, Dr. Anderson; *Karma*, Miss Walsh; *Knowledge, its Development*, Mr. E. B. Rambo. Besides a previous course, as also many separate lectures, Bandhu has enjoyed a long series of papers from residents and

visitors. It has increased its Library and made it free, takes 4 Theosophical magazines, and has a membership now of 18. In the 3 summer months 29 strangers came to the Branch, most of them tourists who then for the first time heard of Theosophy. Thus in every way this active Branch is spreading abroad the healthy influence of Truth.

ARYAN T. S. has at last secured an excellent meeting-room for the time before it can find, buy, and fit up a regular Headquarters. For over a year it has occupied a hall, central and good, but upon a third floor and therefore inconvenient. It has now leased for its Tuesday evening meetings the Sunday School Hall of the Church of the Messiah (Unitarian), 4th Ave. and 34th St. and began there on Feb. 3d. The Hall is upon the street level, is a handsome and attractive room, and seats about 200. The location is of the best possible, and close to tramways and the elevated road. This felicitous change is expected to make the meetings accessible to far more attendants, and to result in general growth and prosperity. Public lectures are contemplated.

CINCINNATI T. S. is still doing good work by its public lectures on Theosophy. The President, Mr. Robert Hosea, lectured in December on "The Religion of Christ", and at the same meeting Miss Sarah J. Niles read a paper on "The Religion of Buddha". On Jan. 18th Miss Annie Laws gave an essay on "The Evolution of Christianity", and on February 1st Mr. W. H. Knight one on "Theosophy in Literature". Every other Sunday the meeting is informal, and this gives opportunity for inquiries and for the public reading of articles from *Lucifer*, *The Theosophist*, *THE PATH*, and other Theosophical publications.

MEMPHIS T. S. has organized by electing as President Dr. Max Samfield, and as Secretary Mr. Wm. H. Hotchkiss, 298 Main St.

A CHARTER for a Branch in Toronto, Canada, to be called the Toronto T. S., has been issued. There are 5 Charter Members, and the Branch will be the 54th on the American Roll. It is the first formed in Canadian territory.

THE ROMAN CATHOLIC UNIVERSITY at Washington, D. C., recently opened by Cardinal Gibbons with much *éclat*, announces in its February course 3 lectures by Mr. Merwin M. Snell,—What is Theosophy, The Errors of Theosophy, The Truths of Theosophy. Theosophy from a Papal view-point must be a remarkable spectacle, and the 3d lecture will probably be brief.

AURORA, T. S., Oakland, Calif, announces its Fourth Course of Lectures, beginning Feb. 15th. They are: *Theosophy and Ancient Free Masonry*—

Are they identical?, L. P. McCarty; *The Subjective and Objective Planes*, Mrs. S. A. Harris; *Genesis*, Miss M. A. Walsh; *The Fall*, Miss Walsh; *The Atonement*, Miss Walsh; *The New Faith*, Miss Walsh; *Evolution*, Daniel Titus; *Reincarnation*, Dr. J. A. Anderson; *The Crown Attribute*, Dr. Allen Griffiths; *Mahatmas and Adepts—Are they a Myth?*, Mrs. G. S. Bowman.

CONSTANT READER, Cincinnati, asks: "Will you kindly give the address of the most competent interpreter of palmistry in New York City?"

Ans. I do not know of any competent or incompetent interpreter of palmistry in New York City or elsewhere. If the art ever existed or flourished it has died out, and is now mostly claimed and used by venal and uneducated persons. [ED.]

EUROPE.

THE SECOND COURSE of Discussions on "Theosophy from the Root up", at the London Headquarters, was opened by Mrs. Annie Besant, President of the Blavatsky Lodge, on Jan. 22d. It is held each Thursday, and 7 evenings are given to The Constitution of Man, 2 to Reincarnation, and 1 to Karma, the last of this course being on Mar. 26th. Each topic is thoroughly analyzed, and the printed program thus enables each member to think it up in advance. If phonographs were now more perfected, how these Discussions could be distributed and vocally reproduced all over the Theosophical world!

CEYLON.

WOMEN'S EDUCATIONAL SOCIETY, CEYLON. This is a society founded and carried on by members of the Society. Its name is *Nari-shiksha-dhana Samagama*. The President is Mrs. O. L. G. A. Weerakoon. The Society's object is to promote the education of women in Ceylon, and work has already been begun as stated in the February PATH. Monetary aid is desired, and any one can send contributions either through the Editor of this magazine or direct. In the latter case they should go to the Prest., 60 and 61 Maliban St., Pettah, Colombo, Ceylon, and entitled "for the Sangamitta Girls School." 64 Rupees are acknowledged from Mrs. English, F. T. S., of Vermont. This worthy Society ought to be encouraged by those American women who can afford to contribute.

ANNUAL CONVENTION: AMERICAN SECTION.

Very cogent reasons have led the Executive Committee to unanimously adopt a Resolution that the April Convention shall meet this year in Boston. Due notice will be given of date and place. Meantime the various

Branches are earnestly desired to arrange, if possible, for delegates, or, when not so, to provide for proxies. All F. T. S. are entitled to attend the Convention.

NOTICES.

I.

Branch Paper No. 11, *The Influence of Theosophy*, read by Mr. James H. Connelly before the Aryan T. S., was sent to the Secretaries of Branches not in arrears for dues during the first week in February.

II.

Forum No. 20 was mailed during the third week in February separately to each member in good standing, as it carried the General Secretary's appeal to each for direct sustentation of his office expenses.

III.

The April PATH will contain a portrait of Mrs. Annie Besant prepared from a late photograph.

IV.

Several back members of the PATH being nearly exhausted, it has been thought advisable to bind the 5 Volumes ending with the present issue, and to offer them at special rate. They are more particularly intended for Branch and Public Libraries. The complete set of 5 volumes will be furnished at the reduced price of \$10.00, postage 50 cts. additional, bound in blue cloth. Single volumes of this set will not be sold.

V.

The Tract Mailing Scheme has again exhausted its funds, and once more appeals to its friends for aid.

VI.

Donations to the General Fund, towards expenses of the Oriental Department, aggregate \$150.75.

VII.

The 3d year of *Theosophical Siftings* expires March 1st. Subscribers are invited to renew for the 4th year and to send the small sum, \$1.25, to the PATH for transmission.

VIII.

Branch Paper No. 12, *The Analysis of Man as suggested by Theosophy*, read by Miss L. A. Off before the Los Angeles T. S., and *What is the Individual Man*, an illustrated paper prepared by Mr. James M. Pryse for the Satwa T. S., was mailed during the last week in February to the Secretaries of Branches not in arrears for dues.

IX.

Forum No. 21 will go out to members about March 5th, and with it will be sent Oriental Paper No. 2, entitled "Races in Western India", by Dr. Umedram Lalbhai Desai, F. T. S.

 EDITORIAL NOTICE IN "LUCIFER."

We draw the special attention of our readers to the fact that the Editor of *Time* (published by Messrs. Sonnenschein & Co., Paternoster Square, London, E. C. price 1/—) has promised to insert in the forthcoming March number an article by Annie Besant, entitled "The Great Mare's Nest of the Psychical Research Society," dealing with the "Hodgson Report" attacking Mme. Blavatsky, revived by Mr. Frank Podmore in a recent article. We ask our friends to give the widest publicity to this announcement.

THE NEWSPAPERS now notice theosophy and the Society very frequently, but often the statements made require reply in order to correct their errors. It is suggested that members do not neglect such opportunities, but send communications whenever possible to daily papers and sign after their names the initials "F. T. S."

The General Secretary reminds the Branches that any successful result to the Branch Paper Department requires a supply of such Papers from them. Very few have lately been sent in for examination.

Thousands of immortal lives are in each atom; ten thousand times divided in each way, stretch the universes small and great.—*Tibetan verse.*

OM.