

THEOSOPHY.

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A U M

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Take the Supreme Mind as thy guide (who must ever direct and restrain thy course); and when, after having thrown aside thy body, thou comest to the realms of most pure ether, thou shalt be a God, immortal, incorruptible.—*Golden Verses of Pythagoras.*

THEOSOPHY.

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No. 1.

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 SCREEN OF TIME.

THIS magazine enters upon the eleventh year of its existence with the present number. Its new name will in no way alter its purpose or character, but, as stated in the last "Screen of Time," THEOSOPHY will more explicitly proclaim these to the general public than the old title—*The Path*. Already the good results of the change have become evident, for soon after the announcement of the alteration had been made new subscribers came forward and will doubtless continue to do so. But the efforts to increase the circulation of this magazine are made with the sole aim of spreading a true understanding of the Theosophical philosophy among the people, and only in so far as THEOSOPHY can be of use in that giant undertaking will it fulfil its mission. It is to be hoped that readers will keep the same aim in view, and will make the watchword for the present year that given elsewhere in these pages by Dr. Buck—Organize and Work; for work, unflinching work, is the first expression of brotherhood, and organized work is the second as well as the last expression of the same ideal. Masters, knowing how to work with nature, are the most perfectly organized body in the world;

for nature as a whole and in all her departments is the faultless type of organization, and, as one of the Masters wrote, they "but follow and servilely copy nature in her works." Let this year, then, be one of Work and Organization.

There are several hindrances to the doing of good work by individuals, with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupifies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. Many people seem to "read from the pricking of some cerebral itch," with a motive similar to that which ends in the ruin of a dipsomaniac: a desire to deaden the personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels—or what stood for novels in those days—holding that to do so was most injurious. People are responsible for the use they make of their brains, for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested

strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

The French press has recently been thoroughly aroused by the tragic fate of young Max Lebaudy, the multi-millionaire. Inheriting a huge fortune from his father while quite young, he soon became notorious on account of his eccentric extravagance and folly. On reaching the age of twenty he was obliged to serve his time in the army like any other of his countrymen, rich or poor. As he had already succeeded in gaining an unenviable notoriety he was constantly watched by newspaper reporters, especially by those of the radical and socialist press, for fear he would not be treated like the son of some poorer man. But he was not strong, and though his health soon gave way his superior

officers did not dare allow him relaxations that would have been granted to other conscripts, for fear of the outcry that would have been raised by the radicals. So Lebaudy had soon to be sent to a hospital, well-nigh dead. The press, disbelieving in his illness, at once proclaimed this an outrage, hinting that he had bought up the officers and doctors and was shirking active service by means of his wealth. Afraid of newspaper disapprobation the doctors sent him from hospital to hospital, trying to pass on the responsibility to others, till at last Lebaudy died. Then came the usual reaction in the public mind and he was soon glorified as a martyr by the opposing section of the press. As pointed out by Francisque Sarcey in the *March Cosmopolitan*, the whole story well illustrates the abject fear of public opinion in which so many people stand. They will abandon any duty and almost commit a crime to avoid condemnation or harsh criticism by a majority of their fellow men. They act and talk with one predominating idea in their minds—what other people will say. As a failing this is more marked in some parts of the world than in others, it being particularly active in the more conservative countries where class distinctions are a matter of much greater moment than they are in America. But even in America this failing is not unknown, though there is less excuse for it here. Such pandering to the opinions of other people is despicable, and should be eradicated from the mind where questions of right and wrong are concerned. It is one thing to conform to custom in matters of form, so long as the form is not harmful, and this should be done as an acceptance of the environment in which one is born. Freedom does not consist in violating either national or social laws, written or unwritten; but in boldly living up to one's standard of what is right, in the strict performance of duty in spite of any condemnation from others, and in unswerving obedience to principle rather than to precept. Such freedom absolves men from mental allegiance to the daily press. The question "What will they say?" then ceases to be of any importance, since in no case should it be a factor in the determination of what should be done.

Max Lebaudy's case further offers a good example of Karmic action in one of its aspects. His great wealth was derived in the first place from the French people. Its possession placed him in a prominent public position, so that he no longer belonged to himself; he belonged to France. He was played upon, as it were, by the Karma of France. His follies, his deeds, and

especially his misdeeds, appeared on a proportionately large scale. His prominence, due solely to his wealth, caused his destruction; and though people envied him for this wealth they would not have accepted it if they could have foreseen to what it would lead. In the same way a person of international reputation shares to a certain extent in the Karma of the nations that look upon him as a celebrity and whose thoughts are turned towards him. He has to suffer for it, while the poor man and the man of apparent insignificance are affected in correspondingly less degree by national and international Karma.

Another lesson that can be drawn from Lebaudy's history is the one-sidedness of the brotherhood proposed by people of all nationalities who make a great parade of "Liberty, Equality and Fraternity," but whose brotherhood is one of hate rather than of love. With them it is too often a question of forcibly depriving the rich man of his possessions for the supposed benefit of the poor man, and of inspiring the poor man with hatred for everyone who is better off than himself. A great many political movements whose party cry is brotherhood actually produce the reverse effect, and, instead of working for a universal brotherhood, they work for a carefully selected brotherhood exclusive of most.

It is fortunate for the Christian Church that every now and then a popular preacher comes forward to vindicate truth at the expense of orthodoxy. It would be difficult to find a successor in this respect to Henry Ward Beecher, whose oratory was famous throughout the English-speaking world, and whose fearlessness of thought made him at once a terror to all straight-laced believers in verbal inspiration and a religious saviour to those who wished to cling to a church, but who had been embued with the then novel theory of evolution. A not unworthy successor seems, however, to have appeared in the person of Dr. Lyman Abbott, the pastor of the large and influential church in Brooklyn to which Beecher used to draw such an immense congregation. He preached a sermon a short time ago on "The Theology of Evolution" that was widely reported in the press. In it he ridiculed the idea of a manufactured universe, strongly supported evolution, and attempted to prove that a man might still "hold the Christian faith" while believing in the gradual development of humanity and the rest of nature. Telling his congregation that it was not uncommon in past centuries to discuss at what season of the year God created the world, he is reported as having quoted one mediæval

writer who argued that it must have occurred in the autumn because apples were ripe then—at which there was naturally “a laugh all over the house,” as the reports state. If this liberal preacher continues to think as well as to talk, he may yet discover that reïncarnation is the outcome of a belief in evolution, and that this doctrine is as much a part of Christianity, in the true sense of that word, as it is of Buddhism and Hinduism.

WILLIAM Q. JUDGE.

THE METAPHYSICAL CHARACTER OF THE UNIVERSE.

STUDENTS of Theosophy will always owe a debt of gratitude to the author of *Esoteric Buddhism* for the efforts made therein to at once simplify and elaborate the teaching he received from Masters through H.P.B. But when the time had come to give the *Secret Doctrine* to the world, few will regret that H.P.B. took advantage of the opportunity to correct certain mistakes made in the earlier book. The letters transmitted by H.P.B. to Mr. Sinnett, published in the *Occult World*, clearly show the immense difficulty under which the Masters labored to express their teaching in terms that would be understandable to their recipient. Looking back over that correspondence one cannot help being struck by the nature of the questions addressed to the Masters. The replies given show that these questions were not only almost exclusively scientific, and materialistic at that, but were also such as might have well been addressed by counsel in cross-examination. This does not reflect discredit upon the author of *Esoteric Buddhism*, for he took up the legitimate attitude of a man of the world, who knew something about modern science, and whose mind was open to receive truth from any source that lay open to him, so long as he had been introduced to it in a reasonably orthodox manner. Such an attitude, however, sufficiently explains why his conclusions were fallacious on certain important points, based as those conclusions were on insufficient data and dealing as he was with an abstruse and unfamiliar subject. H.P.B. in the *Secret Doctrine* elucidated matters satisfactorily to all concerned, except to the few whose preconceptions debarred them from adopting any other view but that based upon their friend's original misinterpretation.

A more recent contribution in *Lucifer* to the discussion of this matter demonstrates among other things the difficulty some people experience in overcoming a strong leaning towards materialism, for materialism has ample scope for its expression in Theosophy, as well as in orthodox Christianity and more directly in atheism. Such an innate tendency of the mind may be persistently maintained through many outer changes of belief, and at all times and under all conditions may be trusted to degrade and ultimately destroy all that it touches. Applied in this particular instance, it has taken a metaphysical conception such as the septenary constitution of the earth and by meditation has produced seven balls tied together with string, gummed to space, fixed by a hawser to the Absolute, and held in leash by the sun with the help of all-pervading gas, metaphorically if not actually.

It may be well, therefore, to consider H. P. B.'s teaching in regard to the constitution of the earth as given in the *Secret Doctrine*, and to endeavor to obtain some conception of the metaphysical nature of this and every other world in space. Beginning with fundamentals, we have to bear in mind the Unity that underlies all manifestation. Manifested, that Unity can be studied under various aspects, though remaining in Itself unknown. For purposes of preliminary study it is well to take the three aspects—Consciousness, Matter or Substance, and Spirit or Life. Every atom and every universe, every event and person, every object and every subject, can be studied from each of these three standpoints; and while such things in themselves remain the same though expressed in these different terms, it will not be possible to obtain a comprehensive view of any one of them unless all three aspects are recognized and observed. To baldly state that a man has this or the other appearance will convey no true impression of his nature. He must also be described from the standpoints of consciousness and of force. Only then can we form an estimate of his character. But the real man still remains unseen and unknown. To know and see the reality we must identify ourselves with the reality, must become at one with the Root of all things. That is only possible because of the issuance of all things, man included, from this root Unity, and the consequent tendency of everything to return to its source, much as the waters of a river rushing to the sea return in the form of rain and dew to the mountains whence they came.

This process of emanation may be imagined as taking place from within outwards, and the resulting absorption from without within. Emanation, beginning with the one, becomes the many,

and the final result may be described as the differentiation and densification of matter; the differentiation and limitation of consciousness manifesting through this matter; the differentiation and confinement of life or force. Then the reaction takes place and the many re-become the one.

On seven great planes manifestation is said to take place. On the four lower planes form exists; the three higher are formless. On each of these planes consciousness, life and substance are inseparably present. Even on the outermost subdivision of the lowest of these seven planes there is life and consciousness; nor are these distinct from substance, for all are but aspects of the eternal and changeless Unity. On each of the planes consciousness is limited by the substance-vehicle through which it there manifests; and substance varies enormously from its most dense condition to a condition that could only be described as spiritual.

These planes may be diagrammatically represented as seven concrete divisions, but it should be understood that they might equally well be pictured as seven concentric circles, as seven separated globes, or in any other way preferable to each individual. To imagine them as actually distinct divisions would be to misunderstand the entire philosophy. They interpenetrate each other, overlap, and might be roughly compared to a sponge soaked in water, containing at the same time a considerable quantity of air, all of these being permeated by ether. In this case different states of matter interpenetrate. It is easy to trace different states of consciousness in oneself and to observe that these are not hard and fast divisions but that they merge and overlap, as in the dreaming and waking states.

Everything in nature exists on these seven planes. Man, essentially one, is said to have "seven principles;" he exists in seven states, or on seven planes; he can be studied from seven different standpoints—but these principles are not water-tight compartments. It is, for instance, impossible to say where the physical body ends and the astral body begins. The earth on which man lives is the physical body of a sevenfold being. It has its astral body with various subdivisions acting as vehicles for its life principle, its Kama or force, its mind and the rest. The principles of the earth correspond to those of man, but in the case of the earth these principles are called globes to avoid confusion. They are no more separate as globes, however, than when called principles. What relation, then, does man bear to the different globes or principles of the earth? This brings up the whole question of objectivity and subjectivity, and it is only pos-

sible to deal with this in the most summary and cursory manner.

What is now called the physical world is "objective" because man is functioning in and through substance of the plane called physical, for the objectivity of matter depends upon the plane of matter through which consciousness is functioning at the time. If he transfers his consciousness to another plane of matter, as in sleep, physical things cease to be objective (though they may be seen subjectively) and he sees objectively the things of another plane, as, for instance, one of the lower subdivisions of the astral plane. On coming back to this plane he will not remember such experiences unless his physical brain be sufficiently sensitive and sufficiently steady in certain respects to record these impressions. In the case of seeing a chair or other object, the process from the Theosophical standpoint is familiar enough. Chair does not exist as chair apart from interpreting consciousness, and that is a point of immense importance. Apart from the mind that makes of it "chair," and considering it physically, it is a congeries of molecules in motion, not compact, but vibrating at a great rate and with interspaces as between the planets and stars in space. This vibration is communicated to the nerve ends and, passing along the nerves till it reaches the brain, is transferred by way of the astral body to the inner and real seat of sensation, where vibration takes form and gives rise to an idea in the mind. This idea reacts back to the brain. Thus in every case and on all planes, whether physical or other senses are first impressed, objectivity depends upon mind, the interpreter.

The objective of one plane is the subjective of another. "Ideas" are subjective to man when he is functioning in and through his physical body, but if he transfers his consciousness to the plane of ideas and functions in his mind-body (composed of the same order of substance as that which clothes the ideas), they will be seen objectively by him. That will become his "physical world" for the time being, though conditions of time, space, and so forth, will have entirely altered. On that plane everything on which the mind is turned becomes instantly objective, and a glimmering of this may be seen in the power of the imagination to call up image after image at will, so that in the case of those who have very powerful imaginations a picture is reflected upon the eye from within.

Applying the above to the Earth-chain of Globes, the meaning of the Master's words will become clear when he wrote that the other six globes are "not in consubstantiality with our earth, and thus pertain to quite another state of consciousness." The sub-

stance of which they are composed is on a plane different to our earth plane, and in order to see any one of the other globes objectively we must transfer our consciousness to a vehicle composed of its order of matter. This is further explained by H.P.B. when she says that "when 'other worlds' are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it."¹ Planets that are seen objectively in the sky are visible for the same reason that the physical bodies of other men are visible to us; they are composed of matter on the same plane as our earth. Mars, Mercury and other visible planets do not belong to the Earth-chain; they are each of them the physical bodies of real "planets," are each of them septenary, are, roughly speaking connected with the earth in somewhat the same way as the different members of a family. But to make the different members of a family the various principles of one entity would certainly not be philosophical, and yet that is practically the interpretation put by the author of *Esoteric Buddhism* upon the teaching in regard to the Earth-chain of Globes.

Until we realize that the mind is the theatre of human evolution, and that the passage of the monads from globe to globe is really a transference of consciousness from plane to plane as it descends into matter and ascends towards spirit, we shall not be able to form a true conception of the Theosophical philosophy, even intellectually. It is in the mind that we live and that we die, that we suffer and enjoy, and it is only with the mind that we can become conscious of objects on any plane and will finally gain first-hand experience of the Earth's inner being.

E. T. HARGROVE.

¹ *Secret Doctrine*, vol. i, p. 605 (o.e.) The whole of pages 605 and 606 should be read in this connection.

THE VOW OF POVERTY.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

"Blessed are the meek: for they shall inherit the earth."

—*Matthew, v, 3 and 5.*

WHEN first the disciple is recognized, it is because his heart is vowed to Poverty. This alone constitutes his discipleship.

The mystic Recognition is not had upon outward planes. Persons do not bestow nor receive it. The heart evolves it and the Law accepts it. When the Vow is evolved, a bloom spreads over the sphere; the heart has put forth its vital sap, soon to burgeon into deeds which are its blossoms. This bloom is seen upon interior planes, where the cloud of ever-living witnesses hail the first promise of man's redemption. By this new vesture of the soul the returning prodigal is seen while he is yet far from his Father's house. A toilsome path is still before him, but his face is turned towards his only home. Man has no abiding home in Nature, for there he wanders desolate, in the intimate and dreary companionship of his personal self-consciousness, which is but the dry husk of Life.

Where outward Recognition appears to be, the true is rarely present. The two may go together, for reasons of outer work and service, for the Divine require visible agents among men. Permission may be given to this one or to that to take some pledge which they so persistently offer, self-blinded, self-deceived: such pledges are received at their real value and not at the estimate of would-be disciples. Or the aspirant is permitted to look upon himself in the light of a disciple *so far as he can*. Such offers are accepted, such was received, even though Treachery, Failure and Ambition are the grim guides of the self-deceived acolyte. The Law of Compassion has written this truth upon every atom in space—that man has a right to all that he can take from the Spirit, and that Those who are One in that Spirit encourage every effort made towards It. Karma, which permitted both the making and hearing of man's demand, judges it by the light which it emits and provides a reply wholly just. External acceptance of service, promise of aid in return for help given others, these cannot commit the Law and are not in themselves the mystic Recognition; they are more often devoid of that en-

during base. The disciple is only received upon that plane from which his offer really proceeds, and not upon that from which he thinks it proceeds.

Yet let us not imagine that the Lodge names actual agents, to abandon them, or for temporary purposes. If we judge these agents by our lesser lights we do but confuse ourselves. There will be but one in visible authority at a time—the senior one; the others, if there be others, are his junior brothers acting under him and with him, for such is the evolutionary hierarchy, and Law provides for the orderly reëmergence of its servitors. The juniors may fall away, but not the senior, who is senior because of this inability. This does not mean that his soul is sinless while still human. It means that, whatever his oscillations, he has evolved in his sphere a “holding centre” from which he cannot break away. He is never more perfect than the age, the nation and, above all, those with whom he works admit of his being. When we are more perfect, then we have more perfect helpers. The helper is always in advance of those he leads; their greater attainment promotes his own. There is no waste of energy in that centre of conservation called the Lodge; this is why the perfect souls dwell not among us. Hence the occult crime of uncovering the fault—if fault there be—of the teacher or agent of this plane: it is in large part our own, for we have not as yet made it possible for the pure and perfect to dwell among us. We demand the greatest and are not ourselves the least. We judge not as the Perfect Ones judge. What, then, commands recognition? Only the true Vow of Poverty.

What is that Vow? Is it not giving up all for Truth, or for Peace, or for Mercy, as one sees these oneself, and abandoning all other beatitudes for self-indulgence in some favorite forms of virtue. The truth we see is relative; in embracing it we oft embrace some temperamental inclination of our own. Peace may be a false peace and the sword of lawful war the only mercy. Kindness to preferred men and objects is that partiality which a Master has declared to be “one form of black-magic,” the magic of self. Humility is the favorite wile of the elemental devil; and outward ambitions, burned away, have root and substance upon interior planes of life—aye, and a firmer grasp there upon the struggling soul. These virtues are still the possessions of the personal self; they constitute those riches of the human mind which inhibit the entrance to the kingdom.

The Vow of Poverty is a power. It is the power to say, at each instant and to the Law: Thy will be done! The power to

abandon hopes, fears, plans, codes, thoughts. To see each moment dawn as 'twere the last, yet to live it as though it were eternal. To have no rights, no wrongs, no *mental* possessions. To see all things, even the innermost, appear and disappear as Life now forms and now dissolves. To lay claim to nothing save to patience, and then to abandon that for a supreme content. Careless of self-vindication, careless even of justification for causes or persons with which one is indentified; ready to explain one's self; equally ready to remain unexplained. Amid a deep interior peace to arise on outward planes, sword in hand, for the defence of principles and the maintainance of justice to others. Without aggression, to defend most earnestly; to strike home, when needed, to the heart of hypocrisies and ambitions, waging war with every ally of material darkness, and most of all with one's own material mind; and all these while remote in spirit and calm in soul. On the outer plane there is no real peace, but only a base compromise, with which the flaming Christ-sword is forever at war. Not all who have taken the Vow wear an aspect of external amiability. The mendicant is a stranger to professions of sweetness and light; he neither rejects nor invites sacrifice and pain. He blesses the Law when it gives and when it takes. He takes hold and quits alike indifferently so far as himself is concerned, and for his erring fellows grieves in silence, not with that audible pity which is itself a form of self-complacency. Deep within his soul he has found the Unconscious. He knows that It possesses naught because Itself is all. He strives to merge his personal Consciousness into the Great Deep. His ever-widening mind becomes a breath and embraces the universe; the Vow has borne its harvest when it "inherits the earth," which is the conquest of the personal thought, and at last for him the beatitude is more mystically translated:

"Immortal are the votaries of the Breath: because theirs is the Realm of the Over-World."

JASPER NIEMAND.

H.P.B. WAS NOT DESERTED BY THE MASTERS.

THERE are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster around her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relations with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H.P.B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr. A. P. Sinnett in London in the lifetime of H.P.B., and before the writing of the *Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vapping of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H.P.B. It has left its mark even unto this day. And when the total disagreement arose between H.P.B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe—H.P.B. having produced an explanation from the Master—then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's

narrow and materialistic views of the Master's statement—which had been made before the alleged desertion and elemental possession—were the correct ones. The dispute is imbedded in the *Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India—through the hand of H. P. B.—was the correct view, whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H. P. B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H. P. B.

If, as claimed by Mr. Sinnett, H. P. B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar desertion was in Mr. Sinnett's mind many years before, when he did not approve of H. P. B.'s methods of conducting the movement in India, Master K. H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H. P. B. did, and were to "abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your

energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts," you were to be treated as you propose Mdme. Blavatsky should be treated? But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H.P.B. should be put on one side as channel between himself and the Master, leaving a newly organized T.S. to his own management under those conditions; but he afterwards thought that H.P.B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K.H. had entirely changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position and their entire lives to the work which is the Master's; and H.P.B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H.P.B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H.P.B. and the teachings she gave out, and to regard her as the Masters channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly be carried out, but on the contrary often received personally from the Masters endorsements of H.P.B.'s actions and teachings. Those who harbored constant doubts of her veracity were reprov'd; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole of this far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics and of the Lodge, and to crown its absurdity would make the *Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes ap-

peared in that book, H.P.B. was obsessed to some advantage, it may be thought! But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H.P.B.'s critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in the *Secret Doctrine*.

After pointing out in her "Introductory" to the *Secret Doctrine* (p. xviii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago (*i. e.*, 1883) neither I nor any other European living knew the alphabet of the Science, here for the first time put into scientific shape," when as a matter of fact not only H.P.B. had known all that and much more years before, but two other Europeans and an American as well;—she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto, (vol. i, pp. 160-170, o.e.) Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H. P. B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H. P. B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H. P. B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part—the inclusion of Mars and Mercury as globes of the Earth Chain:

“Both (Mars and Mercury) are septenary chains, as independent of the earth’s sidereal lords and superiors as you are independent of the principles of Daumling.” “Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, ‘natural’ being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in *coädunition but not in consubstantiality with our Earth*, and thus pertain to quite another state of consciousness.”

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master’s explanation will continue to be accepted by the large majority of Theosophists.

And as to H.P.B. personally, these words might possibly be remembered with advantage: “Masters say that Nature’s laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: ‘Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it.’”

WILLIAM Q. JUDGE.

HISTORICAL EPOCHS IN THEOSOPHY.

ON PAGE 512 of the *Secret Doctrine*, first edition, vol. ii, is found the following footnote:

“Says Johannes Trithem, the Abbot of Spanheim, the greatest astrologer and Kabalist of his day: ‘The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature and, moreover, to separate the astral soul in yourself, and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit.’ (Quoted in Dr. Hartmann’s *Paracelsus*.)”

Trithemius was an abbot of the Spanheim Benedictine monks at Würzburg, in Franconia. This was four hundred years ago, just at the dawn of the sixteenth century. Trithemius was noted far and wide for his great learning, and among the many who sought his instruction were Paracelsus and Cornelius Agrippa. Another noted scholar and Kabalist at this time was John Reuchlin, the preceptor and friend of Luther. The discovery of America in the West, and the dawn of religious liberty—the Protestant Reformation—in Europe, mark the close of the fifteenth and the beginning of the sixteenth centuries.

Paracelsus was born in 1493, and was a pupil of Trithemius between his sixteenth and twentieth years; and Cornelius Agrippa—who afterwards wrote a treatise on occultism greatly approved by his former teacher, Trithemius—was his fellow-student. The monasteries were then the seats of learning, and the monks were the learned men of the day, and those who sought learning seldom found it outside the monasteries. That of St. Jacob, with which Trithemius was connected, was one of the most famous. Then, as now, occultism was in the air. It had not yet organized into

schools, and it was ridiculed and bitterly opposed by the rank and file of the clergy. It was a formative period. Most students were familiar with the philosophy of Plato and Aristotle. Martin Luther's first public utterances were a course of lectures on the philosophy of Aristotle. Luther presently took the initiative in reforming religious abuses. In the beginning of the fourteenth century mysticism had been perverted by the emotional Tauler, who packed the churches where he spoke, at times becoming speechless with emotion (as he was already weakened by fasting) in contemplating the Divine Beatitudes, and the reünion of the soul with God. Reuchlin endeavored to disseminate the Kabalistic interpretation of the scriptures, and at least to supplement with reason and intelligence the dawning age of faith. The age was too gross, sensual and benighted, and the proffered knowledge was rejected for the triumph of creed and dogma, and "salvation by faith." The society calling itself "Friends of God" took the purely Theosophical phase of occultism, and the little mystical treatise, *Theologia Germanica*, gave comfort to the emotional and mystical element of society, that looked with repugnance and disgust on the hypocrisy and brutality of both laity and clergy in those days.

On the other hand, ceremonial magic (hatha yoga) carried away the more intellectual but less spiritual students of occultism like Cornelius Agrippa. True occultism as expounded by Trithemius gained no foothold, and finally became obscured and lost. Something of the true philosophy may be derived from the writings of Paracelsus, yet fragmentary and obscure to the average reader. A far better outline may be found in Browning's poem, *Paracelsus*. The poet's intuition, idealizing the life and aims of the great physician, has portrayed the journey of the soul in quest of the *great secret*, and outlined the process of the higher evolution of man as stated by Trithemius in the quotation at the head of this article.

After four hundred years we are nearing the end of another century, and the close of a great cycle; and the same old truths are again challenging the world. The Theosophical movement has already gained a far greater impetus than at any time for many centuries. To those familiar with the history of past efforts to bring these truths to the world, the opposition encountered is not in the least surprising or discouraging. It has never been otherwise, and will not be for millenniums to come. Humanity is too deeply immersed in matter and too closely wedded to sense to readily seize and firmly hold the truths of the spirit. The strength of the present movement consists in its simple but firm

organization, and in keeping it free from dogmatism, vapid mysticism (emotionalism) and the occult arts (ceremonial magic): or, in other words, in following the lines laid down by H. P. Blavatsky in the *Key to Theosophy*; and the work of organizing and holding it intact fell upon one man, who has sacrificed fortune, health, and possibly life, to that *one idea*. Under all sorts of specious pleas, others have sought to *disorganize*, and but for the stubborn, sphinx-like resistance of this one man, backed by those who realized the issues and trusted their leader, they might have succeeded. A careful study of the movement of four hundred years ago will make apparent the necessity of organization, and the wisdom of the course laid down by H. P. B. and persistently followed by Mr. Judge. If we learn why it failed then, we may the better judge how it may succeed now. Personal issues of every name and nature sink into utter insignificance in the face of the great work of holding these truths before the world, so that they cannot again become obscured and lost, and in refraining from obscuring them ourselves. They stand to-day like a beacon-light in the midst of the angry and contending waves blown into fury by agnosticism, materialism, and the expiring struggles of the age of blind belief which usurped their place four hundred years ago. *The Voice of the Silence*, "dedicated to the few," embodies those golden precepts vaguely and emotionally discerned in the *Theologia Germanica*. Every day adds proof to the wisdom and foresight of the secret doctrine, with its basis so broad and its foundation so deep that the twentieth century will not be able to shake them. In America the movement was never so strong as it is to-day. *Organize and work*, has been and still is the watchword. Ridicule has changed to interest, and though the great majority may still be indifferent, the organization will hold in spite of all disorganizers, so long as the few real workers hold steadfast to their traditions.

The period of four centuries of darkness and superstition, of persecutions, sorrow and despair, has been a long time for humanity to wait. At no intervening time has the truth been so revealed or gained such a hearing as now. America, then just discovered, could give no home to the Wisdom Religion. It was then a howling wilderness, inhabited only by bands of wild Indians. Now all is changed. Here is the home of the coming race, and bad as may be the outlook, with competition, selfishness and greed everywhere rampant, side-by-side into the coming twentieth century will go these old truths, no more to be obscured or lost unless we relax our work.

“There is a tide in the affairs of men which taken at its flood leads on to fortune.” There are epochs in history when old traditions are dethroned, superstitions dissipated, and grand opportunities presented to man. If, however, he fails to seize this opportunity, if the consensus of opinion is indifferent or adverse to the opportunity, then a new cycle begins with other factors shaping events, and it has to run through its course. It may be, as in the present instance, centuries before the opportunity will come again. The movement failed in the sixteenth century. People were not ready for it, and the emotionalism of Tauler was supplemented by the ceremonial magic of Cornelius Agrippa, and Theosophy became obscured and lost. Until H. P. Blavatsky had revived the old interest and called attention to former workers and movements, few persons had ever heard of either. The principles involved are eternal, and they concern the higher evolution of man and the advancement of the human race. Each age gathers, uses or garners what it can. The power of an individual or of any civilization to apprehend and use these principles is the measure of its previous evolution, and the capacity for further progress. It is because people do not perceive their transcendent importance that they fail to grasp and use them, or misinterpret, misapply or ridicule them. It is therefore of importance to show how these great truths have been offered to the world again and again; how here, as elsewhere, history repeats itself, and how back of all passing events, changing creeds or vanishing superstitions, these unchanging principles are pushing for recognition, and are discerned by the few who can understand and apply them.

“ Man is not Man as yet,
 Nor shall I deem his object served, his end
 Attained, his genuine strength put fairly forth,
 While only here and there a star dispels
 The darkness, here and there a towering mind
 O'erlooks its prostrate fellows; when the host
 Is out at once to the despair of night,
 When all mankind alike is perfected,
 Equal in full-blown powers— then, not till then,
 I say, begins man's general infancy. .

“
 Such men are even now upon the earth,
 Serene amid the half-formed creatures round,
 Who should be saved by them and joined with them.”¹

J. D. BUCK.

¹ Browning's *Paracelsus*, pp. 118, 119.

RICHARD WAGNER'S MUSIC DRAMAS.

I—INTRODUCTORY.

ART HAS ever been one of the moral teachers of humanity and its highest function is probably the drama as presented to us in this century by Richard Wagner, in whose extraordinary genius we find the most wonderful combination of arts that is known to history. He was a poet, musician and dramatist of the highest order, and in his prose works he bases all his theories on principles which are practically identical with those of Theosophy. His aim was to bring all arts to the service of the drama in order that it might be, like the Greek tragedy, "the noblest expression of the people's consciousness;" and he represents the culmination of an artistic evolution which is easily traced. In *The Caves and Jungles of Hindostan* the mysterious Gulab Sing says that music stands at the head of all the arts and has almost everything to do with the Vedas, the *Sâma Veda* consisting entirely of hymns sung at the sacrifices to the gods. Pythagoras brought the art to Greece and Italy, and taught that the Logos was the centre of unity and source of harmony, and that the world was evolved out of chaos by the power of sound or harmony and constructed according to the principles of musical proportion. In Greece, however, there was no musical genius to join hands with such great dramatists as Æschylus and Sophocles, and so Greek tragedy had no more assistance from the divine art than could be provided by the chorus and a few primitive instruments. Like the Hindus they had more notes in the scale than we now have, but their harmony was crude and elementary to a degree. Then came the development of music once again as a separate art, chiefly through the great German composers, beginning with Bach and culminating in Beethoven, who in his last great symphony felt so imperiously the need of words to fully express the brotherhood that stirred his innermost being that he burst into song with Schiller's words, "Oh, ye millions, I embrace ye! Here's a kiss to all the world!" Music was now a full-fledged entity ready to take her proper place in the drama. The time was ripe; the greatest musical genius of the age had sounded the call, and Richard Wagner came to complete the work by reëstablishing the Greek drama with the added power and glory of music. Hard and bitter was the fight with musical and especially operatic conventionality, but the soul that came to the work was that of a hero of old; he

wielded Siegfried's weapon, the sword "Needful," which shone through all difficulties. For half a century he fought, says a biographer, "the bitterest opposition that ever obstructed the path of genius," and lived to see the beginning of his triumph. His greatest work, "The Nibelung's Ring," was first performed at Bayreuth in its entirety a few months after the founding of the Theosophical Society in New York.

The study of Wagner's works is rendered comparatively easy owing to his voluminous prose works, in which he describes not only his theories but also his own inner development. The chief theme of his dramas is the working of the two principles in human nature, known as the Eternal Manly and the Eternal Womanly, or Creation and Redemption. He assigns poetry and music respectively to those two elements, speaking always of the Poet as the "man" who is redeemed from his egotism by the "loving woman," Music. This duality we know to be a truth on the mental plane, and we see it exemplified in Wagner, whose mind shows a remarkable union of the two faculties. Such a union when it embraces all experience produces the Adept, for the Thinker is sexless. First Creation, then Redemption; first the Poem, then the Music: such was Wagner's method of work. Following closely, as he himself says, the guidance of his inner self, he worked in accordance with natural laws, and herein was the secret of his strength.

He tells us that, having written the poem, the music then sprang naturally from the subject-matter, each mood (*stimmung*) being represented by a definite theme (*leit-motif*). These themes he wove into a harmonious tissue in strictest accordance with the exigencies of the drama, and it therefore forms an essential part of an entirely purposeful whole, and cannot fitly be compared with absolute music. It was the symbolic legend of the Flying Dutchman which aroused Wagner's inner nature and with it the burning desire to work for the elevation of humanity rather than for personal fame. The events of his youth leading up to the point where the figure of the lonely seaman first appealed to him will be traced in the next article. From then onwards he forsook all historical matter and sought only to portray the Tragedy of the Soul by using his marvellous gifts to expound the ancient myths and make them instinct with new life.

Too much emphasis cannot be laid on the fact that Wagner's dramas, like the *Bhagavad-Gitā*, represent the dual man, Krishna-Arjuna, on the field of battle. This is the more necessary since the conventional and narrow-minded charge Wagner with cloak-

ing immorality under the glamor of his art; also because anything touching the dual nature in man is apt to be confused with the abominable doctrines and practices of the Lake Harris school and a certain class of Spiritualists.

Now Wagner said: "The incomparable thing about the *mythos* is that it is true for all time;" it sprang from a longing in man for "a seizable portrait of things, to know therein his very own essence—the *god-creative* essence." So in his dramas we are lifted out of the rut of petty personalities and made to feel that his characters are primal types in the great world-drama. It is perhaps something more than chance that he embodied his teachings in seven works, which show a steady advance in occult knowledge as well as a rapidly increasing power over the forces he wielded. He evolved the same philosophical ideas as Schopenhauer before he had read a line of his works, supplying, however, the element of redemption which is lacking in the thought of the great philosopher. Emerson says that "art universally is the spirit creative," and it was this image-making faculty of the mind which Wagner used as poet combined with the intuitional power obtained through the spirit of music which made him an optimistic artist. His contemporary, Schopenhauer, on the other hand used his analytical, reasoning faculties and through the over-development of the lower mind became a pessimist. Certainly no more striking example could be had of the totally opposite conclusions which may be reached from the same basic concepts.

Those in a position to know say that Wagner was a conscious occultist, and certainly he shows in his later works a most remarkable knowledge of the inner workings of the soul and of the forces of nature. He gives a hint or two as to this, speaking of a period of "conscious artistic will" to follow a path he had struck "with unconscious necessity." His was a great task nobly done, and the might of his beneficent influence has yet to be felt in its full strength; for he saw the future and worked for it.

BASIL CRUMP.

(*To be continued.*)

QUESTIONS AND ANSWERS.

R. McG.—A very prominent lady member of the then existing Theosophical Society told me two or three years ago, when she was in America, that the reason so many advanced Theosophists smoked tobacco was to “keep off bad influences.” These “bad influences” were further defined as elementals. She said that if the Masters were to come and work publicly in the world they “would have to smoke cigars, even though they were with certain Theosophists at the time.” I should much like to have THEOSOPHY’S opinion in regard to this.

Ans.—Whether this statement should be taken as an evidence of ignorance or of superstitious stupidity, or both, I do not know. It may have been due to something as bad, if not worse: the desire to excuse supposed bad habits, either in oneself or others, by bolstering them up on occult grounds. This is a detestable form of dishonesty, as it degrades that which should be sacred, and true occultism is a sacred thing. If someone happens to be late for a business engagement and in excuse for this pleads that occultism is opposed to “forms” and therefore to punctuality—“tell them they lie.” If such a person looks mysterious and implies that he was meditating and was possibly in Samadhi when he should have been keeping his engagements—know that he wasn’t. Such tricks cannot be too severely condemned.

When hearing of the above question a scoffing friend inquired as to what hierarchy of celestial beings would be reduced to hookahs, since “advanced Theosophists” apparently monopolized the cigarettes, and “Masters” had to fall back on cigars! All such excuses for smoking are baseless and absurd. The occultist needs no such shams to protect himself from evil influences. Both his sword and his shield are within himself. Think of a “Master” at the mercy of elementals because, forsooth, he had left his cigar-case at home! Such a conception of Masters is simply staggering. People who smoke do so because they like it, be they “advanced Theosophists” or newsboys. E. T. H.

NEW ZEALAND.—Students of Theosophy are constantly urged to study the literature, but are told at the same time that Truth is not to be found in books but only within themselves. If the latter statement be true, what is the good of reading books?

Ans.—Both statements are compatible. Books on Theosophy should be read as an aid to the discovery of truth within oneself. This is not often done, and that is why reading frequently does more harm than good. The secret of helpful reading lies, in my opinion, in right method. A rapid survey of a

book is helpful as a preliminary, but the real reading only begins when every statement is held in the mind and the mental question is put, "What in my experience tells for or against this statement?" Experience here covers both the inner and the outer life. This method helps to focus all the knowledge previously obtained; gives rise to fresh ideas; classifies thought; explains past events, and prevents a blind acceptance of other peoples' conclusions. In other words, it draws out from the reader some of the truth that is latent in him. Otherwise he learns by rote, and forever remains ignorant of the "heart doctrine," which is the doctrine of experience.

E. T. H.

DEATH OF WILLIAM Q. JUDGE.

The editor of this magazine, President of the Theosophical Societies in America, Europe and Australasia, our trusted teacher and friend, passed away on the 21st of March at about 9 o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H. P. B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived—for the Society; died as he had lived—upright; and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realized.

NOTICE.

TO THE THEOSOPHICAL SOCIETY IN AMERICA AND ITS FRATERS THROUGHOUT
THE WORLD.

Brothers:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished—the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a “warm Irish heart” as gentle as a woman’s and as tender as a child’s. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken: the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health—but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. “Those who are wise in spiritual things grieve neither for the living nor for the dead.” Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. “*Deeds, not words, are what we want,*” once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the

sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him "who realizes that he is one with the Supreme Spirit."

J. D. BUCK,

Vice-President T.S. in A.

LITERARY NOTES.

SPHINX for February opens with "Occultism as the First Stage of Theosophy," by J. Klinger. Two translations follow, with an article on "Man, Animals and Vivisection," by Richard Wolf.—[G.]

LOTUSBLÜTHEN for February opens with a translation of the "Hymn of Aphrodite" from *The Perfect Way*. The article on "Theosophy" is continued, and some "Fragments from the Mysteries" are given.—[G.]

THE THEOSOPHICAL FORUM for February is mostly composed of answers to the question whether it would not be well to improve the world on lower planes before trying to teach it Theosophy. And the answer is that the world needs Theosophy more than it needs development in other ways. Dr. Buck and Mr. Claude Falls Wright have a little discussion about Question 55.—[G.]

THE ENGLISH THEOSOPHIST for March. "The Editor's Remarks," while less bellicose in tone, have lost none of their trenchant soundness. A plea both necessary and strong is made for simplicity, and a note of warning is struck against priesthood. "Notes and Comments" deals with the resignation of Col. Olcott in 1892. "Side Lights" discusses interestingly the perennial questions concerning vegetarianism, reincarnation and karma. There is a good "Open Letter" on branch work.—[G.]

ORIENTAL DEPARTMENT PAPER for March-April continues the extract from Shankara's *Vivekachudamani* and translates a portion of the *Chhandogya Upanishad* upon the "Mysteries of Sound." The commentary is more than usually valuable and instructive, and the translation is more than usually difficult to understand. There is much practical information regarding matters not often spoken or written about, which the earnest student may find concealed under a very thin veil in this number.—[G.]

THE LAMP for February. The opening article, "Theosophy and Geosophy," is an appeal from psychic interest and investigation to the inward life and reality. An interesting article, "Five Minutes on the Wheel of Life," follows. Then we have the "International S. S. Lessons" and the "Notes on the Magazines," which, as always, are excellent. "The Mystery of the Moon" is continued. Some suggestions worth consideration are made under the title "Found and made a Note of," and the usual cuttings and notices complete a good number.—[G.]

THEOSOPHIST for February. "Old Diary Leaves" tells of the adventures of the travelers at Amritsar on their return journey from Simla. It is rather vague, and there is a good deal about fireworks. "Atlantis and the Sargasso Sea" puts forward a most interesting theory, but some of the arguments used to support it cannot be accepted. "Psychism and Spirituality" is a continued article giving the teachings on the subject with some speculations. There is an astonishing account of walking on glowing embers which bears the stamp of truth. The extraordinary article by Albert de Rochas, "A Change of Personality," is concluded; it is the most interesting account of hypnotic experiments we have ever seen. There are three other articles worth reading, and altogether the number is unusually good.—[G.]

THE IRISH THEOSOPHIST for January and February. The January number contains a further instalment of "The World Knoweth Us Not," also an article by Æ. on "Shadow and Substance," which urges to a living of the Life, to

a seeking within for the Truth which shall "make us free." C. J. contributes a short translation from the *Brhad-Aranyaka Upanishad*. In the February number is begun a sketch of William Q. Judge's life, and there is a most beautiful and thoughtful article by C. J., "The White of the Dawn." The opening paper is entitled "Freedom," to which the closing words are the key: "For him who follows that receding flame which burns in the heart, nature can forge no chain." "Around the Hearth" discusses "Our Hopes" in January, and "Magic" in February; and "The Enchantment of Cuchullain" runs through both numbers.—[G.]

LUCIFER for February. "On the Watch Tower" is electrifying. We are told that the last Theosophical movement was that of the Neo-Platonists, thus sweeping away H.P.B.'s teaching that the end of each century sees the Theosophical doctrine brought publicly forward. H.P.B. is spoken of as the "old nurse," and these and other notions, we are told, are the "playthings" and "doll-idols" with which she amused the infant Society, that now, reaching manhood, is putting away childish things. In conclusion it is said: "Some foolish people call the old nurse a horrid old woman, but the parents of the child know how to reward her faithful services." Ye Gods! This is followed by an attack on ancient scriptures, and a note on color measurements. There are several interesting articles this month, the most interesting perhaps being "Letters to a Catholic Priest, No. 1," by Arthur A. Wells. Another is "On the *Bhāgavad-Gītā*," and still another is contributed by Thos. Williams, on "The Sevenfold Universe." "The Baron's Room" is one of Mrs. Hooper's blood-curdling tales. "Recurrent Questions" answers queries on the nebular hypothesis, the fate of undeveloped souls at the close of the manvantara, and the overcoming of pain and pleasure.—[G.]

MIRROR OF THE MOVEMENT.

SANTA BARBARA LODGE T.S. has returned its charter for cancellation, two members having died, and the remaining five feeling themselves no longer able to hold the branch together, only three of these being resident in Santa Barbara.

AURORA BRANCH, Oakland, reports the following Sunday evening lectures: Feb. 2d, Mrs. Mercie M. Thirds, "The Unity of Life;" 9th, Dr. Allen Griffiths, "Ghosts;" 16th, Dr. J. A. Anderson, "The Scales of Justice;" 23d, Mrs. A. J. Patterson, M.D., "What is Life?"

A CLASS for the study of Theosophy was organized at the residence of Mrs. George A. Thoudner, Carbondale, Kansas, on February 16th. The class is composed of half a dozen farmers and farmers' wives, and began with a study of *The Ocean of Theosophy*. Mrs. Thoudner is State-President of the Kansas Farmers' Alliance.

BOSTON T.S. continues its new syllabus with the plan outlined in the *Forum*. The list of subjects for Sunday lectures is unusually attractive and contains the following interesting and somewhat novel series: (a) "Sacred Books of Past Races;" (b) "Sacred Books of the East;" (c) "Sacred Books of the Hebrews and Christians;" (d) "Synthesis of Religion: the Secret Doctrine."

SYRACUSE BRANCH has taken a room two doors east of their old one, which is better lighted, better ventilated, is cheaper to rent, and accommodates the Society just as well. The members met there for the first time Sunday, March 8th, when the President, Dr. Dower, gave a very interesting lecture on "Theosophy and America." The audience was good and the discussion at the close was earnest.

SAN FRANCISCO T.S. notes an increased interest since the consolidation of the branches, the average attendance being over 40. Many new visitors are attending. The Sunday evening lectures are well sustained as to interest and attendance. During February the following lectures were given: 2d, Dr. J. A.

Anderson, "The Scales of Justice;" 9th, Mrs. Mercy M. Thirds, "Two Souls within Each Breast;" 16th, E. P. Jones, "The Purpose of Life;" 23d, Amos J. Johnson, "Adepts and Their Pupils." Mrs. Annie T. Bush has organized a study-class for beginners in Theosophy, which meets on Friday evenings. Another class has been formed by T. H. Slator to meet Sunday afternoons, for a study of the devotional side of Theosophy.

YOUNGSTOWN, Ohio, has had a visit from Mr. Burcham Harding. On the 4th of March he lectured there on the "Purpose of Theosophy" in the G. A. R. hall to nearly two hundred persons, and in the evening in the City Council Chambers lectured on "Theosophy, the Religion of Jesus." A class of students was formed with a membership of 33. It is hoped that a branch will shortly be organized in Youngstown. A member writes as follows: "We had our first regular reading-club meeting yesterday. Seven more joined, making forty in all. Bad weather, sickness and a funeral kept many away, but we had twenty-four present. We are trying to get a reading centre started in Warren, fourteen miles from here, and think we shall be successful."

DURING THE past month the H. P. B. Branch changed its order of Sunday evening question-meetings and in their place public lectures were given, under its auspices, by Mr. Claude Falls Wright. The lectures were given in the Harlem Opera-house to large audiences, being extensively advertised throughout the city by newspaper notices and circulars. It is proposed to continue the Sunday night lectures at the branch rooms, and at a future time to have another series of lectures given in this larger way. With large audiences at Chickering Hall in the morning, and again large audiences at night in Harlem, it would not take long to make a strong impression on the New York public. Mr. Patterson lectured for us March 15th on "The Soul;" and Mr. Hargrove will lecture on "Theosophy and Occultism," March 22d.—(*Communicated.*)

CINCINNATI BRANCH T.S. During February the following essays were read in the regular course prepared for Tuesday evenings: February 4th, Mrs. Elizabeth Burdick, "Reincarnation and Karma;" 11th, Dr. J. D. Buck, "True and False Occultism;" 18th, Dr. W. A. R. Tenney, "The Planes of Consciousness;" 20th, Dr. J. D. Buck, "Mahatmas and Chelas." Mr. H. T. Patterson, F. T. S., of Brooklyn, N. Y., attended the branch meeting of Feb. 11th and favored the large audience present with remarks on the subject of the evening as applied to daily life. The *Secret Doctrine* class continues its Sunday afternoon meetings under Dr. W. A. R. Tenney's charge. Mrs. Dr. Buchanan is in charge of a training-class in elocution and extempore speaking. On Sunday evening a class meeting is held to study systematically, Karma, Reincarnation, and the Three Objects of the T. S.; Mr. J. G. Baldwin is in charge.

DAYTON T.S. since last annual report has admitted eight and lost two, making present number of members twenty. The meetings of the branch are held every Wednesday evening, with an average attendance of about fifteen. Branch meetings are open to visitors. In October the branch furnished and occupied a room in the central part of the city, which is now open a short time daily. On each Sunday evening a public lecture is given at the room by the President or one of the members, and these are becoming so popular as to overtask the seating capacity very frequently. During the year the Dayton public has been treated to three lectures by Burcham Harding, which were well attended. Dayton will institute a Lotus Circle in the near future. The Branch levies no local dues, but is supported by (privately) pledged weekly contributions of members. The library is growing slowly. Theosophical books are kept on sale at the branch room; also tracts for free distribution. The active workers in the Society are increasing in number and zeal, and the influence of Theosophy is beginning to be widely felt in this very conservative (?) city.—(*Communicated.*)

BURCHAM HARDING continued working at the country towns around Toledo, O., Feb. 17th and 18th. He gave two lectures at Wauseon, where a centre was enrolled. Next he delivered two addresses at Bryan, and the same at Defiance, using the court-rooms. The 23d he spoke in the Unitarian Church, Toledo, to a large audience. The 25th he addressed the Manasa Branch on "Propaganda Work." The 26th and 27th crowded audiences at-

tended the lectures at Findlay, given in the Assembly-rooms. At Kenton the lectures aroused much interest. At Lima the attendance was fair. On March 4th and 5th lectures were delivered at Youngstown, O. They had been thoroughly worked up by Dr. N. B. Acheson, and were largely attended. A centre of forty people was enrolled, which promises to become a powerful branch in the near future. On the 6th and 7th lectures were given at Upper Sandusky. On the 8th a lecture at Toledo concluded the northern Ohio work. Great credit is due to Mr. C. W. Daily, member of the Manasa Branch, Toledo, who acted as advance agent in these Ohio towns, securing the use of halls and attending to advertising. At nearly every place a nucleus has been formed. March 9th Mr. Harding started on a lecturing tour through the Southern States, beginning at Louisville, Ky. The large music-hall with 600 seats was well filled for three lectures, the interest increasing each night. A large class was formed for study. The newspapers gave great prominence to Theosophy for several days. As they aggregate a daily circulation of 75,000 a wide publicity was obtained. On the 15th a lecture was given at Nashville, and a branch meeting attended on the 16th. The Southern Committee has arranged for lectures by Brother Harding at the leading cities in Tennessee, Georgia, Florida, Alabama, and Arkansas.

CEYLON LETTER.

We are glad to state that our little band of workers in connection with the Hope Lodge is earnestly working in Ceylon to spread the truths of Theosophy both among residents and the passengers who call at Colombo *en route* to different parts of the world.

The work of Mrs. Higgins at the Musaeus School and Orphanage is progressing remarkably well. Mrs. Pickett, from Adelaide, has come to join the staff of this institution.

We have had several visitors during the last month. Among them I may mention the names of Prof. Dr. Geiger, of the Erlangen University, and Mr. and Miss Tebb, of Rede Hall, Surrey, England.

We hope before long to start a small monthly journal.

S. P.

AUSTRALIAN LETTER.

The activity of the New South Wales centre is confined chiefly to Sydney at present. Our various classes for the edification of members continue their usual efforts. The attendance at our Sunday and Wednesday evening lectures is good in spite of the abnormal heat of the present summer. Visitors are always welcomed and what can be done to interest them is done, with the usual result that they call during the week at the branch room, which is daily used by the book-depôt. Mrs. Williams is always present and cheerfully gives information to enquirers.

Recently Bro. E. Redman has commenced a series of Sunday afternoon lectures in the Domain, which is an immense park close to the city, where freedom of speech in any cause is allowed, and taken great advantage of by politicians, religionists, etc. Bro. Redman's efforts have drawn over two hundred listeners each time.

Bros. E. Minchen and T. W. Willans give occasional lectures on Sunday evenings at the Active Service Brigade barracks, where keen interest is shown by the questions asked.

On December 11th, 1895, the First Annual Convention met at the Sydney rooms, 16 Carrington street, Wynyard square. The Constitution of the Theosophical Society in Australasia was established by delegates of the N.S.W. centre, the Thames (N.Z.) and Waitemata (N.Z.) branches. Brother W. Q. Judge was unanimously elected general President amid great applause.

On December 16th the first annual meeting of the New South Wales centre adopted its rules and elected its officers, T. W. Willans being elected president; F. Strafford, vice-president; A. A. Smith, secretary; E. Redman, treasurer; E. Minchen and sisters M. A. Minchen and Smart the remaining officers.

A. A. SMITH, *Hon. Sec.*

They that sow in tears shall reap in joy.—*Psalm 126, 5.*

ÔM.

Æ U M

Blessed are they that mourn : for they shall be comforted.—
Matthew, chap. v, v. 4.
As he said, so he acted.—*Vangisa-sutta, v. 15.*

THEOSOPHY.

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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 SCREEN OF TIME.

A NEW cycle has begun. The "turning inwards"—and homewards, of William Q. Judge was the signal for the dawn of a new day, long since promised by H. P. B. and by Masters. Far and wide throughout the Society an immense output of energy has already been felt. For months before the death of that body the greater part of W. Q. Judge's force had been used in the weary task of preventing its untimely dissolution. Only when the right time had come, and all things had been made ready, did he leave it forever, and almost immediately the liberation of his energies was felt like a vast throb of unrestrainable enthusiasm that aroused the hearts of men who had for long been sleeping. His will, one-pointed and unbendable, instead of being slackened by the dissolution of his body, seemed to increase in power and influence, and the "Rajah"—as the *real* W. Q. J. was so often called—after taking one rapid survey of the whole Theosophical situation, appeared to throw his force North, South, East and West, taking up the work where he had momentarily dropped it, drawing closer the ties of comradeship here, strengthening the faint-hearted there, affecting those he called "the faithful" though separated by many thousands of miles, and in all ways insuring victory where the world expected and in some cases hoped for disaster.

A new cycle has begun. And though man will always mourn for those he calls the dead, and though it is but fitting that we should pause for a little while in loving memory of the friend whom so many of us loved more deeply than anything else on earth, let us not forget when all has been said and written that the only lasting memorial we can build to him will be one forged by our own thoughts and deeds on the model that his life and his teaching made so plain.

This new cycle was foreseen by H. P. B. and by the "Rajah" as one of regeneration and accomplishment. Since it began the responsibility of each unit in our ranks has increased tenfold, and upon the extent to which that personal responsibility is realized depends how far the whole world will be affected by the Theosophical movement in this and the next century.

Success is assured, but unless a victory is seized and used, it may cost more than many defeats. The greatest victory is only another opportunity. In the course of ages man may once come face to face with his *chance*, and grasping the sword of destiny may use it for his salvation or his everlasting shame. Here is the chance, here is the two-edged sword. The hour is ripe and the need is great. Where are God's Warriors? They have answered the call before; they have seen the Light and know it, have flashed back instantaneous recognition. Will they linger now when the Light shines forth again? *They cannot.*

Each to his place then, and whether it be high or low the honor and reward will be equal. Putting aside all jealousy, all suspicion, fear and doubt, let there be one far-reaching forward movement, made with perfect trust, with certainty of aim, with overwhelming force. Then will death be swallowed up in victory and the loss of a beloved friend be made the means of universal gain.

T.

THE LAST DAYS OF W. Q. JUDGE.

THE task of giving a short account of our leader's last days and of the change that finally took him to a wider field of work, and the necessary going back in thought to those weeks of suffering and continuous strain, must fill anyone who loved him, not with sorrow but with gladness that the end came as quickly as it did, to leave him *free*.

I was with him for two weeks at Aiken, South Carolina, during last Christmas and until after the new year, where he was staying with Mrs. Judge. He had left New York in October, 1895, for Asheville, S. C.,

but finding the climate there too cold he had gone further south to Aiken. After he had been there a few weeks the dullness of the place seemed to weary him; his cough was incessant and the trouble with his digestive and assimilative organs kept him in almost constant pain. He came to the conclusion that climates were of no avail and determined to return to New York, where he would be in the midst of friends and close to the Headquarters of his work. He intended to devote his evenings to writing a book on "Occultism," and we spent many hours talking over its contents and the general outline of the work. Students will never see that book, and those who know something of the vast fund of information on occult matters possessed by W. Q. Judge will appreciate their loss and the loss to the cause of Theosophical education.

Before returning to New York, he decided to visit Dr. Buck in Cincinnati and Dr. Buchman in Fort Wayne. This he did, leaving Aiken on January 9th, spending two weeks in Cincinnati, over a week in Fort Wayne, and reaching New York on February 3d, at 6 P. M. He then went to the Lincoln Hotel on Broadway, pending the discovery of a suitable apartment. It was evident that he was in far worse condition on his return to the city of his adoption than when I had last seen him in Aiken. He was much weaker, his cough was more frequent, his digestive organs caused him greater pain. He missed the fresh air and the sunshine. But his keen interest in the work of the Society was undiminished, and I would spend an hour or two with him daily while he would either dictate or give notes for replies to the immense number of letters he received, besides attending to other work that he felt obliged to supervise. On February 22d at about 2.30 P. M. he drove in a closed carriage to the apartment on the third floor of 325 West 56th Street, the last time but one that he was out of doors. Ill as he was his contempt for the precautions that all orthodox invalids take—in the shape of shawls, rugs and so forth—was characteristic of the man, though alarming to his friends.

From that day he grew weaker and weaker, with rare spurts of renewed strength, though down to the very last he retained his power of energizing and inspiring others. Some two weeks before his death he was warned by Dr. Rounds, who was attending him daily, that his only chance of living would be destroyed unless he would consent to absolutely give up all work. This he reluctantly agreed to do, but the first effect of such a change in his whole life's practice was to bring about a reaction that threatened an immediate collapse. After this he read but little, and then only the lightest sort of literature. He would doze whenever he could, as his nights were broken by his cough, and for weeks before he finally passed away he had not been able to get more than three hours continuous sleep at any one time. Hardly able to whisper, so weak that he had

to be supported from chair to chair, torn to pieces by his racking cough, that made it impossible for him to lie down, he still held fast to life and did so until the time had come for him to relax his effort and die. And throughout it all he preserved his magnificent power of endurance and self-control.

On the morning of March 19th he asked me to make full enquiries in regard to health resorts in the South and to report to him at once. At the same time I was to telegraph Mr. E. A. Neresheimer to call on him. He said that if he could "only get to some place where he could sit in the midst of sunshine and of flowers" he might yet perhaps recover. Mr. Neresheimer called that afternoon, and it was after he had said good-bye and when I was sitting by the side of Mr. Judge's sofa, that the "Rajah" suddenly roused the body out of the half-sleep in which it had been lying, and with his unmistakable force said: "There should be calmness. Hold fast. Go slow." I took this at first to apply particularly to the contemplated journey to a warmer climate, and it was not until several days later when his papers had been examined that the full significance of this message appeared. It had meanwhile been applied to all the matters that came up for decision, and it was well that this was done, for hasty action taken during the day or two following his death might, as I now see, have brought lasting disaster on the Society. Mr. Neresheimer may or may not have something to say in regard to this, his last interview with W. Q. Judge.

On the morning of Friday, the 20th, Dr. Rounds gave positive orders that no more visitors were to see him, and the same morning, by dint of the united entreaties of Mrs. and Miss Emily Judge he for the first time consented to have a professional night nurse. All that day he grew worse, but late in the afternoon got some broken sleep. It was after this that he told me he was "away most of the time—had I seen him come back just then?" He did not care to have the nurse in the room and as Mrs. Judge—who had nursed him so faithfully throughout his long illness—badly needed rest, and Miss Emily Judge, who had devoted all her days since his return to New York to his care, was obliged to go home, it became my welcome duty to sit up with him from ten o'clock that Friday night till about a quarter to three on Saturday morning. During the whole of that time he dozed, waking up every half hour regularly for his medicine. Unselfish to the last he told me every time he woke to go to bed at once; what was I up so late for?—with that rare smile of his. Numerous excuses were invented, at which he again smiled his old smile.

At a quarter to three Mrs. Judge took my place, but at six in the morning she called me up, saying that Mr. Judge wished to see me at once. When I went to him he whispered me to go immediately and get

a certain New York doctor, a specialist, who need not be named. This doctor had been called in once before to consult with Dr. Rounds. I roused this famous specialist with considerable difficulty (ringing his bell for half an hour without ceasing), but when roused he absolutely refused to see Mr. Judge, stating that to see him without his regular physician would be contrary to professional etiquette. The fact that a man's life was at stake had no effect in face of this argument.

Back at eight, to find Mr. Judge in the same condition, almost speechless, but sitting upright on the sofa, full of nervous energy. His muscles were so feeble that he could not walk, but his nervous strength was remarkable. I told him the result of my call, and suggested the name of another specialist, but he firmly refused to see any doctor, and did not even see Dr. Rounds when he came in a few minutes later. At about 8.30 I left the room. At about ten minutes to nine Mrs. Judge rushed into the room where the nurse and I were consulting as to what, if anything, could be done, calling to us to come at once. We hurried in to find him still sitting upright, but with the clear mark of approaching death on his face. In three minutes he quietly breathed his last.

Dr. Rounds afterwards said that the condition of his lungs could not have caused his death; that death had been due to "failure of the heart's action." But all the doctors who had examined him had agreed that his heart was as sound as a bell, and from this it is safe to conclude that he died as H. P. B. died, from no immediate physical cause, but because the right time had come. He passed out, and lost nothing in the process but a body that had ceased to be of service and had become a hindrance. He passed from comparative inactivity into the full use of his powers; from constant physical pain into a state where such a thing could only exist as a memory. For him death had no terrors, brought with it no separation. So we who loved him have no cause to mourn, but should instead rejoice that he is free at last.

E. T. HARGROVE.

THE CREMATION.

THE proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. As he died on Saturday morning it was not easy to notify many members outside the vicinity of New York in sufficient time for them to attend the funeral on the Monday following. Nevertheless a very large number of members were present, including many from Boston, Bridgeport, Providence and other cities.

All day Sunday the body had lain in state at his residence, 325 West 56th Street, in the room in which he died. On Monday it was conveyed to 144 Madison Avenue, at noon, at which time the ceremony was to take place in the Aryan Hall. The coffin was carried into the Hall by the pall bearers—Messrs. Page, Fussell, Jas. Pryse, Jno. Pryse, Prater and Wright—and deposited on the platform, which was profusely decorated with flowers. All the chairs had been taken out of the Hall, the people standing to admit of more room.

Addresses were then made by Messrs. Wright, Hargrove and Jas. Pryse. Mr. Wright said :

“ We assemble here to-day in this Aryan Hall, before the body of our brother and co-worker, William Quan Judge, the founder of the Theosophical movement of this century, with H. P. Blavatsky and others. We meet for the purpose of bidding a temporary farewell to the spirit that has left its body. Yet we do not assemble as mourners—as those who believe the dead cannot return. We are not as they who believe the body is all there is of man. As Theosophists, and as this is a Theosophical gathering, we must above all things feel that we are simply meeting together to bid a farewell for a while. W. Q. Judge has been here on earth, has worked for this movement many times before, and he will come to work again. It is not for us to feel as if we had lost him forever. I am myself standing before a scene almost identical with that which took place at the death of H. P. Blavatsky in London, a few years ago, at a time when everybody felt very much as they do now. Many then believed that the Society would fall to pieces, but those were only weak-hearted persons who knew nothing of the real nature of this movement, and the Society surely did not fail, but increased in vitality. We must continue to feel as we have felt for a long time since, that the society depends on *principles*, not on *personalities*, and that even in the going away from us of a great master and brother we are still in the movement and it must go on unaffected by the death of all personalities. Death is as common as birth. People have been dying ever since the world began, and death cannot affect our onward march, and if it did, then it would only show that we depended on personalities and therefore were untrustworthy. We must only hold to the high principles, and even while we feel that deep sorrow which must inevitably come to everyone for the loss of so great a personality as was that of W. Q. Judge, yet we must hold fast to the fact and belief that the society will grow. It is known of every great adept that when his powers are withdrawn, his spiritual energies are distributed among all students. The energy centred in the one becomes spread among all ; consequently everyone will have additional power to work from now on, and should himself endeavor to represent a living centre. In a recent number of *The Path*, Mr. Judge tried to inspire all with that idea—‘ Each member a centre,’ were his words.

And remember H. P. B.'s words : ' So long as there are three persons willing to live in accordance with the real principles of the movement, so long will it live and prosper.' Let there be, not only three, but hundreds of centres ! Therefore there is no necessity nor right for anyone to feel loss of courage or strength ; on the contrary, he is acting in an untheosophical way who allows such thoughts and feelings to enter into him."

Mr. James M. Pryse then spoke as follows :

" Five years have fled since out of gloomy and smoke-begrimed London all that was mortal of H. P. Blavatsky was taken across the green fields to Woking and surrendered to crematorial flames. And as I wandered back, that day of brilliant sunshine, across those English fields that, clad in the tender green of spring and starred with daisies, seemed to prophesy the joyous resurrection of all life, much of the sorrow in my heart was lifted, as I thought of our strong American brother who was hastening across the sea to bring us comfort and wise counsel. And now in my own land as I stand beside his cold clay, my heart is heavier than it has ever been before. Unwise are they who shrink from the chastening touch of sorrow. As Life has its lessons, so Death is a teacher, and the teachings of death can be understood only when sorrow for those who are lost has softened the human heart ; for that is the one great need of humanity to-day—that the hardness and the selfishness of the heart shall be broken. So I think it is wise in this sense to sorrow for the dead. That is false in any philosophy or any religion which gives an evil comfort through teaching indifference to death, or seeks to harden the heart that goes out in yearning love toward those who are taken from us. But unselfish sorrow wastes itself not in useless re-pining, but stirs within us a strong desire to reach up into the deathless world where those whom we loved have gone, softens us to deeper sympathy with humanity, and strengthens us in our power to help and comfort those around us. This, our brother, has gone from among us. Therefore let our tribute of mourning resolve itself into an indomitable will to carry on the work he began and in which he was our leader. Let us build this Society up as an imperishable monument through ages to come, to H. P. Blavatsky and William Q. Judge.

" Through long years I looked upon him as my truest friend and teacher. No other is there in this world whom I have loved so much, none to whom I owe so deep a debt of gratitude. In lives long past I knew and followed him ; in lives to come I shall find and follow him still. His was ' the strong deep heart like the hearts of old ' ; and though well I know that he is one who in times past conquered death and could say, ' Death is swallowed up in victory. Where, O Death is thy sting ? Where, O grave is thy victory ? '—still, in this hour of loss and loneliness, I would dwell only on the human side of life, that human nature that suffers and seeks consolation. This, our brother is gone. He whom we loved has left us.

" To him we gave the proud title of the ' friend of all creatures.' Let us each strive to be, like him, a friend of all that lives and breathes ; let us carry on unweariedly the work for which he and H. P. Blavatsky laid down their lives, and let us show by our deeds that the teaching of his life, and the still greater teaching of his death, has not been wasted upon us."

Mr. Hargrove said :

" Brothers and Sisters, Friends :

" I am to speak to you to-day in order to give you a short account of the death of our friend and teacher. You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle—a battle that none of us could have fought. He fought for life from day to-day, from minute to minute, till he knew that the battle was over ; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then

he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

“In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it he was not there; he was looking on at all that was taking place.

“One person who had been constantly with him during the last weeks of his illness, but who was absent when the moment of departure came—a person who loved him with a perfect love—cried out ‘Thank God that he is dead,’ on being told of what had happened. And this feeling must be shared by all who know how much he suffered before he left us. So much for the dead. Now for the living.

“His last message to us was this: ‘There should be calmness. Hold fast. Go slow.’ And if you take down those words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm.

“He held fast with an unwavering tenacity to his purpose and to his ideal.

“He went slow, and never allowed himself to act hastily. He made time his own, and he was justice itself on that account. And he had the power to act with the rapidity of lightning when the time for action came.

“We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment’s notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask anyone for a cent of money for himself; never once did he use that power, great as it was not only in America but in Europe, Australasia and elsewhere as well, for anything but the good of the Theosophical movement.

“A last word: a few days before his death he said to me ‘There is no need to worry, for even if I die the movement *is* a success.’ It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died.”

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

“There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the self remains and returns again. The wise are not disturbed; they remain silent; they depend on the self and seek their refuge in It.”

The body was then cremated.

C. F. W.

“HIS ONE AMBITION.”

I FIRST met William Q. Judge in the winter of 1885. He spent Christmas week at my home in company with Arthur Gebhardt, who at that time was greatly interested in the T. S. work in America. Mr. Judge was at that time a devoted student of the *Bhagavad Gita*. It was his constant companion, and his favorite book ever after. His life and work were shaped by its precepts. That “equal-mindedness” and “skill in the performance of actions” inculcated in this “Book of Devotion,” and declared to constitute “Yoga,” or union with the Supreme Spirit, Mr. Judge possessed in greater measure than any one I have ever known. His devotion never wavered; his anchorage seemed ever sure and steadfast, and herein lay his strength. His skill in the performance of actions was marvellous, his executive ability of the highest order. He was never disturbed by passion or blinded by resentment, and when openly and strongly assailed, he held steadily on his course, working for the one object of his life, the success of the T. S.

A certain T. S. member once accused him of being ambitious, and Mr. Judge asked me what I thought of it. I replied, “It is true; you are the most ambitious man I know. You would like the earth so you could make sure to devote it to the T. S. movement.” That was indeed his ambition, and outside this he seemed to have neither thought nor wish. From 1885 we were often together and in constant correspondence. Indeed we corresponded for some time previously. In April following our first meeting he started *The Path*. This again was a work of devotion and begun on faith, for he had no money and few supporters in those days. I never knew him to ask for assistance financially, even in his work, unless one had signified willingness to assist. It was with difficulty, therefore, that at the end of the first year I got out of him a financial statement of *The Path*, and found him several hundred dollars in debt after spending all he had in the venture. A friend of the movement at that time sent him the amount necessary to start the second volume of *The Path* free from debt.

And so he worked on to the end, friends rallying around him and aiding him in his work. People on the other side of the ocean never understood Mr. Judge’s position in America, where he was well known in connection with his work, nor how impossible it would be to shake confidence in him. It is true the issues raised were seemingly altogether personal, and it took some time to make clear to the whole Society their real nature. When, however, these issues became clear and people had time to consider them, the verdict was overwhelming, and those who were

present at Boston last April will never forget the scene there enacted. It has been my lot to preside over many conventions, both medical and Theosophical, but I never witnessed such a scene before and never expect to again. There was no noisy demonstration, but the very air throbbled with sympathy and appreciation. Few eyes were void of tears. Mr. Judge was even then a very sick man, hardly able to stand and at this crisis pale and unable to speak. And so the matter was settled forever so far as America was concerned, and the real workers almost without exception rallied around their leader closer than ever. An act of simple justice became a crown of love and devotion.

And now our friend and Brother has dropped into the silence of the unseen, and the memory of those stormy months and our steadfast reliance but makes more sure a future meeting in the Great Work in which we have all engaged before, and shall again, with our friend and leader.

If death wipes out all animosities it also makes more deep and tender the love and confidence so worthily won and generously bestowed. The friend and Brother who for ten years called my home his own, and came and went in sickness and in health, won his way to all our hearts, and in many acts of kindness and in thoughtfulness showed the real brother and the true man. Together we planned the work for every T. S. Convention for the past ten years, and together watched the progress and noted the growth of the Great Work. He was never narrow, never selfish, never conceited. He would drop his own plan in a moment if a better were suggested, and was delighted if some one would carry on the work he had devised, and immediately inaugurate other lines of work. To get on with the work and forward the movement seemed to be his only aim in life.

But I need not multiply details. How well his work was done the present is already showing and the future will abundantly demonstrate. How much we shall miss him words need not paint. We should transmute feeling into work as the highest honor to his memory. Fulsome praise he hated when living, and we should refrain from offering it over his ashes. But a just estimate of his character and loyal appreciation of his work is alike honorable to him and to us.

He may find detractors even now as did H. P. B., and we only reply without bitterness, ye knew him not. The unanimous testimony of thousands who saw him daily and knew him well may count for naught against opinions and pre-judgment, formed from fancied wrong or motive misinterpreted. Let it all pass. The good only is eternal: The true only endures. Pass on, O Lanoo! The Silence is melodious, and those whom men call dead speak more eloquently than the living, for they speak in the Eternal.

“The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. *Now* he shall surely reach his great reward.”

For myself, knowing Mr. Judge as I did, and associating with him day after day, at home, in the rush of work, in long days of travel over desert-wastes or over the trackless ocean, having travelled with him a distance equal to twice around the globe—there is not the slightest doubt of his connection with and service of the Great Lodge. He did the Master’s work to the best of his ability, and thus carried out the injunction of H. P. B. to “keep the link unbroken.”

And I am equally well satisfied that even with the departure of Mr. Judge *the link still remains unbroken*. There were little use of Masters, and little foundation for belief in the existence of the Great Lodge of Adepts if death could break connection with those who work, however humbly, for humanity on the outer plane. “The real worker is seen and helped.” Those who deny all this are not to be blamed. Those who accept it have also their reward. Let us close ranks my Brothers, and go on with the work; never doubting that others greater than we are will do theirs also.

J. D. BUCK.

W. Q. J. AS I KNEW HIM.

IT is nearly fifteen years since I first made the acquaintance of William Q. Judge, the occasion of it being a letter that I had written to H. P. Blavatsky, which letter, after being answered at length, she had sent to her friend and representative in America. This acquaintance resulted in my application for membership in the Theosophical Society of which Judge was then Joint Recording Secretary, and, in due course of time, to my admission.

I shall not go into the details of the intimacy so begun. It is enough to say that, in these years, we have not once lost sight of each other, not once broken off communication. Once, during this time, for a short period, I quite misunderstood him, and, in consequence, doubted the sincerity of his motive in certain actions. It did not take long for me to satisfy myself that I was wrong, and nothing ever occurred to again shake my confidence in his absolute integrity of purpose. For some of the years of our acquaintance, our correspondence was regular and unre-served; but for the last four years, nearly, most of our communication has been personal, much of this period having been spent under the same roof. I have had good opportunity to study the character of the man and I do not hesitate to place my estimate of him on record.

To me, it appears almost unnecessary to write anything about the man who has so lately passed away. His work and his life have been far more eloquent than any words of mine can be, and such records should be enough to transmit his name to posterity along with those of the other teachers who have labored unselfishly for the human race. If any there be too blind to see that his life was devoted to others, and not to his personal interests, why labor to clear the vision of those who, after all, will not care to see?

There is not one act in the life of William Q. Judge that has come under my observation, that savors of selfishness or of a desire to further any personal end. He has been accused of ambition, and of taking unfair means to accomplish his desires; but it is only necessary to review the acts of his chief accusers to see that, in these accusations, they have voiced the desires and devices of their own hearts, and that the untruth and guile which his false friends sought to fasten upon him have flowed from their own lips and from their own pens in a flood as wide, as deep, and as black as the Styx of their combined and perverted imaginations. His life, during the last few years, has been a fight against the saddling of a priesthood upon the Society for which he lived. The cry of "no theosophical Pope," heard after the Boston Convention of April, 1895, was only the howl of chagrin set up by those whose plans for a Pope and an intellectual aristocracy had been defeated by this bold and necessary movement.

Perhaps I am not qualified to pass on the merits as an occultist of the man whose memory I hold in such grateful esteem; but I can, at least, speak of what has passed before my eyes in the ordinary affairs of life, and in these affairs I have invariably found him to be the soul of unselfishness, honor, generosity, and all the other virtues that men hold so dear in other men. The severity which some saw in him was on the outside, only. He was not always patient with folly and faintheartedness, yet even these drew from him pity rather than condemnation, and nothing except deliberate cowardice persisted in, and treachery to the Cause itself, seemed to place the offender outside the pale of his present sympathy and attention.

He was singularly free from the vice of constantly seeking to explain and justify his actions. He believed in doing the present good act, in carrying out the present good intention, leaving the result where it belonged. Even when something occurred which, apparently, called for particular explanation and justification, he usually neither explained nor justified. The most striking example of this, of which I have any knowledge, grew out of a letter that I received from him in 1887, in which letter was folded another on different paper and written, in blue, in the hand made so familiar by reason of the frequent "exposures" of "so-

called Mahatmic messages." The enclosure was directly in explanation of a matter that was no more than hinted at in Judge's own letter, and when I wrote, making a jocular allusion to his effort at precipitating a letter for my benefit, he answered, in a direct, straightforward way, that he had done nothing of the kind and would not; but, contrary to his usual custom, he gave a theory of how such things might be accomplished. Some years afterwards we met in St. Louis and I showed him the letter and the enclosure. After turning the papers over for a moment he looked me straight in the face and said, in the simplest manner, "I can't explain it. It's a dead give-away." And there the matter rested. But for my certain belief in his integrity I might have doubted him then, might have given some heed to the cry of "fraud" later. Years after the occurrence I found out, independently of Judge, the truth about the matter and my faith in his sincerity was abundantly justified.

Among all my friends and acquaintances, William Q. Judge was least wasteful of time. He seemed never to rest, for work was his rest. And yet he was not, in any sense, an unsociable man, and during a visit that he once made to Cincinnati where I first met him, he seemed more a schoolboy bent on having a good time than the man he really was. During the last few years, he seemed to become more and more absorbed in his work, and yet, much as he was struggling through, and it was enough to appall the ordinary hardworking man, he never hesitated to take on some other burden if it appeared to promise well for the movement in which he was so thoroughly wrapped up. Notwithstanding the busy life that he led, he was one of the most accessible men that I ever knew, and one of the few who was always ready to accept a suggestion. He did not know everything, and was aware of the fact, but he did know how to utilize the material that he found ready to his hand. If he could not get just what he wanted in help or in any other matter, he took what offered and made the most of it. He was intensely loyal to his friends and gave each one an opportunity to show their true color. That some who were supposed to be his friends finally proved otherwise is nothing to his discredit. He let them expose their own weaknesses, their own love of personality rather than principle, and when some of them mounted a highly moral platform that ill accorded with their own deeds in private life and wrote beautiful platitudes on "Truth and Occultism," he hardly took the trouble to express the contempt that such Pharisaical utterances must have awakened in his mind.

Though he was always the same kindly friend to me, never in all these years writing or speaking a harsh word to me, I am aware that in his intercourse with the many people whom he met "the Irish boy" sometimes came between himself and others. To those who were aware of the real inner life of the man this is enough explanation for the apparent

contradictions and failings on the everyday plane of life that he shared in common with the rest of mankind. That he ever deliberately wounded or deceived any one is unthinkable to me, and there are yet others who knew him far better and more intimately than I. Let them speak, each for himself, each from his own standpoint, yet I feel that the summing up of it all will be: "One of the world's benefactors and great friends has departed: he was our friend, he was the friend of all. If we are to show our appreciation of his friendship and his life we will try to carry on the work, each one according to his ability." The matter is very plain, the opportunity is waiting for each one, and if I may be allowed to say it, I think that any work that comes to hand, no matter how slight it may appear, is much better than waiting for something grand to do. If the little tasks are shirked the grand ones will never come within our grasp.

ELLIOTT B. PAGE.

ONE OF THE IMMORTALS.

MEN can really be judged only by their equals or superiors. The Adept side of the character of Wm. Q. Judge stands above criticism or judgment by all not Adepts; we can only recognize something different from ourselves, and, in a far-off way, imitate, admire and reverence. That many of us *did* recognize the greatness of the soul manifesting through the frail body, is a supreme consolation in our hour of bereavement. His pupils were not altogether unworthy of their Teacher; there was, and is, a spiritual kinship which has been mightily strengthened during this our last, and all too brief, association.

For Wm. Q. Judge was an Adept—a great one, however much the true man was hidden behind the one of clay. Is it reasonable to suppose that at a time when the Great Lodge had for foes the intellectual giants—the Spencers, Mills, Huxleys, and Darwins,—of an era the very apotheosis of materialistic agnosticism, they sent tyros or babes to do battle for the world? Nay; they sent their best and bravest; were there no other proof of this, the work accomplished would be sufficient. Right royally did H. P. B. march down to Armageddon; confounding the learned by her wisdom, mocking materialism by her wonderful exhibition of abnormal and at first sight supernatural powers. But she was the Knight errant, who fought amid the beating of drums, and the clash and clamor, the excitement and glory, of a princely tournament. None the less royally did Wm. Q. Judge do his knightly duty on his silent, unnoticed field of battle. His place, his task, it was to teach ethics; to turn aside the craze for

phenomena and wonder-working into the more healthy, lasting channels of love for our fellow men. H. P. B. laid the foundations well; but it was left for Wm. Q. Judge to build strongly and safely thereon.

What now remains of Christianity but an appeal to discredited "miracles," to an emotionalism which has neither an intellectual nor a spiritual basis? Yet Christ unquestionably taught the philosophy of H. P. B. and Wm. Q. Judge. It was swallowed up amidst the casting out of devils, and the healing of the lame and blind. So would the rush of phenomena-crazed and wonder-seekers have drowned out all philosophy and ethics, and left Theosophy to the fate of Christianity, but for the efforts of the mighty Western Adept, Wm. Q. Judge. He who fails to recognize this, the place and part in the battle of this century, occupied by our "Chief," will wretchedly fail in his estimate of his character. He himself well knew that which he had to accomplish, and not for a moment did he lose sight of his appointed task. Through all his writings, both public and private, ran the same golden web of brotherhood, toleration, unselfishness. "Letters That Have Helped me"—How many thousand reëcho the title after reading the book? It will go down to the ages still helping; for times, manners, customs, peoples, may and must change, but ethical teachings will endure. They are of eternity; not of time.

His private correspondence was immense, and who, of all the immense number of those written to can say that he ever received a letter which was not helpful, if read in the spirit in which it was sent? A mine of ethical and philosophical teachings will yet be unearthed out of these private letters, for many of the holders realize their value. "Do not judge in anger, for, though the anger passes, *the judgment remains!*" What a grasp of occult philosophy; what a deep knowledge of human life, is displayed in this apparently incidental remark, in a letter to the writer. All his letters are studded with like jewels, bestowed in the careless profusion of unbounded wealth.

And none were so high as to demand his attention and help; none so low that they could not command it. The universality of his love was like that of Buddha or Christ. Looking beyond the humble or proud personality, he ever knocked upon the doors of the soul within; ever sought to arouse the Self which he recognized in every breast.

That he made enemies, is not matter for wonder. The world has ever crucified its Christs, and brought but hemlock to the lips of its ethical teachers. Little vanity is irritated in the presence of that which it cannot comprehend, but which it feels to be its superior. So the world must have its Golgothas, until the Child Humanity has grown wiser and less cruel. But for those who have attacked and maligned him, let there be no word of upbraiding; they were incapable of understanding him, and he—forgave them.

Yet while we reverence the Adept, let us not therefore lose sight of the man, for even in his simplest life he was great. Those who have seen him lay aside every care, and for the moment become the mirth-loving, gleeful companion, will not need to be reminded of this beautiful side of his character. To the children and the humble and lowly in the Society, he was a revelation. They heard of him with awe, they approached him with fear and trembling, they instantly recognized their own, and became his sworn friends forever. This was wonderful—how wholly the very humblest in our ranks, who came into his presence personally, loved and trusted him.

His work is done. He had drawn around him a living Society ; a body of men well grounded in philosophy and ethics, who cannot be turned aside by the glamour of phenomena, or the desire to become wonder workers. Faithfully he stood at his post until the last of his chosen recognized their real work, and set about it in all honesty and sincerity. Had he ever flung phenomena at our heads we would have indeed been lost. But the pure philosophy, the high ethics, the generous love and work for others, of which he was a living example, at last brought forth their fruit, and the time came when he could safely pass on.

And so our great Leader sank to his well-won rest. No more the wan, emaciated body will be dragged by the imperious soul to its ceaseless round of sacrificing toil ; no more that pure heart grieve over ingratitude or weakness. Like the Gentile Adept of old he can truthfully say, " I have fought the good fight : I have kept the faith." And his reward will be the greatest that immortal man can win—the right to again fight in the very front ranks of those who serve humanity ; the blessed privilege to again sacrifice and suffer ; to be again reviled and crucified. For one day through the efforts of him, and such as he, Humanity will have been redeemed.

JEROME A. ANDERSON.

A FRIEND OF OLD TIME AND OF THE FUTURE.

As such does William Q. Judge appear to me, as doubtless he does to many others in this and other lands.

The first Theosophical treatise that I read was his *Epitome of Theosophy*; my first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W. Q. J." was more and more revealed, until the power that radiated through him became in each an ever present help in the work. As such it remains to-day, a living centre in each heart that trusted him, a focus for the Rays of the coming "great messenger."

Having been engaged in active T. S. work in Boston for over seven years, it has been my Karma to be brought in touch with him under many different circumstances, the various crises, local and general, through which the Society has safely passed. In all these, his was the voice that encouraged or admonished, his the hand that guided matters to a harmonious issue. Of his extraordinary power of organization, his marvellous insight into the character and capacity of individuals, his ability of turning seeming evils into powers for good, I have had many proofs.

That he was a "great occultist" many know by individual experience, but none have fathomed the depths of his power and knowledge. The future will reveal much in regard to him that is now hidden, will show the real scope of his life-work. We know that to us that life-work has been an inestimable boon, and that through us it must be bestowed on others. The lines have been laid down for us by H. P. B., W. Q. J., and Masters, and we can take again as our watchword, that which he gave us at the passing of H. P. B., "Work, watch and wait." We will not have long to wait.

ROBERT CROSBIE.

“THE GREATEST OF THE EXILES.”

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be.

HOWEVER philosophical we may endeavor to be and however firmly we may try to live our teacher's great precept, that we are that Self which is eternal, changeless and ever present, we still miss the physical presence of a near and dear friend—aye—to many of us, the nearest and dearest friend. We miss the kindly act, the considerate thought, the unselfish help, the loving sympathy, and whether it be theosophical or untheosophical we mourn our departed companion.

It is a privilege to give a few incidents of my relationship with Mr. Judge that will serve as a testimony of my love and his greatness. I met him nearly ten years ago, when the T. S. Headquarters was a little inside room in an office building in Park Row, not ten feet square, without a window, with little light and no ventilation. It was crammed full of books, pamphlets and extra copies of the first few numbers of *The Path*. The books were mostly publications of the Indian Section, as in those days neither London nor New York had become active centres and there was little of the Theosophical bibliography which is now so extensive. There was just room in the confusion for Mr. Judge and myself to sit down, and there he initiated me into the Society, giving me the signs and passwords which were then a part of that formality. I was considerably impressed and remember to have been delighted with Mr. Judge's smile. All my recollections of him teem with impressions of that exquisite smile. For some years, residence in the West prevented frequent intercourse, though I remember once in Chicago in 1888 or '89 he dropped in upon me most unexpectedly. We spent the day together and as a result I was thereafter a better man.

In the summer of 1894 we were privileged to have him stay at our house for several weeks, and since then he spent at least one evening a week with us until his illness forced him to leave New York. Of the "Row" itself I cannot speak, but one result of it I know and that is the effect the bitterness and strife had upon the health and vitality of Mr. Judge. Day after day he would come back from the office utterly exhausted in mind and body, and night after night he would lay awake fighting the arrows of suspicion and doubt that would come at him from all over the world. He said they were like shafts of fire piercing him; and in the morning he would come downstairs wan and pale and unrested, and one step nearer the limit of his strength; but still with the

same gentle and forgiving spirit. Truly they knew not what they did. He wrote me not long before he died that if it were not for the love and sympathy of his friends he could not keep up the fight. These tended to counterbalance the evil thoughts that reached him, but he was the battle ground of the contending forces, and the strain was too much for his physical health.

Mr. Judge's nearest friends care as little for phenomena and phenomenal happenings as he did, but for purposes of record an account of a few incidents may not be amiss. He would cautiously, but still quite frequently give evidence to the observant that he was, when he desired, quite aware of your thoughts, and of what happened at places where he was not.

Perhaps the neatest little thing of the kind was once when my wife had been discussing with a friend the date of the invention of writing.

Two or three hours later Mr. Judge came in, greeted them, took up a piece of paper and wrote on it: "Was writing known before Panini?" and handed it to my wife before he had said a word or been spoken to beyond greetings. This well known article in *Five Years of Theosophy* was found to cover just the obscure points of the discussion.

While staying with us in the country in 1894 he would take me out for a 15 or 20 minutes' walk just before bedtime and when in a talkative mood would describe to me the things he then saw interiorly; elementals of all kinds, pictures in the astral light, some trivial, some most interesting and in the nature of prophetic visions. I recollect a series of visions he described to me which represented the condition and future of a certain person prominent among those attacking him, and although this happened in August, 1894, long before the Convention in Boston, everything described has come true. He told me that the Master quite frequently informed him of important matters by means of allegorical pictures, as one picture would contain as much information as pages of a letter or message, and he described how he could tell these pictures from those of an ordinary astral character.

It seems so strange to me, who have known Mr. Judge for years, to think that any Theosophist could honestly doubt that he was in constant communication with the Masters, or that he himself was not an advanced occultist, for his whole life proved both these things. Perhaps the most striking evidence of his greatness was the wisdom with which he treated different people and the infinite knowledge of character shown by him in his guidance of his pupils. I do not believe he was the same to any two people. Looking back now over many years of intercourse, tracing my own growth and change, and the part Mr. Judge played in it, I am convinced that not only did he thoroughly understand me, both inside and out, but that during all those years he was working with a

definite purpose in view, trying to guide me along a certain path in a definite direction, to attain a definite result. I believe it was the same with all his pupils. We play different parts in the world and the movement, and he knew it and allowed for it, and directed accordingly.

His most loveable trait was his exquisite sympathy and gentleness. It has been said of him that no one ever touched a sore spot with such infinite tenderness, and I know many that would rather have been scolded and corrected by Mr. Judge than praised by anyone else.

It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge. He once spent some hours describing to my wife and me the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not a quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts and feelings. An occasional abruptness and coldness of manner was attributable to this lack of co-ordination. Of course Mr. Judge was perfectly aware of this and it would trouble him for fear his friends would be deceived as to his real feelings. He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression.

Mr. Judge told me in December, 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful and that he would be able to use that body for many years, but he did not count upon the assaults from without and the strain and exhaustion due to the "Row." This and the body's heredity proved too much for even his will and power. Two months before his death he knew he was to die, but even then the indomitable will was hard to conquer and the poor exhausted, pain-racked body was dragged through a miserable two months in one final and supreme effort to stay with his friends. And when he did decide to go those who loved him most were the most willing for the parting.

I thank the Gods that I was privileged to know him. It was a benediction to call him friend, and the devotion of a lifetime to the movement he gave his life to would be but a partial expression of the gratitude of

G. HIJO.

MAN AND TEACHER.

ON the mystery of the Divine Ego back of every manifestation in the physical ! Which of us can write truly of that divinity which for a time we see clothed with the body ? It was not my privilege to be personally with W. Q. J. often or for any length of time, but the few opportunities I had will always be remembered. My knowledge of him, of his thought, his motives and desires, was gained for the greater part through correspondence and his published writings. I have his letters for seven years covering personal matters and the Society's work and needs. That he could give to one out of many so much speaks for his untiring energy as well as his kindness and willingness to enter into another's needs and life. In all this there was ever the one purpose that my own mind might be cleared of difficulties and that the T. S. should be carried forward in the one direction, the spread of Theosophy and of pure ethics.

To a greater extent than I have ever realized I know he entered into my life and I am equally sure into the lives of thousands, and this fact I see we are to acknowledge as time passes more and more. At the present time we do not see clearly his thought in our thought, his direction in our action, the moulding he accomplished, but it will show and become more apparent with time and we will be able to look back and see the point at which we turned our course, where we took on the ideas he gave and where he practically placed us in the niche we fill or are to fill in the Great Movement of which he was the Chief. Some of us had called him in private "Chief" for years and it was neither an idle term of endearment, nor one of worship, but rather of loving comradeship, the leading comrade of all, whose direction was most gladly taken. He swore no one to allegiance, he asked for no one's love or loyalty ; but his disciples came to him of their own free will and accord, and then he never deserted them, but gave more freely than they asked and often in greater measure than they could or would use. He was always a little ahead of the occasion, and so was truly a leader.

Who he was in this incarnation, who he had been in other lives, at what points our lives and work may have touched before, all belongs to that mystery of the Divine Ego, seldom known to any one while we remain on this plane of consciousness, but here he was my friend and teacher. To the loving Friend I must bid adieu, but the Teacher I shall not part with. With all of his faithful ones it seems to me this relation may grow more intimate, for we can now seek his meaning without the distraction of current events or of passing troubles, and "Letters that

Have Helped me," his articles on almost the whole range of Theosophy, his remembered sayings, will take on a meaning much deeper than heretofore.

Others with better words will tell of his more intimate daily life, of his greatness of soul, his devotion and self-sacrifice, to all of which I can bear witness.

My Brothers, I think he would be pleased if I put it this way :

William Q. Judge endowed us with a great fund of knowledge, of that which will help us onward, better than riches, a store for the future, ours to use and to benefit by, but after all a trust fund, which we are to administer upon. We are to use this but not to keep it ; all that may be ours we must, as he did, give away, pass on to him who needs. Let us see to it that we prove wise and faithful administrators !

EDWARD B. RAMBO.

W. Q. JUDGE AS ORGANIZER.

INTO the lives of most of us there will come at some time or other an epoch when the struggling but vague aspirations of our higher nature will pause in their aimless and indefinite wanderings, and, focussed as it were by some strong attraction, concentrate themselves into definite intention and persistent effort. All down the line of history men and women are found of such strong personality that, like great magnets, they have drawn about themselves the scattered and diverse forces of a multitude, and, mobilizing into one great strong mass the various qualities, temperaments and characteristics of many minds, have thus been enabled to lead an assault upon some stronghold of Nature, whether it be in politics, sociology or commerce. Such a one was Wm. Q. Judge.

That Wm. Q. Judge was great among the leaders of men was conceded by those who knew him best while he lived, but now that he is dead and a gradual realization of his accomplished work comes upon us, his grand soul looms up as one with whom we may have walked, but whom alas we little knew indeed.

Men have led armies to conquest and been worshipped by their followers for their skill and success in shedding life. Men have built up nations, founded governments or opened up new regions to the influence of civilization, and have been justly commended and honored therefor. Writers of prose and sweet singers in song have won our admiration and our plaudits, and the discoveries and adaptations of science, challenge no less our gratitude and support ; but he who would call men away from their pursuit of greed and gain to the contemplation and consideration of internal being and eternal life, seldom has more than his labor for his

pains, and thus it was with Judge. Yet strangely now that he is dead there come from thousands of hearts attestations of deep grief and sense of loss unmistakably as sincere as they are rare. He was indeed more to us than we thought.

I knew him with some degree of intimacy for the past eight years, meeting him often and under varied conditions, and never for one moment on any occasion did he fail to command my respect and affection, and that I should have had the privilege of his acquaintance I hold a debt to Karma. A good homely face and unpretentious manner, a loving disposition, full of kindness and honest friendship, went with such strong common sense and knowledge of affairs that his coming was always a pleasure and his stay a delight. The children hung about him fondly as he would sit after dinner and draw them pictures, for he was handy with the pencil.

Judge's work while connected with Europe and Asia of course had especially to do with America, and though the Headquarters of the Theosophical Society remained for a long time in India, it is easily apparent that America was to be the scene of the greatest development of the Theosophic movement. Years ago Judge told me that the Headquarters would eventually be in New York.

Following the course of events during the past three years, including the reorganization of the Society in April, 1895, under the title of The Theosophical Society in America and culminating in Mr. Judge's death, we cannot but be conscious of a mysterious guidance of no ordinary wisdom, nor need it be wondered that now when the great leader has gone, and it might be expected that despair and inaction should seize upon the members of the Society, the very contrary effect has ensued and from every quarter come renewed protestations of loyalty and devotion to the objects of the Theosophic movement with the most vigorous determination to carry them out, and never since my connection with the Society have I seen such force, such vigor, such activity.

And more : though he whom we knew as Wm. Q. Judge has in the course of all nature laid down the outer body with which he worked, even as a workman puts aside a worn-out tool, think not that this great movement, of which the T. S. is but the outward expression, is left for one day without competent leadership and control. That the masterful intelligences heretofore acknowledged are still in command, certain and positive assurance has come to those whose duty it will be to carry on the management and direction of the Society. To these latter I urge my brother members to extend all possible aid, moral, mental, and physical, for their labor and their sacrifice must be their only reward.

A. H. SPENCER.

A FRIEND AND A BROTHER.

A POWERFUL genius and promoter of the Theosophical movement in America has passed away from the gaze of the eye, but the organization of which he was the head is a living witness to the worth of him who in his last incarnation bore the name of William Quan Judge.

My acquaintance with him dates from 1888; he was the only man I ever met with whom I felt safe in all directions. The depth of his nature as it appeared to me was fathomless. His character was balanced, for he had an all absorbing ideal, his thoughts and doings emanated from the soul and not from superficial motives. He was careless of the impressions that he might produce by anything he said or did, the personal element being mostly absent, and he was sincere always, unless it was at times when he would permit the surface man to prevail and submitted to the frolics and idiosyncrasies of his more human nature, but even then there was mastery supreme.

He had the faculty of observing and synthesizing circumstances, persons and events; in fact here I often detected what people sometimes call occult knowledge. For instance: once during conversation, while he spoke, I thought of the time of day and was about to move my hand towards the watch-pocket but without actually doing it, when he broke in and said, "It is half-past eight," and continued the conversation.

He was an occultist; he had the power of self-control and could subdue the turbulent wanderings of the mind, sit still in the midst of his own nature, supported by his ideal and view any and every situation dispassionately. What wonder that he saw clearly! In matters Theosophical all his mind and soul was aglow and alive with deepest interest; whatever question or problem arose he would view it starting with his basic ideal of the spiritual unity of all things, *the Self*; sublime harmony was contained in its comprehension, and a mode of adjustment for everything found in its source.

This philosophy he claimed is brought to view in the book of books, the *Bhagavad Gita*, and he used to say that the *Gita* and *Secret Doctrine* were quite enough for him to attempt to understand and to follow in this life.

To careful readers of Theosophical literature it cannot have failed to occur that such a remarkable depth of character as was shown in Mr. Judge's great boldness, precision and wisdom must have belonged to an old and advanced Ego. Of this there can be no doubt, for those who

have heard him speak in public. Whoever was in a receptive mood when he spoke, must have heard in his voice the ring of inexpressible sympathy and have felt that his words were laden with the wisdom of the ages.

He never tired of making things plain and simple, so simple that it was possible almost for poor mortals to understand the sublime truths to which he gave utterance, and I am sure that he lighted the fire of love in many a breast and awakened others from impotent slumber. I have reason to believe that his last incarnation was one of those in which the Ego takes consciously hold of a matured body whose owner had either departed by death, or sacrificed his life and his body on the altar of the great cause, for the sake of humanity, thus becoming a vehicle for the manifestation of a high occultist.

He was called by some "*The Rajah*." I wrote him once at the end of a period of prolonged anxiety, worry and trouble in my affairs, asking what was the lesson to be learned from it, as I could not make the application myself. His reply was: "The lesson is not different from anything in life. It is just Karma, and being applied to large circumstances seems larger, but is in reality no more than the small ones of others. Calmness is the best lesson to learn with an indifference to results. If all comes right it is well, and if you have been calm and detached then it is better, for you shall have made no new Karma of attachment by it. Calmness also preserves health in all affairs more than anything else and also leaves the mind free to act well."

An interesting incident, one that should provoke thoughtfulness, was this: In 1891, during a conversation between members of the Aryan Branch, the assertion was made that the proportions of the symbol "Tau," which was then worn as an emblem by many members,—were not correct. I cogitated in my mind what the correct proportions might be, leaving the solution of the question to some time when I would have the chance to get the information from a work on symbolism. Three months passed without such opportunity, and the subject recurred to my mind frequently; however, I spoke to no one whatever about it. One evening, before the Branch meeting, I approached Mr. Judge as usual for a few minutes conversation, when he drew from his pocket an envelope on which was the sign of the "Tau," drawn with pen and ink, which he handed me with the words, "These are the correct proportions." He never gave me an explanation and I never asked for one, but it led me to observe him more closely and much more attentively than before.

From him I learned to disentangle principle from condition. He viewed all questions from the standpoint of the principle or essence that each contained in itself, without reference to personality, and his quick

perception of every situation, together with the application of his ideal principles, enabled him to judge correctly at all times.

During the period of the fierce persecution carried on by members of the Society against him, he exhibited calmness supreme, he resolved to work ceaselessly and did so unmoved. He succeeded well, as the great activity of the movement now going on in this country shows; he had around him a strong band of helpers who never wavered for a moment in their confidence in him, or his judgment, truthfulness and aims. They still stand like a rock as then.

Whenever his advice was followed on the lines of his own example in any matter in or outside of the Society's work, it would invariably simplify the most complicated situation; in other words the standpoint of truth and the establishment of harmony was ever the attitude which he held towards everything that he touched. He was non-argumentative, because he thought by argument no one could be finally convinced,—"each has to hew out his own conviction,"—nevertheless he was easily approachable, gentle, sympathetic, but above all strong and powerful whenever and wherever it was necessary to put in a word at the right time, or to act on the spot.

Needless to say that my association with him caused a change in my life and doings, such as to enlarge my views of existence and to help me to take up a more helpful attitude towards my fellowmen, thus binding me to him in everlasting gratitude.

E. AUG. NERESHEIMER.

THE SIGNIFICANCE OF THE PRESENT TIME.

THERE comes to every soul undergoing its tremendous experiences in material life some time or other an awakening. No matter how deeply absorbed in human pursuits or tossed about on the waves of psychism and passion, at length there dawns in it a spiritual consciousness, a god-like memory. It is the early blush of this dawn that the student, coming for the first time in contact with Theosophical literature, perceives; and even though the horizon be heavily clouded with mists, nevertheless there is at such a time an awakening—the sun can never sink back or its light be entirely lost for that incarnation at any rate. Therefore to many the first days of their studentship are remembered with more delight than any which follow. The awakening, the trust, the faith, the renewed sense of immortality, are all cherished far beyond whatever of knowledge may follow. Then, they saw clearly;

since then, they have taken to speculation and suspicion, and dimmed their soul's intuitions. How we should like to drink again the deep draughts of spiritual wisdom we imbibed in our early Theosophical days! But we cannot, because we feel dull and despairing, suspicious, jealous and ambitious. We must needs now see the soul with our physical eyes before we will believe in it; reincarnation is relegated to the domain of metaphysical speculation; Berkeley turns out to have said almost everything that Theosophy teaches (and in so much better English!); and Blavatsky's tea-cup phenomena established her as a humorist more than as a philosopher. So we either resign from the T. S., or stay in it to disagree with everybody else's views—just to let the public see how broad our platform is. Or we preach the gloomy side of the whole matter, point out the horrible sufferings of "the candidate," the nightmare condition of the student—and call on the world to come and do likewise. We have got so far away from our real selves that nothing remains but a shell of unguided mentality.

This condition applies to the whole Society as much as to the units composing it. All spiritual organizations have entered into similar states. At first full of life and light, they gradually sink back to materialism, mentality and darkness. Priestcraft takes the place of Brotherhood, dogmas are exchanged for intuitions, and if such associations stand at all they do so simply as business institutions. This is the present state of the Christian Church. Whereas in the beginning the labors of the Initiates who established it made it a society for the restoration of the lost soul-wisdom of mankind, in the end by innumerable failures it has become a vehicle of materialism and superstition, and whatever inspiration still springs from it is only to be seen as purely ethical in its nature, being without the possibility of awakening the soul. So also with nearly all the past societies that played any part in the great Theosophical Movement.

Our present Society has passed through all these phases. Like the student when he first comes in contact with Theosophical literature, its early days were full of spiritual vigor and power. It was indeed this vigor, precipitated through one strong soul—H. P. B.,—that originated the Society, not the Society which awakened it in her. And when this soul passed away that impulse was withdrawn, and the organization must surely have fallen to the state of all ordinary religious institutions, had not another stepped forward to the work. This latter was W. Q. Judge, who saved the Society from the danger of crystalization and carried it through a crisis scarcely paralleled in the history of such organizations.

In some ways Judge did a greater work than Blavatsky. At any rate he started out far more heavily handicapped than she. H. P. B., like

all the other adepts, worked not merely to establish doctrines of Reincarnation and Karma, but to inspire the soul and raise it to the point of initiation. If in this it was a necessary part of her work to prepare the intellectual soil, by freeing the mind from ruts and its preconceived materialistic ideas, that did not mean that she lived only to found a school of speculative philosophy. The latter grew in the T. S. as auxiliary to her work ; but some found room for nothing else, and forgot entirely the deeper purpose of her life. Consequently, when she passed away, many desired to transform the Society into an intellectual institution, without spiritual daylight, composed of mental grubbers in old philosophies, or vivisectioners of the *Secret Doctrine*, and psychical researchers. They had done with belief in Masters and high powers. All this Judge had to combat, and, even if the Society were to be broken to pieces as a result of his actions, to restore at all costs its light. It is therefore little matter of surprise to find him arraigned for trial in London three years later by some of these fanatics, for stating that he had received messages from adepts and was possessed of psychical powers. In July, 1894, the dark powers were arrayed against the light, and temporarily the brightest side won. But the work was not fully accomplished. It was necessary, to save even a remnant of the Society, to separate the soul-learners from the intellectually wise. With all the skill and power at his command Judge carried over to the safe side practically the whole of the American societies at the Boston Convention in April, 1895, and from that date forward—his great work in the Western Hemisphere accomplished—he gradually relinquished his entire hold on the work, living only to see real nuclei for the carrying on of the movement established in Europe and Australasia.

And what is the significance of it all? Simply this, that the Theosophical movement, since it still lives, through the sacrifice of W. Q. Judge, cannot be destroyed in this century. Its momentum is such that it must be carried forward. As Judge himself said, just before he passed away, "Even if I die, the movement will be all right ; it has gone too far now for anything to interfere with it." And the significance of the movement in its present life and vigor is that there are thousands in the world calling for spiritual aid—and that aid cannot be withheld. It should be known by all that in order that a great occultist may die he must have an heir and successor to carry on his occult work. This is a law of nature and of the Lodge. A new centre must have been prepared to act as a vehicle to receive and transmit the life and power that is abandoning its present instrument. Once this preparation is made such an occultist may die ; not before. That this was done in the case of W. Q. Judge, I know ; for he had fully prepared the Antaskarana, and while the spiritual energy he exercised was at his death distributed among

all members and workers, nevertheless his inner powers centred in one.

A new Messenger has come to us, to carry on the work of the spiritual revivifiers. Some have already felt the dawn of the new day, have once again had reawakened within them the freshness and sunshine of the soul. To them the early days of the Society have come again, a new spiritual vigor has been infused into its ranks. "The day-spring from on high," a light from the Lodge, has descended on the movement and the ranks organized by our late chief. Shall not all lend their aid now more than ever!

They crucified Blavatsky; they crucified Judge; who shall say if we can protect from the powers of darkness our latest helper?

CLAUDE FALLS WRIGHT.

LITERARY NOTES.

LOTUSBLUTEN for March is a good number, containing "The Wisdom of the Egyptians," "Karma," "Fragments Out of the Mysteries," and the usual notes. [G.]

THEOSOPHICAL FORUM for March. Four more answers are given to Question 55. That of Mr. Spencer particularly is undisguised in disapproval of the question. Of the two replies to Question 56 we prefer Mr. Fussell's. [G.]

SPHINX for March opens with a translation of an article by Mohini M. Chatterji, which appeared in an old *Theosophist* called "On The Higher Aspects of Theosophic Studies." Dr. Hübbe Schleiden has some further notes of travel, and Dr. Goring contributes six of the nine remaining articles. [G.]

THE PACIFIC THEOSOPHIST for April. "Two Souls Within Each Breast" explains the conflict known to each human heart, of god and animal; the dual nature of man which makes him the soul's great battle ground. A paper on "The Aim of Life" follows, and we have two notices of our departed leader, one by the editor, the other "A Pilgrim Hath Returned," by Allen Griffiths. [G.]

LAMP for March opens with "Action, Duty and Character." A thoughtful article by Ben Madighan follows, "Five Minutes on Time and Space," explaining the action of the Wheel of Life. "Experience" fittingly clothes certain valuable ideas, always worth bringing forward, and "Settling Accounts" is a truly remarkable dream. A description is given of the "Annual Meeting of the Beaver T. S." and there are the usual "International Sunday School Lessons," cuttings, comments and reviews. [G.]

LUCIFER for March. Our very intellectual contemporary gives us an interesting little talk on "Folk Lore" by W. F. Kirby. Bertram Keightley contributes a paper on "The Desire Body," and there is another article on the Quietists by Otway Cuffe. "Man and His Bodies," "Orpheus," "Early Christianity and Its Teachings," and "Devachan" are all continued. "On The Watch Tower" is devoted to Anna Kingsford, and her recently published life by Edward Maitland. [G.]

ISIS for February. The second number of Dr. Coryn's little magazine gives us much of interesting matter. In the editorial, entitled "Past and Future" is summed up the changes which have taken place since the birth of the T. S. twenty years ago. The promised series on "The Study of The Secret Doctrine" is begun, as well as a life of Cagliostro. Decidedly the most notable article, however, is "A Commonplace" by E. T. H., in which the necessity for purification of the mind as a "sheath of the soul," and the true nature of that purification, is dwelt upon. [G.]

After numerous attempts, resulting in more or less satisfaction, a T. S. emblem has been secured which seems to meet with general approval. It is made in solid gold and enamel, and in sterling silver and enamel. The design was submitted to Mr. Judge some time before his death and met with his complete approbation. The emblem is mounted in three different styles in both metals. It can be had as a lapel-button, a clasp-pin, or a stick-pin at the uniform price of \$2.50 in gold and \$1.00 in silver, postage paid, from the Theosophical Publishing Co., 144 Madison Ave., New York.

One of the most fascinating books which has appeared for years is *Elidorhpa*. It is fiction of the most scientific kind, full of facts as well as, to the average man, full of theories, and a vein of the most serious occultism runs through its 360 pages. The author, John Neri Lloyd, is one of the best-known chemists in America, and his book has aroused wonderful interest among scientific and literary people. It is safe to say that no book on such lines has set so many people hard a-thinking in years. It will possess additional interest to members of the T. S. by reason of the many illustrations by one of our devoted members, J. Augustus Knapp of Cincinnati. [P.] For sale by Theosophical Pub. Co., \$2.00.

IRISH THEOSOPHIST for March. The sympathetic and appreciative account of William Q. Judge's life is continued; most fitting its appearance at this time, when the great and little understood leader has passed from this sphere of activity. This instalment shows the close affection and understanding which existed unbroken between Mr. Judge and H. P. B., whatever slanderers may say to the contrary, and also makes us realize a few of the difficulties this undaunted spirit had to encounter. To some hearts in this hour of mourning it is the greatest of comforts to know, that from beginning to end they unwaveringly loved and trusted him. "Cycles and *The Secret Doctrine*" is an interesting article demonstrating the analogy of the great cosmic cycles given in the *Secret Doctrine* with individual life and progress. "Propaganda" brings out many excellent points. The best perhaps is that to be effective, we must be what we *teach*, and a second which is like unto it: let us *think* theosophy, and thus "go deeper than lectures and the press." "The Enchantment of Cuchullain" is concluded. [G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NASHVILLE T. S. Six applications for membership have been received, the result of Mr. Harding's lecture before this Branch.

LOUISVILLE, Ky., was enthusiastic over the lectures delivered at that place by Mr. Harding. A large class was formed, and this is now being organized into a Branch.

SAVANNAH, Ga. As a result of the visit of Mr. Burcham Harding to this city a Branch of six members has been formed and Charter applied for. It is to be called Savannah T. S.

HARTFORD, Conn. The study class which has for some time been maintained in Hartford has now taken the form of a Branch, and an application for a Charter, signed by eight persons, was received on March 20th. Organization has been greatly helped by lectures given by Miss M. L. Guild and the good work of Miss Frances E. Burr and Mr. William H. Witham.

VARUNA T. S., Bridgeport, Conn., may congratulate itself on the great interest that has been incited by the monthly lectures held in the Branch parlors. The "lecture evening" was so stormy in March that few if any were expected, but thirty came and listened to an address given by Mr. Joseph H. Fussell on "After Death States." Many questions were asked, and the lecture was reported in the Bridgeport papers.

DEFIANCE, Ohio. Mr. C. W. Dailey, of Toledo Branch, taking advantage of the interest excited in Defiance by Mr. Harding's visit, has succeeded in organizing a Reading Centre with eight of the leading thinkers and business men of the city, five others being ready to join at the next meeting. Mr. Dailey writes that the members of the

Centre all seem ripe for Theosophy, and that a Branch will be organized at the end of three months.

THEOSOPHISCHE GESELLSCHAFT GERMANIA. Application has been made by ten persons for Charter for a Branch to be known by the above name, and to be situated in New York City. This Branch, as its name indicates, is composed of Germans, and is the outgrowth of a centre started by Mr. T. Richard Prater and Mrs. Maria Schirmeister in September last. Weekly meetings are held in the Headquarters building every Friday evening at 9.15.

LYNN T. S. In March three regular meetings were held with good attendance and strong prevailing interest in the subjects considered, which were taken from the *Key*. Miss M. L. Guild addressed the meeting of March 9th on "Man's Duty to Matter"; the meeting of March 16th was visited by Miss Leoline Leonard on behalf of the N. E. L. T. W.; and Mrs. Helen A. Smith, President of the Branch, gave an address on March 23d, taking for her subject "The Gods of the Bible."

WACHTMEISTER T. S., Chicago, Ill., is composed of Scandinavians, who are doing much earnest work among their countrymen throughout the United States. Several hundreds of tracts have been distributed, and correspondence opened with all those interested. The library has been increased, is free to the public, and is much used. The Branch uses the same room as the Loyalty T. S., and open meetings are conducted in the Scandinavian languages every Sunday morning at 10.30. At these meetings, varying in attendance from 15 to 40, a lecture is given, followed by discussion on the subject. A class for study meets every other Saturday.

NEW ORLEANS T. S. has held meetings regularly every Saturday night throughout the whole year with an average attendance of 15. It has two classes: a debating class working in public every second Saturday, and a *Secret Doctrine Class* which meets privately on Friday. The visit of E. T. Hargrove and his lectures given in the largest hall in the city under the auspices of this Branch have been instrumental in arousing the interest of the community, as evidenced by newspaper comments and by the fact that the issue of the *Times-Democrat* containing a synopsis of his lecture was sold out entirely within three days of its issue. The formation of a Lotus Circle is contemplated.

BURCHAM HARDING continued lecturing in the Southern States. March 18 to 20, he spoke at Chattanooga, Tenn., in the Unitarian Church, and a class to study was inaugurated. The 22d to 24th, lectures were given to large audiences at Atlanta, Ga., and a Branch was formed. The 26th to 28th, three lectures at Augusta, Ga., resulted in a Branch being formed. The 30th March to April 1st, at Savannah, Ga., great interest was aroused by the lectures and a Branch was started. April 3d to 5th, at Jacksonville, Fla., the work resulted in a Branch being established. March 7th to 9th, lectures were given at the Branch rooms at Macon, Ga., and a new training class was formed. The 11th to 13th, lectures at Columbus, Ga., brought out several interested inquirers who hope to form a class. The 14th to 16th, addresses at Memphis, Tenn., were appreciated by the Branch members. The Branch at Hot Springs, Ark., was visited, and lectures at the Eastman Hotel and the City Hall, were attended by large audiences. Mr. Harding then returned to New York. All through the South the greatest interest was exhibited, and the newspapers gave the fullest publicity to Theosophy.

OBITUARY. Mr. Duncan C. Ralston, member of the Brooklyn T. S., passed from this life at one o'clock Saturday morning, April 11th. His death was due to pneumonia, was very sudden, but painless. Mr. Ralston was an old member of the T. S., and his house, 464 Classon Avenue, has for years been used as the Headquarters of the Brooklyn Branch. At the funeral services, held on Sunday, John M. Pryse read extracts from the sacred books of the world; E. T. Hargrove spoke on the subject of death; William Main followed with remarks of a more personal nature, and Mr. John H. Requa, a non-member, spoke as an old personal friend. The body was cremated at Fresh Pond, Monday, the 13th. The T. S. A. loses a staunch supporter and many of its members a warm friend in Brother D. C. Ralston.

PACIFIC COAST.

THE P. C. T. C. is reorganizing so as to furnish more direct representation to the Coast Branches, and form a more effective nucleus for local and general work.

DR. ANDERSON'S NEW WORK, *Septenary Man*, has been the subject of very favor-

able criticism at the hands of the *San Francisco Call*, which suggests to its readers that it would be well for them to study Theosophy, especially in the light afforded by recent scientific discoveries.

MRS. S. A. HARRIS, President of the Oakland Branch, returned in February from a nine months' lecturing tour in British Columbia, Oregon, and Washington. The Branches and centres visited by her all report a great stimulus resulting from her labors. Meetings were often continued until after midnight.

KSHAN'II T. S., Victoria, B. C. This Branch meets regularly twice a week, on Wednesday evenings for study, and on Sunday evenings for public lectures. The average attendance at the latter is about fifty. The rooms of the Society are at 28 Broad Street, and the library of 180 volumes is well used by the public.

SOQUEL T. S., Calif., has lost five of its nine members by removal to San Francisco, leaving but four in Soquel; but these are faithful ones and true workers. They hold meetings regularly every other Sunday, a few visitors generally attending. A small library is maintained, and *Theosophy*, *The Irish Theosophist*, and *The Lamp* subscribed to.

AURORA T. S., Oakland, Calif., gave the following lectures during the month: March 1st, "The Ancient Wisdom Religion," E. G. Merwin; 8th, "Adepts and Their Pupils," Amos J. Johnson; 15th, "The Meaning of Immortality," Mrs. Mercie M. Thirds; 22d, "Modern Crimes," Dr. Allen Griffiths; 29th, "Theosophy and Social Questions," Mrs. J. D. Hassfurth. Dr. Anne J. Patterson has arranged with a local paper, *The Oakland Tribune*, to print a half column synopsis of all lectures given before the Branch.

SAN FRANCISCO THEOSOPHICAL HEADQUARTERS were removed on April 26th to large and commodious quarters, Rooms 525, 526, Parrot Building, on Market Street. The old Headquarters were in an inconvenient part of the city, and it is anticipated that the present change will result in a much better attendance on the part of both members and visitors at the reading room and at Branch meetings. An Ethical Class has recently been organized for the study of Yoga Aphorisms and various devotional books.

SAN FRANCISCO T. S. The following lectures were given in this Branch during March: 1st, "Human Perfectability," Dr. Jerome A. Anderson; 8th, "The Meaning of Immortality," Mrs. Mercie M. Thirds; 15th, "Inoculation and Hypnotism," Dr. Allen Griffiths; 22d, Memorial Services, commemorating the life and work of William Q. Judge, the meeting being addressed by Dr. J. A. Anderson, Mrs. L. A. Russell, Mr. T. H. Slator, Dr. W. W. Gamble, Dr. Anne J. Patterson and Mrs. M. M. Thirds; 29th, "Theosophy in Practice," Evan Williams.

The Editor of THEOSOPHY.

Dear Sir and Brother:—I shall be glad if you will allow me to express my sincere and heartfelt thanks to the many members and Branches of the Society who have written letters and in some cases passed resolutions expressing their sympathy for me in our recent loss.

It is impossible to reply to these kind letters and resolutions separately, and I therefore trust that all my friends will accept this as my expression of gratitude.

Fraternally yours,

(MRS.) ELLA M. JUDGE.

As a result of issuing THEOSOPHY five days earlier than usual, in order to get it into the hands of members attending Convention, it has been necessary to hold over until next month a fine photogravure of William Q. Judge, and various articles in his memory by such well-known members as Dr. and Mrs. Keightley, Mrs. A. L. Cleather, J. H. Fussell, James M. Pryse, H. T. Patterson, Wm. Main, and others.

An immense record of activities from all parts of America, showing a marvelous increase in the work during March and April, has been unavoidably crowded out.

**Arise, and show thy love by deeds. Awake, and make the present
a glorious memorial of his great past.—Farewell Book.**

ÔM.

Æ U M

He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.—*Tao-teh-king*, ch. lxiii, v. 3.

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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 SCREEN OF TIME.

IF any justification be needed of William Q. Judge's life and work, it is to be found in the last annual Convention of the Theosophical Society in America. Both in its absolute unanimity and in its attendance it far surpassed any Convention of Theosophists previously held, and what was felt on the inside by all present was of even greater consequence than the stupendous success of the outer proceedings. What was felt was the force that can only be generated by greater powers with the help of loyal and unselfish hearts to give that force a basis on earth. Such a body of men and women could never have been got together if it had not been for the sacrifice of W. Q. Judge, who lived and died a martyr in the cause of brotherhood.

This fact was evidently realized by the members present, and undoubtedly influenced them in all their deliberations. In this way the Convention was made the foundation stone of the great memorial to be built in his honor in the future—a memorial of deeds. For those who stood by him during his life are not likely to be ungrateful now.

The Convention was widely reported in the press, on the whole fairly and accurately, though the account given in the *New York Tribune* was

considerably the best. The length of these press reports and their friendly tone, formed one of the most significant "signs of the times."

The newspapers are not hostile to Theosophy, with perhaps one or two exceptions; and such enmity counts for little. The large majority of leading papers are favorably disposed towards the Society, and when misrepresentations are made, as was recently done in the case of Brother Claude Falls Wright's wedding, it is really the public who are to blame more than the editors or reporters. The public demands sensationalism, and in order to keep in touch with the public the newspapers are obliged to supply it. No one can dispute their success in this direction, and hence the absurdities that appeared regarding a "veiled Mahatma," when in fact there was no veil and no "Mahatma,"—visibly present at least. But reporters cannot be expected to discriminate between "Mahatmas" and "Adepts," nor would the *tout ensemble* have been complete—from the standpoint of sensationalism—without a veil. So the public demand was satisfied and the absurdities appeared.

These things should be a matter of no consequence to Theosophists. No possible object would be gained by public contradictions. It would antagonize the press, and by the time the contradiction appeared the original cause of complaint would have been forgotten by almost every reader. Such matters do not linger in the public mind as they linger in the minds of Theosophists. It is wiser to laugh *with* the public than to assume an attitude of defence. People of sense do not believe all that they read in newspapers, however much they may pretend to when what they read promises to be a likely weapon against some theosophical acquaintance. And people who have no sense should cause us anxiety on quite other grounds, if at all. So instead of mourning over attacks, misrepresentations, or "chaff" in newspapers, members would do well to go on with their work and let all the rest go. If let go, such things are carried into the great melting pot of life and may ultimately be turned into useful channels under the guidance of some master-mind. And work for Theosophy would put a stop in time even to the public demand for sensationalism. So on all grounds it would be foolish to waste time over contradictions, indignation or regret.

An important communication will be found in the "Mirror of the Movement" concerning a great Crusade that will shortly be made throughout Europe. It will be seen to be a magnificent conception; that from this land of promise and of freedom, young in its present civilization but older than almost any other if pre-historic epochs be taken into account—there should be carried a vast theosophical impetus to other parts of the world.

W. Q. Judge, in a letter dated August 5th, 1895, wrote: "What I

want to work at is a Napoleonic propaganda at which I hoped to, but cannot assist. . . . We have to fill the air with Theosophy and the T. S. in A. . . . We have to pour in force at those points." And force will be poured in at the points he named, and elsewhere as well. Vibration is the key to much. It is the key to the thought of the world. At this time when new forces are out and a new cycle begins, it is by "vibrations" on all the planes that all real work will be done. It is not by chance that the X rays have been recently discussed by thousands of educated people in every civilized country. Ideas on the subject have in this way become familiar, however crude the general conception of vibration may be, and as the work of the next century becomes more clearly outlined it will be seen that the science of vibration will play an important part in the XXth century's development.

Meanwhile it would be safe to infer that anyone who had mastered the occult side of this science would have a power over nature and over that important part of nature—the thoughts of humanity—difficult to realize but easily credible. With or without such knowledge it is certain that a body of earnest students, united in purpose and harmoniously working together, carry with them a peculiar force and influence. This band of Crusaders at least know what they want and are agreed as to the means of reaching their common goal. If for no other reason, so rare is unity, this fact alone should impress all those they meet with the power and influence of Theosophy.

Events move rapidly at the present time. Since writing the above, and since inserting in the *Forum* "A Warning," concerning attacks to be made upon certain prominent Theosophists, one of those attacks has appeared in a New York newspaper whose reporter had been instructed, as he informed one of our number, "to tear Theosophy to pieces." This attack was directed against Mrs. Katherine A. Tingley, a member of the Theosophical Society in America, a personal friend of Mr. Judge's, and Outer Head of the "E. S. T.," to which position she was appointed by Mr. Judge in papers left by him. Certain statements made regarding this lady in the newspaper article in question were wholly erroneous, and in connection therewith an interview that appeared in the New York *Tribune* of May 18th should be carefully read; for it was considered best to ignore all personal criticisms, and what was told in the *Tribune* interview, while leaving unanswered various points of too much absurdity to be seriously treated, at the same time gives students of Theosophy a full explanation of all the insinuations made against our fellow Theosophist, Mrs. Tingley, in the hostile article in question.

It was not originally intended to reveal the name of the Outer Head of the E. S. T.—or "Inner Circle" as the press delights to call it—for

one year after the date of Mr. Judge's death. The work of the Crusade however, necessitated a change of plan, for Mrs. Tingley would have in any case been obliged to take an active part in that campaign, and to preserve secrecy would have been well-nigh impossible. For that reason, on Sunday, May 17th, at the conclusion of Brother Claude Falls Wright's lecture in Chickering Hall, E. T. Hargrove briefly addressed the audience.

Many of the remarks he then made have already been outlined above. He said in addition that he must apologize to those in the audience who were not members of the Theosophical Society in America for referring to a matter which concerned members of that body only. But he wished to take advantage of the opportunity, when a large number of members were gathered together, of referring to one or two matters of importance that required attention. Looking at that day's New York papers, he said, one could not fail to be struck by the sensational and often foolish news purporting to be about Theosophy and Theosophists. He had seen one report to the effect that a small boy, about six years old, was a great Mahatma ; the reason for this being that the boy was said to be controlled by George Washington, Webster and one or two others of equal note ! This boy was stated to have been accepted as a Mahatma by Theosophists in all parts of America. He, for one, had never before heard of this small boy ; nor did he want to hear of him again ; nor would most Theosophists be at all inclined to believe that this precocious infant could be controlled by any such entities. But this was a fair sample of the nonsense published concerning Theosophy.

Mr. Hargrove then went on to say that in another paper certain statements were made in regard to one of our members, many of which statements were entirely false. It was far from being his intention to controvert such erroneous statements as those referred to, for in any case Theosophists did not deal with personalities, but with universal principles. And, he said, it should further be made clear that Theosophists, as such, did not care in the least for the opinion of the public concerning any or all of our prominent members. Theosophists asked the public to pay attention to their philosophy, a knowledge of which they were busily spreading throughout the world : that was all.

Most of those present, said Mr. Hargrove, would no doubt be familiar with the facts of which the newspapers made a good deal not long since, that Mr. W. Q. Judge left an occult heir and successor to the Outer Headship of the "E. S. T." or Inner Circle, and that the original arrangement was to keep the name of this person a secret for one year from the date of his death, not in order to create mystery, but with a view to shielding this person from the inevitable slander and persecution to which she would be subjected, as Mme. Blavatsky and W. Q. Judge had

been when occupying the same position. That year's silence would now be broken on account of the Crusade (and Mr. Hargrove then briefly outlined this great plan of work). Mr. C. F. Wright and himself had prepared a statement for the press on the previous Thursday evening, containing the *real* facts about the Outer Head, with one or two details in regard to her previous work—all of which was well known to Mr. Judge. These details Mr. Judge himself had given them at various times before his death. This statement was given to one paper, but its publication had been deferred when it was learned that another New York paper intended to publish a long article on the subject on Sunday the 17th.

Regarding Mrs. Tingley personally, Mr. Hargrove said that those who sustained her knew what they were about; they knew her past and her present, and both present and past were equally honorable and free from reproach—worthy indeed of the deepest respect. With such a great work on hand as the Crusade, was it likely that he or any of them were going to waste their time in trying to convince the public of the excellence of another person's character, or of that person's occult attainments? He was absolutely indifferent as to what any one living thought about the present Outer Head. He knew, and it was his business to say what he knew; but beyond that he had no interest at stake. At the same time he, like every other member, must wish to save her pain and needless persecution. Mme. Blavatsky and Mr. Judge had had many loyal supporters in America, who had never failed in their loyalty nor in their appreciation of what these their friends and helpers had done for them. As it had been in the past so would it be in the future, and he was perfectly aware that their present helper would receive the same and even greater support, unwavering and certain, than had been extended to those who had preceded her as Outer Head of the inner School.

One other item of "news," for which more than one New York paper made itself responsible, deserves emphatic protest and condemnation. A "prominent Theosophist" was represented as having given certain information regarding what was headed "The Reincarnation of Mr. Judge." The suggestion made in this interview was disgustingly coarse, besides being absurd; it was as novel in its vulgarity as in its direct application, which, needless to say, was absolutely foreign to any ideas entertained on the subject by Theosophists actually prominent. The fact is that the inspirer of this interview is inimical to the T. S. in A. and was one of Mr. Judge's personal enemies. He masqueraded as a "Prominent Theosophist," with the connivance of the reporter, in the hope of discrediting the Society of which he is not a member. Such tactics can only recoil on the offender.

The American press has shown good taste and kindly feeling in one important respect : in all the comments that were made upon Mr. Judge's life and work after his death, there was sometimes disagreement with his philosophy and criticism of his aims, but never personal abuse or a revival of the slanders so industriously circulated against him during the last years of his life. It is possible that the press had some respect for the memory of a man who had worked unselfishly for years, who had never ceased to work in spite of sickness and persecution ; it is possible that the press had some respect for his wife, for his family, still mourning their great loss—even respect for the thousands of loyal hearts throughout three continents who had looked upon this man as their friend and teacher. In any case there was no slander, no viciousness. It remained for two or three people, whom I will not name, who had once clasped hands with him as friend, who had looked on him as leader,—it remained for them to cry “ fraud ” at him across the valley of death and so brand themselves with ineradicable shame. This was done in newspaper interviews, which in this case must be accepted, since they but reiterated what had previously been stated in more than one personal conversation. But the persons do not concern us in the least. They are their own executioners. It is the act that calls for notice as showing that the press of America has its own code of ethics which is at least vastly superior to a code that allows of persecution, not only into the grave, but beyond it.

E. T. H.

“ W. Q. JUDGE. ”

IN thinking of this helper and teacher of ours, I find myself thinking almost wholly of the future. He was one who never looked back ; he looked forward always. While the activities of the body and the mind were engaged each moment in the duty of that moment, yet his heart was set upon the promise of the future and the song of his soul echoed the music of cycles yet to come. We think of him not as of a man departed from our midst, but as a soul set free to work its mighty mission, rejoicing in that freedom and resplendent with compassion and power. His was a nature that knew no trammels, but acknowledged the divine laws in all things. He was, as he himself said, “ rich in hope. ” This quality of his soul appears to be near to the root of much that has become so instantly, so largely helpful to us now ; it seems the origin of the great leap which the Theosophical movement has taken during the last month. To those who were in some degree admitted into the orbit of that large mind,

the scope of its plans seemed a wonder which the passage of time only increased. He wrote recently that we should now turn our attention to work in the United States in order to have there "a world compelling and sky defying place for Theosophy," and to all who comprehended the forward stride of the movement seen at the last Convention, this prophesy seems very near fulfilment. How well he knew that the thought germ sowed to-day was the seed of a wider to-morrow. Continuously, habitually he sowed such seeds in every heart, knowing that like nature, he must oftentimes sow to waste a thousand seeds for every one that germinated, and so knowing, he calmly continued to sow. To the organizing, formative, building power possessed by him we owed much, and equally we found that the master builders must often demolish in order to build. While Mr. Judge organized on the one hand, he pulled down on the other, breaking up forms of thought, moulds of mind, crystallizations of habit and feeling, quite regardless of the cost to himself. Looking at the work as he left it, his object becomes apparent. That object was to solidify, to unify; or rather to prepare for the unification which others mightier than he would bring about. In the fulfilment of this duty he was absolutely careless of misinterpretation, careless even when he inflicted a wound upon our surface natures, for he knew the occult significance of that saying: "faithful are the wounds of a friend." When he wounded the lower forms of self it only caused loyal souls to seek refuge in that wider nature which is the Self divine. While he felt pain when friends turned against him, pain in that warm human heart possessed by him, yet he mastered that pain and unflinchingly did again and yet again his duty. If he gave such warnings, no man ever gave greater joy, wider delight to his friends. And all who would be his friends were that. It must then be clear, as we survey the past, that our leader prepared the soil, the human soil, for the harvest to be sown. Now soil must be harrowed; storms as well as sunshine must sweep over it; it must now lie fallow and now give birth. In all these functions assisting, as the husbandman assists the fields, he presided over certain offices to his pupils as preparation for the sowing of the grain; and that grain is not various but is of one species and origin. From it harmony and unity have germinated. In these continuing, who shall say what universal harvests shall not gladden the courses of the stars?

Mr. Judge joined another office to that of evolver. He was a conservator. When one came to work under him, one was at first surprised, perhaps annoyed even, at his insistence in small things. It was, keep your desk thus; or, dip your pen thus; or, make your entries and copy your letters in this fashion, and not in your own way. Presently one found that the sum total of attention in these details was greater celerity with less waste of energy, or greater mental freedom often obtained by

greater ease of bodily action. All he did had a meaning when you came to put it together. That change which men call Death has completed the puzzle; the picture stands before us perfect in all its parts. William Q. Judge was a teacher fulfilling a teacher's task. Before he left his body he was working in and for the future. Hence it is that we now feel him to be,—aye, let the truth be spoken,—we *know* him to be more fully alive, more freely working than ever. Rejoicing in his splendid freedom he still beckons us into the future.

That future as he saw and sees it is majestic in its harmonious proportions. It presaged the liberation of a race. It struck the shackles from the self-imprisoned and bade the souls of men be free. It evokes now, to-day, and henceforward forever, the powers of the inner man; it promises to these powers, still latent but drawing near to the birth, opportunity of education, of ordered evolution, assistance from men to mankind, from The Soul to all souls. Death, the magician, opened a door to show us these things. If we are faithful, that door shall never close. If we are faithful; only that proviso. Close up the ranks and let Fidelity be the agent of heavenly Powers. Down the long lines of history Freedom then shall march triumphant, her way paved with the fragments of great empires, and on her brows the trophies of the soul. Those empires were builded, every one, as forms of men are put together, for the use and self-enlightenment of the soul, and must give place to other and higher forms when that soul has expressed their essences and reaches forth to other heights of Being. To see America, the cradle of the new race, fit herself to help and uplift that race and to prepare here a haven and a home for Egos yet to appear,—for this he worked; for this will work those who came after him. And he works with them.

JULIA WHARTON LEWIS KEIGHTLEY.

HIS BALANCE.

It has been, as a rule, difficult to estimate, from a near standpoint, the work and character of the men whose lives have resulted in the greatest good. If this has been true of those who have worked through material and political agencies, it is still more true of those whose duty it has been to set into operation certain moral and intellectual forces.

It is also to be noted that symmetry of character is seldom truly valued. An abnormal talent, or genius, for some one thing, attracts attention, like a huge and disproportionate limb on a body of ordinary dimensions. In architecture, and in sculpture, symmetry disguises magnitude, and it is only when we stand back that we find how much the well proportioned statue, or building, towers above its fellows.

Few men can strongly realize new truths without becoming unbalanced. The new wine is too much for the old wine skin, which is strained and puffed out at its weakest places. The spread of a knowledge of truth and its proper valuation in relation to that which is already known, is too often hindered by the bigotry, extravagance, or personal vanity of those who are called upon to act as its apostles; for there is a bigotry in the new as well as in the old, and far greater temptation to the exhibition of personal talents and personal peculiarities, either real or affected. Some claim that this extravagant, or one-sided statement, is necessary for proper emphasis, and that eccentricity calls attention to the truth.

The character and the work of Wm. Q. Judge furnished the best refutation of these claims. He knew that truth needed no meretricious tricks or gewgaws, and that while these things attract attention for the moment, they produce disgust, and repel, by concealing the simple beauty of the truth itself.

His life was an example of the possibility of presenting new ideas with emphasis, persistence, and effect; without becoming eccentric or one-sided, without losing touch with our fellows; in short, without becoming a "crank."

Those who have heard him speak, know the singular directness with which his mind went to the marrow of a subject, the simplicity of his words, the unaffected selflessness that radiated from the man. The quality of "common sense" was Mr. Judge's pre-eminent characteristic. He had the gift of words, but also the far greater gift of a sense of proportion, of a co-ordinating faculty which reduced those words to their

proper place, as mere tools or agents, attracting no attention to themselves. His sentences were short and plain ; his manner cool and quiet ; but what he said was remembered, for his words appealed to the sense of truth ; they seemed to "soak in," like the showers which the farmers prize, while a "torrent of eloquence" would have run off, leaving dry ground.

This balance and control of his qualities was one great secret of Mr. Judge's power. His sense of humor was a marked trait, as it is apt to be in strong and well balanced characters ; and, while the rule may not be infallible, it may be noted that it is well to beware of the judgment of the person who has no sense of humor. His faculty of saying the right thing made it seem easy to have said it, just as it seems easy to do a difficult feat, when we watch some one who has mastered the complex faculties required for its performance.

It appears as if the quality most needed for efficient Theosophical work, is a well developed co-ordinating faculty ; an intellectual cerebellum, so to speak. There has been plenty of crude, half animal emotionalism, miscalled "heart doctrine" ; plenty of brilliant cerebral action ; and, a plentiful lack of the dominating middle quality. We have all seen and heard the working of the ferment of new truth, the fizz and gush of the new wine, followed by the puffing of personal egotism in some weak place ; then,—alas too often, by the rending of the stitches of the old bottle, and—after that—dregs only, "flat, stale and unprofitable."

Whether true or not, it might well be that Wm. Q. Judge was, as has been said, one of the signers of the Declaration of Independence. His qualities were those which characterized the leaders of that period. There was energy on the one hand, and intellect on the other ; but there was also a dominating and tenacious common sense, which was not a dull conservatism, but a balancing quality which converted intellect into clear judgment, and blind expansive energy into cool steady work.

For the lack of this, we find that the intellectual element of the French Revolution furnished only a chaos of visionary schemes, while its emotional and animal energies were expended in destructive heat, fury, and froth.

Mr. Judge's last words were characteristic of the man, and at the same time showed that he knew there was energy enough for the work, but more danger from impulsive haste.

In organizing a powerful, sure, and steady movement, can we do better than remember his admonition :

"There must be calmness ;— hold fast ;—go slow."

W. MAIN.

THE LESSONS OF A NOBLE LIFE.*

IT is always a difficult task to form a just conception of people of our own time, and the task increases in difficulty the nearer we stand to our subject. It is so hard to put aside the personal likes and dislikes, to take into due account the obstacles to a complete success, or the real meaning of a seeming defeat, to be undazzled by a brilliant exterior, or unrepelled by a forbidding one. If we want to realize the height and grandeur of a mountain, we must not sit down at its base; we must go far off across the intervale and look at it from a distance if we expect to realize the majesty of its towering peak and the vastness of the dark woods that clothe its sides. And if it be always difficult, in fact almost impossible, to estimate the true proportions of the human soul that has its earthly lot cast side by side with our own, whom we have known for years coming and going about the daily business of life, much like the rest of the world, how altogether impossible is it, when behind this everyday character stands the representative of a great spiritual force, charged with a special work to do among his fellow men. To be intrusted with such a task is a great honor, but rather an overwhelming one, and I must ask your indulgence in advance for the inevitable short-comings that you will find in its execution.

Those of you who have read the recent papers in the *Irish Theosophist* on William Q. Judge, are familiar with the main outlines of his life, and for those who have not had access to one of the best of our magazines, it will be enough to sum up briefly the few facts there are to tell about his outward existence. He was born in Dublin, April 13th, 1851, and at the age of seven, a noteworthy point in a child's life, which should mark the complete union of the mind with the physical body, he had an illness so severe that he was thought for a few moments to have passed away. Suddenly the pulses throbbed anew in the delicate frame, and the child returned to life, so to speak, with what seemed to those about him a new character, with both artistic and mystical tendencies most strongly marked. His father brought his little family (who were early left motherless) to America in 1864, and settled in New York. William soon began to study law, and having attained his majority, and become a citizen of the United States, he was admitted to the New York bar in May, 1872. Two years later he was married, and for many years worked steadily at his profession, in which he distinguished himself by his thoroughness and unwavering persistence. It was in the practice of his

* Read at the Convention on April 27th, 1896, by request.

profession that he went to Chagres, where he contracted the terrible malaria that completely undermined his physical constitution, and brought about his early death on the 21st of March, 1896.

That is the brief outline of his *physical* life, seen from the standpoint of the outer world. But those who knew Mr. Judge best, who fought side by side with him in the battle for truth and freedom, know that the inner life, the real life, must be sketched in very different terms. The real history of Theosophy in this last quarter of a century is just beginning to display itself to our startled eyes, and while heretofore we have been working like the weaver of a Gobelin tapestry (who sees only the wrong side of his pattern, with its confused medley of colors) we are now allowed to step to the other side of the loom and realize the wonderful symmetry of the design that existed from the beginning, a design wherein every thread, every stitch had its ordained place, and fell into ordered lines even though we could see nothing but confusion.

Students of Theosophy know that all force,—from the power that holds the sun in its place to that which makes two grains of sand cohere,—moves in cycles, and that with every final quarter of a century, a new impulse comes from those Elder Brothers of the race who guard our spiritual welfare. In some way mankind has to be shaken out of its torpor, and made ready for a new era of life and wisdom. With us, here in America, the new school of spiritualism, with its rapping and materializing mediums, had begun to rouse the sluggish curiosity of the world, and make men open their eyes to the possibility of things as yet undreamed of, the reality of things untested in any laboratory, unweighed in any balances. Then came the setting of the stage for the new drama. Mme. Blavatsky was ordered in 1874 to go from Europe to an obscure little farmhouse in Vermont, where “spiritual manifestations” so-called, were going on, that she might meet Col. Olcott, who was to serve as an instrument in the cause. Col. Olcott wrote a book upon the incidents occurring in the Eddy homestead, and the book fell into the hands of Mr. Judge, who was seeking for information on what was now beginning to be thought the subject of the day, and he wrote to Col. Olcott, to ask if he knew of a good medium. Col. Olcott replied that he did not but that his friend Mme. Blavatsky was very desirous of making Mr. Judge’s acquaintance.

Thus was the first link of the chain forged that bound together so closely three entities seemingly so distinct. The phenomena that were so liberally exhibited at that time, were necessary to rouse curiosity and to tempt investigation. As soon as their purpose was served, they were withdrawn. Very soon after Mr. Judge’s first meeting with H. P. B., a few people were assembled at her rooms on the 7th September, 1875, to hear a paper on Egyptian architecture by Mr. Felt. Then and there Mr. Judge was asked by H. P. B. to “found a society” for the study of occult-

ism. Mr. Judge called the few friends present to order, nominated Col. Olcott as permanent chairman, and was himself appointed secretary. The next evening the same people met again, thirteen names were added to those of the three founders, a committee was appointed to draft a constitution and by-laws, and the first regular meeting of the Theosophical Society was held on Oct. 30th, 1875, when its officers were duly elected, and Mott Memorial Hall chosen as its place of meeting. There, on Nov. 17th, 1875, was held what may be called its first official meeting, and that date was afterwards given as that of the founding of the Society, although it was really started with that little gathering in Mme. Blavatsky's rooms on the 7th of September.

In June, 1878, Mr. Cobb, its first recording secretary, went to London to establish the Theosophical Society in Great Britain, and in December of the same year, Col. Olcott and Mme. Blavatsky were appointed to visit India, as a Committee of the T. S., spending two weeks in England on their way thither. Gen. Doubleday was elected president *pro tem.* in Col. Olcott's absence.

The seed had been planted here, and the gardener chosen who should watch over its growth. Under what adverse conditions, it is difficult for those to realize who have come in when the hardest of the work was done. The cutting down of ancient and thorny prejudices, the draining of swamps of indifference and conventionality, the breaking up of the hard clay of ignorance, had to be done by the undaunted courage and perseverance of H. P. B., who suffered all that the pioneers of Truth must always suffer, and nobly was she seconded by W. Q. Judge, who proved himself worthy of the trust confided to him, and under whose fostering care the little band of 16 or 18 had increased in 1895 to *thousands*. And could anything point more clearly to the real value of Mr. Judge's work, and to their appreciation of that work and their confidence in their leader, than the fact that at the crisis of last year, out of several thousand members, only ninety could be found after some six months' search, to sign a memorial against him? And of this small minority, scarcely half a dozen were active members of the Society.

And Mr. Judge's work, pursued under the most trying complications of physical suffering, was doubly difficult because, with the rush of enthusiasm that marks the neophyte in the search for truth, comes also the risk of exaggeration, of superstition, of a blind worship of and clinging to their leader. With H. P. B.'s departure from this life, those who had loved her were in danger of loving her unwisely, of setting up the personality instead of the teaching as the thing to be held dear, and through that indiscriminate attachment, of making of her sayings a dogmatic creed, and establishing a priesthood and a pope. In their gratitude for freedom they were on the point of forging new fetters for them-

selves ; in their enthusiasm for the new light she had thrown upon life and religion, they were trying to set up a fetish and to pin their faith upon their leader, instead of working out their own salvation. And this excess of zeal the Chief (as we loved to call him) set himself most strenuously to repress. As a good gardener cuts away the rank, luxuriant shoots from his vines, so did he protest constantly and most vehemently against personal worship or dependence, against dogma of any kind, against superstition in any form.

For to the mystical element in the personality of Mr. Judge, was united the shrewdness of the practised lawyer, the organizing faculty of a great leader, and that admirable common sense, which is so *uncommon* a thing with enthusiasts. It was this unusual element of common sense that made him so valuable as the director of an organization embodying necessarily so many conflicting and inharmonious elements, and caused him always to lay so much stress upon the observance of small daily duties, and constantly to repress any tendency to extravagance in the thought or the action of his followers, either towards himself or others. In his teaching was embodied most emphatically that received by the prophet Ezekiel when the Voice said to him : "Stand upon thy feet, and I will speak to thee." It was the upright and self-dependent attitude that the Chief insisted upon, and he emphatically discouraged anything that savored of weakness, of want of self reliance, or of what H. P. B. was so fond of calling "flap-doodle and gush," and he turned a face of stern resistance to those who expected to reach the heights he had climbed by clinging to his garments. But when one came to him who really needed aid, no one could be more ready to stretch out a helping hand, to respond with a bright smile of encouragement, to say just the word that was necessary, and no more.

He was the best of friends, for he held you firmly, yet apart. He realized the beautiful description Emerson gives of the ideal friend, in whom meet the two most essential elements of friendship, tenderness and truth. "I am arrived at last," says Emerson, "in the presence of a man so real and equal . . . that I may deal with him with the simplicity and wholeness with which one chemical atom meets another . . . To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground."

And upon that "holiest ground" of devotion to the highest aim, of desire alone for the welfare of others, the Chief was always to be approached. And blended with the undaunted courage, the keen insight, the swift judgment, the endless patience, that made his personality so powerful, were the warm affections, the ready wit, the almost boyish gayety that made it so lovable. And by these two chords, reverence and love, he bound together the hearts of his pupils so closely and so firmly

that they draw but the nearer to each other, now that his personal presence is no longer with them. The barriers of the physical once broken down, the spiritual energy, the liberated will, set free from their prison have flown straight to every soul working along the same lines, and filled them not only with strength but with gladness.

If there were one characteristic the Chief possessed in pre-eminence, it was certainly "one-pointedness," the power of fixing every faculty upon the desired goal, that goal for him, being the establishment of the T. S. upon an independent and steadfast footing. With the accomplishment of that object, the work of his life as Wm. Q. Judge was finished, and he gladly passed out of a physical body that only the most unswerving will could have held together for so long. Only those who knew him best, could rightly estimate the enormous amount of work he accomplished under the most unfavorable circumstances. Not only illness, but slander and every evil force continually assailed him, and the quick sensitiveness that made him so ready to respond to affection and sympathy, made treachery, ingratitude, and calumny all the more powerful to wound and oppress.

But all this concerns the personal element only, and in the case of the Chief we had to deal with higher forces. As with H. P. B., one felt in him the presence of a power behind the visible semblance, and became conscious that he was a representative of the Masters, a vehicle for other individualities who made themselves perceptible in various ways. H. P. B. wrote of him that he had been a part of herself and of the Great Lodge "for aeons past," and that he was one of those tried Egos who have been assisted several times to re-incarnate immediately, without passing into the rest of Devachan, that he might, as a well-trained instrument, continue the work of the Lodge among us. Nor will that work cease with the passing away of the Chief we loved and trusted. We love and trust him still and we know that he is with us in a more real sense than when encumbered by the flesh, and where he is, we may be sure he is at work, and for our good. For we know that H. P. B. spoke the truth when she wrote that "pure divine love is not merely the blossom of a human heart, but has its roots in eternity. . . . Love beyond the grave has a magic and divine potency which reacts upon the living. Love is a strong shield, and is not limited by space and time." When H. P. B. herself left us the whole Society trembled for a moment under the blow, and then rallied with a firmer front than ever. Each member seemed to feel bound to do all that he or she could, to make up for the loss of our beloved Teacher, and as she herself once said, in the name of the Lodge: "Those who do all that they can, and the best they know how do enough for us."

And when the Chief with whom we were so much more intimate had left us, it seemed for a moment as though we were indeed left desolate.

But only for a moment, and then came the reaction. From all over the country have come flocking in not only pledges of renewed devotion to the cause, offers of help and work of every kind, but assurances of the consciousness of the Chief's continued presence with us, and of his relief and happiness at being freed at last from the physical body that had been so long a painful burden.

Before this wave of glad reaction had time to pass away, we received the news that we were indeed not left without a leader but that the Chief himself had named his successor, and had made every arrangement for the continuance of his work on this plane: The name of the person selected was to remain a secret for a year, that the confusion naturally ensuing upon all the new arrangements might have time to subside, and perfect working order be established. In the meantime the whole Society is shaken out of the lethargy of routine, and every one of the members, like the fingers on the hand, feels the throb of energy from the central Heart. With this accession of enthusiasm there is but one danger, that we should be looking continually for signs and portents and that we should "despise the day of small things." Intense excitement must inevitably be followed by a reaction, and in such periods of mental and spiritual exhaustion will come doubt, distrust, and fear, fear for one's self and for the Society. Then is the time to turn our eyes resolutely upon the pole-star of Duty. The sun has set, the moon has gone, the darkness closes around us, but in the midnight sky still shines that tiny radiance, and guides our footsteps in the right way. In Geo. Herbert's words:

"The trivial round, the common task,
Will furnish all we ought to ask—
Room to deny ourselves, a road
To bring us daily nearer God."

One of the Chief's last messages to us said: "They must aim to develop themselves in daily life in small duties." We cannot all wear the conqueror's crown of wild olive or the martyr's palm, but we can all do the small duties of life thoroughly well, and the small duties require the exercise of the same virtues as the great ones. A child does not learn to walk by climbing a mountain, but by taking one step at a time upon a level floor; a bird does not begin to fly by soaring into the heavens, but by short flights from twig to twig.

In a beautiful lecture that our Brother Claude Wright delivered at Chickering Hall a little while ago,* he spoke of the spiritual messengers that have come from time to time to enlighten the world. In all countries, in all religions, there have been such messengers, and by them the torch of truth has been carried forward from generation to generation, and so the link that binds us one to another and all to the great

* April 12, 1895.

Source of Truth has been kept unbroken. If some of our Christian brethren would but read their Bibles with more attention to the spirit than the letter, they would see that Jesus spoke of his repeated incarnations for the service of mankind. In the 10th chapter of the *Gospel of John* he said to the Pharisees who were questioning him: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This charge have I received from my Father."

And this power belongs to all the Masters of Wisdom, the great souls who come to teach the world. Spiritual Messengers they are indeed, but every one who bears witness to the truth is also a spiritual messenger. We never can afford to turn a deaf ear to the words of any, for we know not from whose lips may fall the word that shall set us free. That was a beautiful story of Rhœcus, who could not recognize in the bee that buzzed about his head the messenger of the Dryad, and so lost her love.

For no matter from whose hand, child or slave, or prince, we take the draught that refreshes us, that person is to us a spiritual messenger. If a primrose by the river's brim could give the poet-soul thoughts too deep for tears, surely we may find on all our paths, ready to serve us if we will, the bearers of the truth. And no matter how insignificant we may be ourselves, we are all spiritual messengers if we but pass on to another the cup that has given us strength.

How often we have drunk of the cup held out to us by the Chief who has just left us, and though we shall receive it no more from the visible messenger, we cannot for a moment doubt that that spiritual energy is still with us to inspire us to more untiring activity, and to minister to us in our need. And one draught of that spiritual wisdom that it was the Chief's privilege to give us, is to be found in the little book so well named, *Letters that have Helped Me*. "Keep up the aspiration and the search," he says there to a desponding pupil, "but do not maintain the attitude of despair, or the slightest repining. . . . Is not the Self bright, bodiless, and free,—and art thou not That? The daily waking life is but a penance and the trial of the body, so that it too may thereby acquire the right condition. . . . Rise, then, from this despondency and seize the sword of Knowledge. With it, and with Love, the universe is conquerable. . . . In all inner experiences there are tides as in the ocean. . . . Anon the gods descend and then they return to heaven. . . . If we feel that after all we are not yet 'Great Souls' who participate in the totality of those 'Souls who wait upon the Gods,' it need not cast us down; we are waiting our hour in

hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we, too, are then at work in other spheres."

KATHARINE HILLARD.

HIS LIGHT.

IT is not an easy task to write anything concerning W. Q. Judge. Nothing real can be placed on paper. I personally was not aware that I really knew him till it became necessary to defend him, and, as it then seemed, to protect him. Entering upon that duty, a deep, and till then hidden tie became evident, manifesting as the profoundest affection for the personal man of him. It was not till later still that I discovered more, and since then till this day ever more of that tie. The Light that came from him was the same as that which came from H. P. B., and is in some measure also in the hearts of all who love either of them. It is of the very central essence of our being as Theosophists, the cause of the love we bear to Teachers and the love itself. It needs for its re-awakening in each successive life but the merest moment of personal contact. And that moment came with the attack. He helped us from within and from without; was never ruffled, never irritated, never contemptuous, untiring in response. It is useless to make many words, and because a personal note is for the moment to be sounded, though my outer contact with him was neither frequent nor prolonged, I will say that the help he gave me must bear fruit for all time; that he showed the deepest knowledge of my inner necessities, weaknesses, and possibilities; that he was to me wise Teacher, and friend to the very centre; and that his utter integrity and the fullness of his humanity have helped me to the fashioning of an ideal of the perfect man. For which reasons his memory, the mere sound of his name, awakens an emotion that cannot be done into words, and that is in no way affected by the thought and the knowledge that he yet moves among the ranks. And all of this is only the corroboration of what will be said and has been said by our brothers through the world.

HERBERT CORYN.

IN ENGLAND AND AMERICA.

THE first time that I ever saw W. Q. Judge was in the winter of 1887-88, when he came over to London to see H. P. B., then in Lansdowne Road, on important business connected with the formation of what is now known as the "E. S. T." I only saw him twice and, so far as I can recollect, carried away little in my memory concerning him at that time. He was so different from many of those who crowded round H. P. B. in those busy days that, as a matter of fact, my earliest and principal recollection is of a quiet, unassuming American, who looked at one with a singularly penetrating and at the same time gentle gaze.

In looking over the letters, however, which I have received from the man who, after H. P. B., is for me, the greatest occultist we have had amongst us (though unknown and unrecognized for what he was by so many), I find a line from him written just after he returned to New York in 1888, so that my correspondence with him dates from then. Just friendly, helpful little notes at first, some in reply to longer ones from me; but it was in 1891 that I really entered into closer relations with him, and began to realize a little of the wonderful strength, the iron will, and dauntless, fiery energy of the soul that animated that slender frame.

He had come over to London to Avenue Road, just after H. P. B.'s departure. It was a time—a crisis—calling for the exercise of just such qualities as I then began dimly to see that he possessed. He drew us all closer together, put fresh heart into us, infused into us somewhat of his own strength and courage, and to him I for one turned naturally as the only possible real occult teacher and leader left to us. For such he really was, H. P. B.'s heir in the direct line of succession. Never shall we see quite his like again, any more than the "Lion of the Punjab," as he used to call her, will return to us in just such a body as she wore when last with us.

I well remember how instinctively I turned to him at that time for help and guidance in a difficult place in my life, and shall always gratefully cherish the wise and gentle words of advice and encouragement that he gave me. Yet never obtruding his personality, for of all men I have ever known he was the most impersonal. One hardly noticed it at the time, but afterwards the recollection of his extraordinary and complete self-effacement would come suddenly upon one with a shock of wonderment. He drew all hearts to whom he made himself known, as indeed he ever strove to do to all—yet some there were who "thought that heart was something else."

Never can I forget meeting him in the summer of 1894, just after the London Convention in July. I had been ill, abroad, and on my return went straight down to Richmond—by the kindness and courtesy of Dr. and Mrs. Keightley, with whom he was staying—to see him. He was so ill, so altered physically that it wrung my heart to see him, yet it was the same *man* I had ever known, and the unalterable conviction that I held of his innocence and integrity was made if possible deeper than ever. His patience was touching, yet one could see that he suffered as only the world's martyrs have suffered, from the treachery and ingratitude surrounding him. Bitter indeed was the cup he had to drink.

It is a cause of great happiness and thankfulness that I was able to attend that memorable Convention held last year at Boston. Surely there he had some small measure of his great reward, in the enthusiasm, the devotion, the heartfelt loyalty that was so spontaneously evoked when with one accord he was proclaimed life-President of the T. S. in America.

And now he is gone from amongst us in visible form ; that poor tortured, suffering body is at last out of pain—yet his works do follow him, and to me the greatest lesson taught by his splendid life is *selfless work*. Through difficulties and discouragements enough to turn back the stoutest heart, he fought his way, single-handed at first, and always undaunted. Often cast down, yet never despairing or relaxing his efforts, his iron grip on circumstances. Seeing the future, he worked for it, and the eternal gratitude of those to whom he was at once friend, teacher, and leader, can best strive to find expression in a whole-souled attempt to go and do likewise.

And what of the future ? That future for which he worked, and which, with clear vision, he saw coming ever nearer as his life slowly declined and drew towards its close. It would almost seem that his withdrawal from among us in visible presence has been the signal for the outpouring of such a mighty force as we have never experienced—or even so much as dreamed of experiencing—before. *The future is assured*. The ultimate and absolute success of Theosophy is now only a matter of time ; it is for us as a body, and as individuals, to hasten that glorious time when we *know* that the knowledge of “the Lord” will indeed cover the earth as the waters fill the ocean. May we all play our part nobly and forcefully in this great and world-stirring revival of the ancient Wisdom of the Ages, as befits those who, to the self-sacrificing life of our late chief, owe more than the labors of many lifetimes can adequately repay.

ALICE L. CLEATHER.

OUR FRIEND AND GUIDE.

MY acquaintance with William Q. Judge antedated considerably my interest in Theosophy. We were introduced by a newspaper man who spoke of him to me as a thoroughly honest good fellow but a crank about some incomprehensible Oriental philosophy, a knowledge of which would not be, to any practical mind, compensative for the difficulty of understanding it. If my memory serves me rightly, we met first upon an occasion when H. P. Blavatsky was induced to try, in presence of some reporters, if she could open up communication with the diaphanous remainder of a night watchman who had been drowned in an East River dock. Olcott was present, in command, prominent and authoritative; and Judge, in attendance, reserved and quiet. The spook was shy and the reporters were sarcastic. The only one apparently annoyed by their humor was the Colonel. Mr. Judge's placidity and good-nature commended him to the liking of the reporters and made a particularly favorable impression upon me, which was deepened by the experiences of an acquaintance that continued while he lived. In all that time, though I have seen him upon a good many occasions when he would have had excellent excuse for wrath, his demeanor was uniformly the same—kindly, considerate and self-restrained, not merely in such measure of polite self-control as might be expected of a gentleman, but as if inspired by much higher regards than mere respect for the conveniences of good society. He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant.

But that meekness of spirit—a strange thing, by the way, in a brainy and rather nervous Irishman—by no means made of him a weak, or yielding character who could be bluffed into doing what his judgment did not approve or turned aside by influence from any course of action upon which he had deliberately resolved. And careful deliberation upon things was one of his strongest characteristics. His mind was very active, quick and resourceful in suggestion, but I do not recall having ever known of his trusting its impulses until he had thoroughly weighed and considered them. Not infrequently, matters that seemed to me of trivial importance, things that might just as well be settled right off, and about

which there did not appear to be room for two opinions, he would take under advisement over night, or even longer. And candor compels me to admit that such things, as a rule, turned out to be much more important and with chains of effects more serious than had at first seemed possible, fully justifying his caution. I do not know whether Mr. Judge ever played chess. Probably he had no time for any play, or care for aught but work. But he should have been a splendid chess-player—though a very slow one. Now, and for a good while past, I have had no doubt of his receiving aid in his deliberations, and guidance toward correct conclusions, from intelligences with prescience beyond that of ordinary men, but when I first noted his habit of deliberation I regarded it simply as a proneness to “chew over” things,—prudent but rather un-Irish.

The *Path*, when it first appeared, was a mild joy to the newspaper men who knew Judge. Their occupation seems to cultivate in them a cynical materialism, not readily impressed by metaphysical abstractions and divagations among the intangibilities such as are dear to the heart of the oriental philosopher. And they had a good deal of fun with Judge about his magazine. With what patient, tolerant, unflinching good humor he took it all! They liked him, but were more than ever convinced he was “an amiable crank.”

That idea of him was so settled in my mind that I was not a little astonished when one day he appeared in La Guayra (Venezuela), where I happened to be, as the attorney representing a mining company holding certain valuable concessions from the Venezuelan government. Of course, I had known before that he was a lawyer, but had never seriously thought of him as anything else than the editor of that quite remarkable magazine. He had come to straighten out some snarl the company had got itself into, or secure it in some jeopardized rights, and I remember wondering if the people who employed him in such serious business had ever seen the *Path* phase of him. But, to my surprise, I soon found that he was a clear-headed, tactful, thoroughly informed and energetic man of affairs, without a trace of the mooniness I had somehow come to expect as a reflection in him of his philosophy. But he had the philosophy along with him, all the same.

Later, when my Karma at length awoke in me a curious interest in Theosophy and I went to Mr. Judge for a plain statement of what it was, I found occasion to admire the clearness of his thought, the soundness of his logic and the lucidity with which he was able to set before me what had, until then, seemed the abstruse and difficult system of the wisdom-religion. That he was anything of a “crank,” was speedily and permanently banished from my mind and the more intimately I knew him thereafter, the more reason I felt for respecting not only his ability as a

teacher and moral worth as a man, but his comprehensive knowledge, capacity as a reasoner and versatility of talent.

Since his death, the averment has obtained newspaper circulation that he professed ability to produce remarkable phenomena. It is, no doubt, a lie. Occultism—the scientific foundation of Theosophy—attracted him and he had undoubtedly made considerable progress in his knowledge of it, but he did not seek to cultivate extraordinary “powers”; would have concealed if he had possessed them, and was altogether too honest a man to make any false claims. His astral percipience was remarkably clear and well-controlled, but he never spoke of it except when asked to do so and only then if he might give helpful information, or warning, to a student. And he seemed particularly desirous of having it recognized not as a special acquisition resultant from his own endeavors, but as an inheritance, interesting but undesirable and even dangerous when not governed by knowledge.

Many journalists work very hard, but I have never known any one, even in that toilsome field of labor, so indefatigable and persistent as William Q. Judge. No matter how much those about him might endeavor, by their assistance, to lighten his burden, the effort was hopeless, for a moment's leisure, when he should have been resting, only gave him opportunity to think of something else to do. Even when his health was rapidly giving way under the long continued strain, he arose as early in the morning as he could—to work; and he sat up as late as possible at night—to work. Writing articles for his own magazine and for other journals, carrying on a very large private correspondence, public speaking, attention to an infinitude of details in the conduct of affairs, travelling—during which he continued work almost as closely as if he had been in his office,—filling the offices of guide, philosopher and friend to a host of persons who sought him in those capacities; such was the life of W. Q. Judge for days and years. He was like a railway engineer who, firm at his post, forces his engine steadily forward, unmindful of the hostile mob hurling mud, stones and bad language at him from all sides, indifferent to the cabals and machinations among the trainhands, some of whom, foolishly ambitious, wish to take his place. While he lives, he keeps his hand upon the lever and his gaze fixed toward the distant goal, true to the trust reposed in him—the care of the train.

I have written of him simply as a man, on the plane where every one could know, appreciate and love him. With his higher life and the relations he bore to those impelling the Theosophic movement, this little tribute to his memory, as a personality, has nothing to do. As Theosophists, we realize that the true individuality in the man we knew as Judge has not ceased to live and labor for the advancement of the

cause dear to his heart ; we accept the fact that his time for rest had come ; we believe that a new impetus will be given to the spread of Theosophy following his retirement from the mundane plane, as was the case after the corporeal demise of H. P. B. Nevertheless, we mourn the loss of the man, the good, wise, warm-hearted, altruistic friend whom we shall see no more.

J. H. CONNELLY.

QUESTIONS AND ANSWERS.

F. A. S.—Is the “E. S. T.” any part of the Theosophical Society in America, and does any officer of the “E. S. T.” have authority in the management of the exoteric Society?

ANS.—The E. S. T., or so-called Inner Circle, is an organization entirely separate from the T. S. A. There is no official connection whatsoever between the two bodies. Many members of the E. S. T. reside in Europe and are members of the Theosophical Society in Europe. Others are in India and Australasia. No officer of the E. S. T. has any voice in the control of the exoteric Society, merely because he holds such office. The T. S. A. is a self-governing and autonomous body, whose officers are elected at stated intervals by the votes of the Branches represented by their delegates in Convention assembled.

E. T. H.

F. A. S.—What is the E. S. T. ; who manages it, and how can I join it?

ANS.—The E. S. T. is a school for the purpose of studying Theosophy in some of its deeper aspects. Its members receive teachings that are not contained in the exoteric writings. But its prime object is to help its members to work for humanity and to teach them to love that work. The E. S. T. is managed by an Outer Head and Council. The present Outer Head is Mrs. K. A. Tingley of New York. Mr. W. Q. Judge preceded her in this office, down to the time of his death. The School was originally founded by Mme. H. P. Blavatsky, who controlled its work during her life though she gave Mr. Judge full authority to act on her behalf in America. If you desire to join it you should address “The Secretary, E. S. T., 144 Madison Avenue, New York City.”

E. T. H.

T. R.—What is the exact connection between Freemasonry and the Theosophical Society?

ANS.—There is absolutely no connection between the two, outwardly at least. In order to find the real connection one would have to go far back in history. In the last century, for instance, St. Germain and Cagl-

ioistro, as messengers from the great Brotherhood, carried on by far the greater part of their work among the Freemasons. They were both members of that fraternity and did much to reform its practices, which at that time had lost their original purity and meaning. That there is a very close link between the Theosophical and Masonic movements is certain, because the object of each is the same—brotherhood. Further, the Freemasons have done much to preserve the symbolism of the ancient Mysteries, though they have not been able to retain the key to their interpretation. In thus preserving the symbols they have indirectly helped forward the second object of the Theosophical Society : to study and investigate modern and ancient religions, philosophies and sciences. I well know the deep but quiet interest that Mr. Judge took in the Freemasons, and also know that he did not act from any sentimental motive, but with a full appreciation of the fact that Masons might, if they would, do much to help forward the Brotherhood of man. Any one who knows a Mason, who is leading a true Masonic life, and who has felt a sufficient interest in the subject to take a high degree, will be aware that such a Mason is a seeker after truth and is well on the way to its attainment.

E. T. H.

P. O. A.—Can one who has been an investigator of Spiritualism and a seeker after truth in other directions, become an Adept in this life?

ANS.—A consideration of the laws which govern adeptship so far as they are known to us should supply a sufficient answer to the question. Adeptship is the result of evolution, of the gradual and toilsome acquirement of experience, and never of sudden creation. We may usefully remember that H. P. B. was at one time an ardent member of the Greek Church and William Q. Judge of the Methodist denomination, and that they were both of them investigators of Spiritualism. It is the love of truth and the unceasing pursuit of truth which hasten evolution and in no way the temporary form which such exertion may assume. Experience must be acquired, not in one direction alone, but in all directions, and where the love of truth is constant and sincere it will not regard any direction as barren or fruitless; it will not be withheld from any investigation, nor will it fear to step from the old ground on to the new as the light ahead grows stronger and brighter. Not the action which is seen, but the motive which is unseen, is ever the help or the hindrance.

S. G. P. CORYN.

ANS.—Confusion arises over such a matter as the above, owing to lack of realization of the difference between brain and soul. The Adept is at no time the brain or body, and it may take the Adept-Ego many years to gain control over his instrument. In the meantime that instrument is trained under the guidance of the inner self by means of the

outer experiences through which it passes. It may take long to make the wheels and cogs and other parts of a machine, but once in place it only takes a Master's touch to set them all in motion. E. T. H.

LITERARY NOTES.

"THE WORLD KNOWETH US NOT." This is a series of extracts, helpful to students, from the letters of William Q. Judge, which series has appeared in the *Irish Theosophist*. I am about to print it in book form, for the use of students, and would earnestly beg my fellow Theosophists in all parts of the world to send me any extracts from letters of Mr. Judge's in their possession, so that all our comrades may share equally in them. The book will be printed at my personal expense and the proceeds devoted to the Theosophical cause.

JULIA W. L. KEIGHTLEY,
62 Queen Anne St., Cavendish Square,
London, W., England.

THE NORTH AMERICAN REVIEW for June will contain an article by E. T. Hargrove on "The Theosophical Society in America and its Work." This article was solicited by the editor of the N. A. R., which affords one of the best possible evidences of the present wide-spread interest in Theosophy.

THE THEOSOPHIST for March and April. The March number was received too late for review last month. "Old Diary Leaves" tells of the Colonel's arrival at Benares, his first experience with the Maharajah and his efforts to revive interest in Sanscrit learning and literature. Charles Johnston has a philological article showing the close relation between Sanscrit and Slavonic. In the April number "Old Diary Leaves" finishes the account of the Benares visit. An article on the number seven carries that subject to the usual unwarrantable extreme. There is nothing else worthy of special notice. Small comment is made on Mr. Judge's death and what is said is unfortunate.—[G.]

LOTUSBLÜTEN for April gives installments of "Karma," "The Wisdom of the Egyptians," "Fragments out of the Mysteries," and a most interesting letter.—[G.]

SPHINX for April. Our attention naturally turns to a fair picture of our late leader, William Q. Judge, and a short and unprejudiced account of his life. The number also contains translations from H. P. B., Col. Olcott, and several articles by both Drs. Hartmann and Goring.—[G.]

THE ENGLISH THEOSOPHIST for May. This always welcome magazine comes like a breath of strong salt air. It is a tonic against sentimentalism, gush and false pretence. The contents are nearly entirely written by the Editor and are the more valuable therefor. We are particularly struck with the following: "A genuine comradeship is quite consistent with the absence of all familiarity, and with very little intimacy."—[G.]

THE LAMP for April. As the first number since Mr. Judge's death, there is naturally much in it concerning him. The title page has an excellent reproduction of Sarony's wonderful portrait and a series of clippings is given from newspapers and magazines containing appropriate notices. Dr. Buck's letter to the T. S. in A. is also reprinted. "A Sleep and a Forgetting" is another remarkable dream by Iris H. Hill. There are two or three pretty verses and the usual International S. S. Lessons, notes and extracts.—[G.]

THE IRISH THEOSOPHIST for April opens with most beautiful memorial articles on Wm. Q. Judge, full of deepest feeling and force and clothed in perfect literary garb. The poem which heads them is truly a *poem*, with the inner fire and outer grace of words. "J.'s" admirable description of an occultist in one of them is worthy of further comment, being the best thing of the kind we have ever seen—the keynote is finely reached. A stirring article, one to rouse the slumbering warrior in many breasts, is that by Laon—"Ye are Gods"—"Arise, mortal, take up thy Godhood." Another of C. J.'s delightful

papers appears this month—"The World-without-End Hour." It deals with the wonderful subject of time, and all the writer's delicate wit and earnest insight are brought to the task. Mr. Dunlop contributes "Casting the Lead," an admirable expansion of Emerson's idea that "character teaches above our wills," or in the words of the present writer: "Much if not everything depends on the inner attitude." A short article on "Peace" and the discussion by several of "Other People's Problems," complete the issue.—[G.]

THE UPANISHADS—THE THEOSOPHY OF THE VEDAS. A fair translation of several of the best known Upanishads by G. R. S. Mead and J. C. Chattopadhyaya. The letterpress and paper are most excellent but the style of binding makes the book hard to read and is not to be commended.—[G.]

THE STORY OF ATLANTIS, by W. Scott-Elliott. An interesting and fairly well written book, said to be an account of a series of researches into the astral light. The Introduction is written by Mr. A. P. Sinnett. (For sale by the Theosophical Pub. Co. Price \$1.25).—[G.]

ISIS for March opens with an editorial on H. P. B. which nobly defends her position and proves that her integrity must be fully and unreservedly admitted if we accept the least of her teachings. "Letters on Occultism," "The Study of the Secret Doctrine," and "Cagliostro" are continued. This month's instalment of "In Deeper Dreamland" is full of valuable matter, and "The Position of Modern Science," by H. T. Edge, is a pointed article.—[G.]

LUCIFER for April. "On the Watch-Tower," discusses the Theosophical nomenclature, the Buddhistic idea of soul, and the recent discovery of Röntgen. "Berkeley and the Occult Philosophy" is a thoughtful and interesting article by Ernest Scott. "A House of Dreams" is a clever story, by Maryon Urquhart. A protest against certain remarks in January *Watch-Tower* is contained in the "Education of the Sexes," which is a vigorous plea for co-education. LUCIFER covers itself with glory, however, by the entirely cautious manner in which Mr. Judge's death is noted, without the least comment.—[G.]

THE BUST OF W. Q. JUDGE that was exhibited during the Convention in New York, admirably represents Mr. Judge's wonderful head. It can be obtained from the sculptor, T. A. Linstrom, at his studio at 1267 Broadway, New York, or from the Theosophical Pub. Co., \$10.00.

MIRROR OF THE MOVEMENT.

AMERICA.

SECOND ANNUAL CONVENTION, T. S. A.

This Convention was perhaps the most remarkable in the history of Theosophy. The determined energy—the spirit of harmony and loyalty displayed, the spontaneous and enthusiastic action of the whole body, made evident the fact that a new and mighty force was acting in and through the Convention. The solidity and strength of the Society and the Theosophical movement were fully demonstrated.

FIRST DAY.—MORNING SESSION, APRIL 26, 1896.

The delegates assembled at Madison Square Garden, New York, at 10 A. M., Dr. J. D. Buck calling the Convention to order, Edw. B. Rambo being elected temporary Chairman, Elliott B. Page, Secretary.

The following were then appointed a Committee on Credentials: A. M. Smith, Henry T. Patterson, Albert E. S. Smythe, Abbott B. Clark and Walter T. Hanson.

After roll-call Dr. J. D. Buck of Cincinnati was unanimously elected permanent chairman of the Convention amidst great applause.

Dr. Buck then took the chair and the following committees were appointed: Committee on Resolutions: A. A. Purman, E. B. Rambo, W. A. Stevens, W. T. Hanson, Dr. E. D. Simpson; Auditing Committee: A. H. Spencer, T. R. Prater, M. H. Phelps.

Dr. Buck then introduced the Foreign Delegates, Dr. Arch. Keightley and Mrs. Alice L. Cleather of London, England, and D. N. Dunlop and Fred. J. Dick, of Dublin, Ireland, who in turn spoke briefly and to the effect that their mission was to make stronger the links between this country and Great Britain. They all received the warmest possible welcome. Fraternal greetings were also read from Australia, Sweden, New Zealand, and the newly-formed Spanish Branch in New York City. Mr. Albert E. S. Smythe of Toronto, Canada, was also introduced as a Foreign delegate, and was greeted with loud applause.

The President's annual report was read by Claude Falls Wright. One of the most interesting items was in regard to the growth of the Society since last Convention—that in spite of the withdrawal of certain Branches after the last Convention the number has been made good and even new Branches added, so that we now have on our roll 108 as against 102 reported at the Convention of 1895.

Mr. E. A. Neresheimer presented the Treasurer's report showing that the receipts for the year had been \$8,644, and the expenditures \$7,714.25, leaving a balance on hand of \$929.62. A new and very pleasant feature was the introduction of music which relieved the otherwise dry formalities of the routine work.

The Convention then adjourned to meet again at 3:00 P. M.

AFTERNOON SESSION, APRIL 26TH.

The meeting was called to order at 3:16 P. M. Reports of various committees were read, approved and committees discharged.

Resolution respecting William Q. Judge on motion of Mr. Rambo, was adopted by all standing. Resolutions on Lotus Circle work; commending the labors of Mr. Geo. E. Harter and his scheme for raising money for the Society; and the resolution presented by Mr. Smythe that the Executive Committee consider the advisability of making a presentation of Theosophy in Toronto at the time of the meeting of the British Association for the Advancement of Science were adopted. Resolutions respecting the three objects of the T. S. and one containing a clause condemning vivisection were referred back to the committee. Resolution on the life and work of Baron de Hirsch was also adopted. A vote of thanks was then extended to the musicians.

The Convention then proceeded to the election of a new President and officers. Dr. Buck nominated Ernest T. Hargrove for President in a speech that was well calculated to arouse the extraordinary enthusiasm it provoked. The entire audience rose amid cheering and waving of handkerchiefs. Mr. C. F. Wright seconded the nomination, and when the prolonged applause had subsided, Mr. Hargrove returned thanks, saying that he cordially thanked those present for the greeting they had given him, which he well understood was not extended to himself personally, but to the President of the Theosophical Society in America. "It might have given me more pleasure," he said, "to have been among you shouting for, let us say, Dr. Buck, than to have had to stand upon this platform and look on and listen to the shouting." Mr. Hargrove then expressed his determination to carry on his duties as President along the lines so clearly laid down "by our late great leader, Mr. Judge." Referring to Dr. Buck, he said that "if Dr. Buck had held up his little finger he would have been unanimously elected and that the only reason why he has not been elected is that he himself declined the office, putting forward as his grounds that he believed that he could do better work for the movement to which he has devoted his life by carrying on that work on private lines rather than before the public." A storm of applause showed that Dr. Buck's sacrifice had been fully appreciated by all the members present. After paying a tribute to the life and work of Mr. Judge, Mr. Hargrove concluded his speech by calling attention to the work that lay before them all in the future, saying that by unselfish and unceasing work "we should show our gratitude to our past leaders—those leaders who never will desert us—and in that way build up a memorial which will go down into the future unstained and perfect." [Loud applause.]

Next in order was the election of a Vice-President, and E. Aug. Neresheimer was not only elected to that office, but was re-elected Treasurer, amid the greatest possible enthusiasm, the audience again rising and loudly cheering Brother Neresheimer.

Messrs. A. H. Spencer, H. T. Patterson, Claude F. Wright, Dr. A. P. Buchman, Dr. Jerome A. Anderson, and Dr. J. D. Buck were elected Executive Committee to serve for the following year. The "Green Isle" was heard from by cable as follows:

April 26, 1896.

"Hurrah for the Convention. From Ireland."

(Signed) RUSSELL.

The Convention then adjourned until 8:00 P. M.

EVENING SESSION.

Long before the evening session was called to order the large auditorium was packed to its utmost capacity, fully 2000 people being present. The stage was decorated with a profusion of ferns and palms. In the centre stood a veiled bust of Mr. Judge.

This session was principally for the public and was occupied mainly with ten-minute speeches by different representatives of Theosophy and the unveiling of the bust of William Q. Judge.

The proceedings were opened by music. Dr. Buck delivered an address on "International Unity"; Mr. George M. Coffin on "Evolution"; Mrs. Alice L. Cleather of London, on "Karma"; Dr. Jerome A. Anderson on "The Needs of Humanity"; Mr. Frederic J. Dick of Dublin on "Reincarnation"; Burcham Harding on "Mission of the Theosophical Society"; and James M. Pryse on "Theosophy and the Children."

A selection was given by the string quartette and the ceremony of unveiling the bust of William Q. Judge was then performed. The audience rose and remained standing in silence while the veil was removed by Miss Genevieve M. G. Kluge, a child four and a half years old, the youngest member in the Society. After the ceremony Claude Falls Wright stepped forward and said that the real Founders of the Theosophical Society were preparing to found a School for the Revival of the Lost Mysteries of Antiquity, and that to carry out this object funds would be solicited, a suitable site procured and buildings erected. The aims and possibilities of such an undertaking should be apparent to members of the Society, who have the power and disposition to carry it into effect. Mrs. P. B. Tingley followed Mr. Wright and made a few remarks about the founding of the School.

Appropriate resolutions on Mr. Judge were read by Judge E. O'Rourke. Mr. Wright spoke on "Lessons to be Learned from this Convention," and Mr. Hargrove on "The Future of America" in connection with the School for the Revival of the Lost Mysteries of Antiquity. Great enthusiasm was aroused, which found expression in subscriptions to the School fund amounting to \$5000.

FOURTH SESSION, MONDAY MORNING, APRIL 27, 1896.

The report of the Committee on By-Laws was read by Mr. Wright. The following alterations and amendments were proposed and adopted: (1) By-Law 13 was made to read "The President shall be the custodian of all the archives and records of the Society," as the provision that the President might "delegate any one or more of his powers to a person or persons chosen by himself," made on account of the illness of Mr. Judge, was not now necessary. (2) Between By-Laws 19 and 20 was added the clause, "The term of office of the President shall be three years." (3) To By-Law 22 where it states that the *Forum*, the *Oriental Department Papers* and the *Branch Department Papers* are to be recognized as a part of the activities of the Society was added "and Lotus Circle." (4) Between By-Laws 30 and 31 was inserted, "Branches shall not be chargeable with the annual dues to Headquarters on the first of January for any new member joining the Society within three months immediately preceding the 1st of January." (5) Between By-Laws 46 and 47 the following was inserted as a new By-Law: "No member of the Theosophical Society in America shall promulgate or maintain any doctrine as being advanced or advocated by the Society."

A resolution presented by Dr. E. D. Simpson and seconded by E. T. Hargrove, expressing appreciation of the loyalty and devotion of Dr. and Mrs. Buck was carried with loud applause. The Doctor replied saying all the honors belonged to Mrs. Buck, because a good wife makes a happy home and when husbands and wives worked together, far reaching results could be accomplished.

Mr. Wright proposed that the resolution adopted by the American Societies in 1893, declaring the disapproval of the Societies of giving tuition in occultism and the occult arts for money consideration, be endorsed by this Convention. The resolution was adopted.

President Hargrove and Dr. Buck expressed to Mr. E. B. Page the Society's appreciation of his devoted work in advancing its interests.

President Hargrove then appointed Joseph H. Fussell as his Secretary, this appointment evoking much applause from those present. He also gave well deserved commendation to Mr. Claude Falls Wright, who had been Secretary to Mr. Judge and H. P. B., and who was now called to more important work.

Dr. Buck read extracts from a paper he had written on "The Latest Science and the Oldest Philosophy," and spoke about the School of occult learning, which was mentioned the evening before, with special reference to Masonry, after which tellers were named to take up subscriptions resulting in increasing the school fund to \$11,000. The Convention then adjourned *sine die*.

BEACON T. S. (Boston), in connection with its Brotherhood Suppers gives a lecture on Theosophy every other Sunday evening at the Headquarters of the Central Labor Union. This being a new activity the attendance is not yet large, but the number of questions put to the speakers after the opening talk show that real thinking has been aroused and that the interest is increasing.

JULIUS OETTL is giving lectures in Alameda, Calif., every Sunday evening.

PACIFIC COAST LECTURER. The Pacific Coast Theosophical Committee acting in harmony with the vote of the Western Branches, has re-elected Dr. Allen Griffiths as Pacific Coast lecturer for the ensuing year.

WHITE LOTUS DAY was observed by the Branches generally throughout the country, very interesting meetings being held, but space will not permit the numerous reports being printed.

ELEVEN NEW BRANCHES have been chartered since the last report, at Louisville, Ky., Jacksonville, Fla., Savannah, Ga., Atlanta, Ga.; these four being the result of the Southern tour of Mr. Burcham Harding. Also at Hartford, Conn., the result of the work of Miss F. Ellen Burr, Miss M. L. Guild, and William H. Witham; White Lotus T. S., New York, outgrowth of White Lotus Centre on East Side; El Sendero T. S., New York, composed of Spanish speaking members; Theosophische Gesellschaft, "Germania," New York, composed of Germans; William Q. Judge, California, Pa.; Grand Rapids, Mich.; Hackensack, N. J. Atma T. S., in New Haven, Conn., has reorganized.

MACON T. S. has changed the order of its meetings somewhat on account of the fresh interest incited by the visit of Burcham Harding in April. On Sunday evenings at 8 o'clock the meetings are open to the public and Theosophy is presented in a popular and rudimentary form; on Tuesday a class is held for the study of the Seven Principles of Man; on Sunday morning at 11 o'clock a class meets for the study of the "Ocean of Theosophy"; and on Thursday evening the regular Branch meeting is held. The membership is increasing and the attendance at lectures steadily grows larger.

LOYALTY T. S. The Headquarters of the Societies in Chicago have been removed to 153 Washington Street, Room 9.

OBITUARY. We regret to chronicle the death on April 25th of Mr. Albert Hart, of Sacramento, Calif. Mr. Hart was an old member of the Society and has been President of the Eureka T. S. for the last four years.

SAN FRANCISCO T. S. gave the following lectures in May: 3d, "The Test of Gratitude," Mrs. Mercie M. Thirds; 10th, "Life and Death," Dr. W. W. Gamble; 17th, "Theosophy and Christianity," E. G. Merwin; 24th, "Theosophy and Social Questions," Mrs. J. D. Hassfurther; 31st, "The Destiny of Man," Amos J. Johnson.

A NUMBER of members from different Spanish-American countries have lately arrived in New York City; and just before the Convention Mr. John M. Pryse called them to Headquarters, introduced them to one another, and formed a branch called El Sendero (The Path). It starts with eight charter members, and others have promised to join. Señor Charles L. Simon, formerly of the Caracas, Venezuela, Branch, is president, and Señor Emanuel Román, from Cuba, is secretary. At the first regular meeting a resolution was passed (which will appear in the Convention Report), expressing a desire to work in conjunction with loyal Spanish-speaking members in all parts of the world, for the Theosophical propagandizing of Latin America especially. An article about Theosophy and the Convention has been sent to all the leading Spanish papers of the world, and other projects are being attempted by the branch. All in America who know Spanish and all unattached members in Spanish-speaking countries are requested to become honorary members of El Sendero, which will act as a centre for a combined movement.

MR. H. A. GIBSON, one of the delegates from Los Angeles to the Convention has been making a visit to Pittsburg and has been doing good work in the branches in the neighborhood. The Pittsburg Branch hopes soon to move into new quarters, and arrangements will be made to keep these open daily for enquirers.

MR. E. T. HARGROVE, Mr. F. M. Pierce, and Mrs. K. Tingley visited Washington and Baltimore on the 7th, 8th and 9th of May. Mr. Hargrove gave a public lecture on

Theosophy in Washington which was largely attended, and another in Baltimore. Mr. B. Harding reports that the Baltimore meeting became "the talk of the town." Mr. Harding has since organized a Branch in that city.

THE BOSTON LEAGUE has adopted a plan to bring into closer touch the seven Branches in its vicinity. At its meetings, which are held the first Thursday in every month, a member from each Branch brings a report of the work done during the month by his Branch, with any special ideas, methods, or plans in use in the Branch. In this way a constant broadening of ideas goes on among the Branches. Papers on subjects of practical interest to F. T. S. are then read and discussed, each time by a member of a different Branch. At the close the meeting is resolved into a social gathering.

THE following lectures have been delivered by Claude Falls Wright in Chickering Hall, New York City, during May: 3d, "Signs of the Times"; 10th, "Practical Theosophy"; 17th, "Vibrations"; 24th, "Future of the Theosophical Society."

BURCHAM HARDING visited Baltimore, Md., May 6th, giving three public lectures in Hazzer's Hall. Several new people were attracted to Theosophy by Mr. Harding's lectures, and application for Charter to a Branch was signed by thirteen persons; several others also notified their intention of joining. Mr. Harding delivered lectures in Washington, D. C., from the 17th to 19th of May. A study class was formed and several new members joined the Blavatsky T. S.

ENGLISH LETTER.

The news of E. T. Hargrove's election to the presidency of the T. S. A. has been received here with the greatest enthusiasm, the feeling being that the link thus formed is a symbol of unity which is full of hope and promise for the future.

White Lotus Day was kept in London by the Bow Lodge, whilst others joined the meeting of the H. P. B. Lodge, including Bro. Thurston, Mrs. Hering and two other ladies from the T. S. A. Mrs. Hering presented the lodge with her own signed portrait of Mr. Judge, and was promptly elected a member by acclamation. Bro. Thurston gave a very interesting account of the Convention and all the other recent doings in New York.

The Theosophic Press at Bow is growing steadily and surely, and the last number of *Ourselves* is a most creditable piece of work. Numbers of pamphlets and leaflets are being printed for propaganda work, and a book of Gordon Rowe's beautiful stories is announced for August.

A new form of propaganda to be undertaken during the present opera season at Covent Garden is the sale and distribution of programmes giving a short theosophical interpretation of Wagner's Music Dramas, together with concise information about Theosophy and the T. S. One on Lohengrin is already going out and another on Tannhäuser is in the press.

The chapters of the forthcoming Theosophical manual for the people have nearly all been sent in by the members to whom they were assigned and it promises to be an excellent and thoroughly practical treatise.

BASIL CRUMP.

AUSTRALASIAN LETTER.

"*The Theosophical Society in Australasia*" continues to advance, and if we do not seek to chronicle the various things said and done it is chiefly because we prefer not to make much fuss, but rather to grow in quietness and to "Spring up Silently." The printed statement of our first Convention in Sydney will serve to mark a point from which we hope to progress yearly in Theosophical spirit, life, and work. Our brethren in Sydney constitute a most harmonious and powerful lodge, which continues to make headway in various directions. In New Zealand we are more scattered, but we are very united in fidelity to the work of the T. S. and every mail that arrives, bringing, as it does, those "kind messages that pass from land to land," enables us to feel that we are a living part of a mighty living Unity which neither time nor circumstance, nor any other thing will be able to destroy. At present we have only two lodges in N. Z. but hope soon to have more.

S. J. N.

AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H. P. B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H. P. B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited, are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reawaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to the termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N. Y.

H. T. PATTERSON,
E. A. NERESHEIMER, } Committee.
C. A. GRISCOM, JR., }

CORRECTION.

In THEOSOPHY for April, 1896, p. 12, line 25, omit the word "not."

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands, but will also call forth from the corners of the earth the hostility of those who love evil.—Book of Items.

ÔM.

ÆUΩ

If a thing is difficult to be accomplished by thyself, do not think that it is impossible for man : but if anything is possible for man and conformable to his nature, think that this can be attained by thyself too.—*Marcus Aurelius*, vi, 19.

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THE SCREEN OF TIME.

THE Crusade is already at work in Europe, or will be by the time these pages are read in America. The greatest enterprise of the XIXth century, theosophically speaking, has thus been commenced. It will not be abandoned for one moment until every part of the plan has been made perfect. It is the supreme and necessary effort of the century, and at its completion the life-work of H. P. Blavatsky and William Q. Judge will be consummated. From its inception the theosophical movement has been a holy war, and this Crusade goes forth to conquer the world by the power of Light and Truth. It will be the last campaign of a twenty-five years' struggle—a struggle for brotherhood and for the liberation that the light of truth always brings.

Such an undertaking as the Crusade is certain to meet with opposition. Enemies of the Society have already tried to interfere with it and will doubtless try to do so again. They cannot succeed. These enemies are of all sorts, from ordinary blackmailers to people of wealth who hate Theosophy as an owl hates the sun. The first attempt to interfere with this great work was easily frustrated. One or more of the Crusaders were to have been arrested on the strength of any false charge, it being thought that they would gladly pay blackmail in order to avoid arrest and so keep their European engagements. The injudicious com-

municativeness of one of those responsible for the plan supplied the detailed information that was needed, and the prompt statement in the New York papers that in the event of such arrests being made, warrants on counter-charges of perjury and false arrest would be applied for, was quite sufficient to paralyze the proposed inimical action. The Theosophical Society will have enemies as long as it is powerful. Its strength may be gauged by the number of these enemies and the bitterness of their opposition.

After all that has been said and written by H. P. Blavatsky, W. Q. Judge and others, concerning the dangers of psychic practices, it should not be necessary to again warn students against such things. Throughout America at the present time hundreds of "Occult Brotherhoods" are springing up in which teaching is given for monetary consideration. "Initiations" are charged for at rates ranging from five to one hundred dollars. In the first place any one paying such sums for such teaching is foolish, seeing that they may obtain the same information in many books which may be purchased for twenty-five cents. They are consequently making a bad business bargain. In the second place by following the advice of such teachers of sham occultism they run a serious risk of physical, mental and moral destruction.

The teaching given in this way varies in character as much as in price. Twaddle about "our Most Ancient Elder Brother, Prince Rameses" and a strange jumble of Theosophy and Spiritualism—in which Theosophy gets much the worst of it—can nearly always be met with. Other pseudo-occultists teach a modified form of Hatha Yoga, advising concentration on the tip of the nose, on a picture hanging on the wall, or on a watch. This leads to self-hypnotism and in no case to more than physical and lower astral results, all of which are bad. It turns the force of the mind on to lower instead of higher planes. Advice is also given as to breathing: that one nostril should be closed; both closed; the other closed—as if the kingdom of heaven could be entered by self-suffocation! These practices render a man mediumistic and a mere sponge to all lower astral influences; they will in time give him heart-disease and probably make him insane.

One of the worst forms these teachings assume is in dealings with other men and women, for explicit directions are given in several of these organizations for hypnotizing people at a distance. A business man is advised to call up the "astral body" of his customer and to think to it in a certain way, as a result of which larger orders are guaranteed. On entering a room in which business is to be conducted the student is to think along lines that will lead to his own success and to the confusion of the person with whom he is dealing. All of this is Black Magic and

every Theosophist should wage a merciless war against it. Such practices only end in one way: in the destruction of any one who attempts to pursue them. The black and poisonous force that is liberated by efforts of this sort, reacts with fatal violence, and moral, mental and physical ruin must inevitably result in the course of a few years. It is not necessary to touch upon some of the still more loathsome practices recommended in a few of these organizations. They bear their own condemnation on their face.

A rumor has reached America that a prominent lady member of the Society whose headquarters are at Adyar, intends to take advantage of the Crusade to make a tour round this country and if possible convert the American Theosophists to a belief in Mr. Judge's alleged "fraudulent methods." This tour is to be conducted by a professional lecturing agent. The entire manœuvre shows a lamentable lack of appreciation of the American national character, and still more of the character of those who supported Mr. Judge during his life-time. The last Convention of the T. S. A. should have been a lesson to Mr. Judge's enemies. It should at least have shown the utter futility of attempting to destroy a faith that was well founded and which is not to be shaken by any wind, from any quarter. The presence or absence of the Crusaders will not make the slightest difference in this respect. Those who stood the test before are still standing on their own feet; they then upheld principles, not persons, and do so still. And though W. Q. Judge is no longer with us and cannot answer his enemies, his friends are better able to defend him, than at any time in the past, seeing that they are now in possession of all of that evidence which he held back because he preferred silence to self-defense and preferred to suffer rather than give suffering to others.

This rumor, which appears to be based upon fact, can well be let go and left to time to deal with as time alone knows how. There is work to do.

E. T. H.

THE MORNING-STAR OF THE MYSTERIES.

Full of Zeus are all the streets and the markets of man ; full of Him is the sea, and the harbors.—ARATUS.

THIS may be an age of civilization, but an age of beauty it certainly is not, nor of art, nor of poetry, nor of romance, nor of earnestness, nor of devotion. It is a prosaic age, a cycle of the commonplace, an æon of the humdrum. Dullness reigns over religion, in the Kingdom of the Smug ; imagination is exiled, and without imagination there can be no exaltation of the soul, no real aspiration. Even our modern books on the Ancient Wisdom have gained in clearness only by the sacrifice of beauty, by denuding spiritual truths of the veils that give loveliness, and by substituting for the Mighty Mother a lifeless lay-figure. The shining forms of Goddesses and Gods are gone ; and our devotions are to be paid to a hierarchy of "forces" and "vibrations."

Truths that in times of old had but to be shadowed forth in alluring allegories to minds that marvelled and understood, or whispered at low breath to all-attentive ears, now have to be bawled loudly, and worded in a wooden way, to a race that has lost the love of the marvellous and knows not the meaning of mystery. But this is a fault of the times, and not of the Teachers, who have had to use the only method of expression that would appeal to men in these days.

How bitterly the soul of every mystic, every occultist, revolts against the unsightliness of things modern, was shown even by H. P. B. in the last article she wrote, shortly before she died, "Civilization the Death of Art and Beauty." Yet this dreariness of the outer life may serve the purposes of the soul ; teaching us to recognize the Holy Breath even in things ugly of exterior, to hear the Great Tone murmuring in "all the streets and the markets of man" as well as in the wind-swept forest or on the wave-washed shore.

In his recognition of the presence of the Divine in all things, and in his patient acceptance of existing conditions, lay the strength of William Q. Judge. Memories of the ancient glories of mankind were his, and visions still more glorious of man's distant future ; yet he worked contentedly with the homely materials at hand, told the old truths in a new way adapted to the times, simply, unpretentiously, and neither offending against the spirit of the age nor making those truths appear commonplace and ignoble. He knew the workings of the human heart and mind apart from all the changing conditions of civilizations ; and he reconciled the dreamy mysticism of the East with the surging activity of the West.

Ignoring the external phases of life, he strove, not to bring about a return to the ancient order of things, but to restore the essential principles of religion which had become obscured in this age of transition, so that out of the confused elements of the mighty West a nobler system might be formed, and a loftier temple to Truth be builded, than ever Antiquity knew.

To this end he patiently toiled and taught, unweariedly. Against all the adverse conditions of this crude age of conflicting forces, against the treachery of friends, and against the opposition of the powers that war against man's spiritual progress, he finished the work that was given him to do, even though the results of that work still lie in the distant future.

When the Gnosis is known once more among men ; when the temple of the Mysteries is restored ; when, turning from all eidolons, men become as of old, adorers of the Beautiful, the True, and find within themselves that divine nature which this dark age has hidden, then it will be recognized that the strong hand of William Q. Judge prepared the ground and gathered the material for that mystic temple for which any building of marble or granite can be no more than a symbol.

In his death he triumphed. As, in many an ancient legend, the dead hero becomes a star in the heavens, so in the apotheosis of this hero let us see the star that foretells the Dawn of a new day of the Sacred Mysteries on this the newest and yet the oldest of earth's continents.

JAMES M. PRYSE.

“BEST LUCK. AS EVER, W. Q. J.”

So ended the last of many messages received from my true Friend and Comrade. And not long ago he wrote :

“So, let us shake again with the confidence born from the knowledge of the wisdom of the unseen leaders, and we go forth separately once more and again to work if even not to meet until another incarnation is ours. But meeting then we shall be all the stronger for having kept faith now. With best love, as ever, Judge.”

This was the keynote of the relation which existed between us from the start, and that relation began before I clasped his hand for the first time in this life. No misunderstanding ever occurred to interrupt the steady stream of loyalty and strength which constantly flowed from his great heart to mine. He always took me for more than I could fathom ; and that, too, I later learned was his way of lifting all toward himself.

For years we worked together, unseen as yet to each other except in

other ways, and thus a bond existed between us which, as he said himself, was begun and cemented long ago. I knew it was true. And so, upon that plane we knew each other and worked on toward the same distant goal. He, ever the leader; I, often an unworthy follower. And though I often stumbled as I labored up heights that he scaled with ease, because he knew the path so well, yet he ever led on with an unflagging zeal which never failed to inspire me with the spirit of courage and emulation. That path led on and upward into the very mists of mystery itself, but faith in him, inspired by his own great loyalty, never wavered. His loyalty to the "unseen leaders" was supreme. How then, could he other than infuse all who knew him, and who through him knew them, with less than his own faith in them and the law they lived but to serve?

That was the secret of his potent power over others. It was like the lode-star which never wavers in its steady beams even in storms that jar the worlds. And so, I began to faintly understand and feel the potency which gave to the great ones of all the ages, the power to liberate men from thralldom—that mystic potency of a great sacrificial love for all that lives.

It was he who wrote in an hour when human passion was wildly rampant, when poisoned shafts were piercing his very vitals, and when life blood was fast flowing from cruel wounds—it was he who then wrote: "*Shut no one out of the heart, but work on!*" That was the hour of his supreme sacrifice and triumph, for then that great soul won a victory before which the martial conquests of earth's greatest conquerors are as nothing. From that time on, he was no longer man, but "become like the fixed star in highest heaven, a bright celestial orb that shines from out the spatial depths for all, save for itself."

The part played in the changing drama of human existence by the personality, William Q. Judge, has disappeared forever, and never more shall that outer garb be known to us. But the example set by that great soul, the high ideal realized and firmly fixed before the world by his life, the great renunciation he accomplished, and the help he thus won the right to give,—these remain, vouchsafed as a sacred heritage to all who strive and work on, and as a sure prophecy of individual attainment. We must "Grieve neither for the dead nor for the living," but accept and perform the office of soldiers whose superior duty is war,—war against the powers of darkness, and constant conflict for the ultimate triumph of the hosts of light.

The star that rose in the east æons ago, still burns with a never-failing glory. The "wise men of the east," still journey to the manger where is reborn one of the sons of men. And that mystic rebirth—the death of self, the birth of SELF—once attained, allies the new-born to the

lodge to which belongs our transformed elder brother. Thus only will he be known as we become like him, and only fierce conflict and long struggle will yield the knowledge.

“Act then, all ye who fail and suffer, act like him.” “So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother.”

ALLEN GRIFFITHS.

TEACHER AND FRIEND.

TO most Westerners the XIXth Century has been and is the age of common-sense and scientific accuracy. The tales of fairyland and of the knights of old are pleasing stories for childhood. The stories of King Arthur and the Knights of the Round Table, of Sir Galahad and the mystic quest, may be good subjects to delight children or for poets to celebrate in idyll and song, but in sober truth—such is the verdict—the science of things has naught to do with them. History may tell us that no doubt such a hero as Cucullain of Ireland actually lived but that it would be folly to believe all that tradition tells of his valorous deeds. So too, history allows existence to Cagliostro and St. Germain but of course—historically, that is—these men never did the marvellous things related of them but were impostors and charlatans. Modern science, alas, is not the science of life, but of *things*, of externals apart from the living verities of which they are but the phenomena; and modern history has given us but the husk of the doings of men; the wheat is not there, living men are not there portrayed. If we wish to know the *living* men of the past we must turn to tradition and legend handed down from generation to generation and here and there recorded in the writings of some ancient—not modern and scientifically accurate—historian.

What will be the verdict of history on the lives of H. P. Blavatsky and W. Q. Judge? What verdict has already been given on their work by the world? Whatever may be the verdict of the future, we who have known H. P. B. and W. Q. J. know also how little understood these two great souls have been during their lives. Yet it is from this misunderstanding and misinterpretation of them and their work by the world at large and by the accurate scientists of to-day that in the ordinary course of events, if we may judge from the past, the historical verdict of the future will be drawn.

But, thank heaven! a living tradition will also be handed down for the generations to come and will serve as incentive for renewed effort in the future, to ourselves maybe when we come again to this earth, awakening again the inner recognition of them in our hearts and the strong desire to help humanity and to serve even as they served.

It is not however always safe to foretell the future merely in accordance with the record of the outer experience of a few hundred years, and perhaps the science of *things* will some day become a "lost art" and the history of the husks of life a forgotten language, giving place once again—for it has not always held sway—to living tradition. This rests largely with us, the members of the T. S., and, if we continue the work which H. P. B. and W. Q. J. have begun, not only will their names live in the heart of humanity but the tradition and memory of their deeds and teachings in the far past, in age after age, century after century, as Warrior, Philosopher or Seer, will revive once more; and also, with that memory, will come again the knowledge of the divine heritage and powers of man and the strength to achieve.

There may be some who do not know that W. Q. Judge wrote under several other names, two of which were Bryan Kinnavan and William Brehon. Anyone may see for himself how distinctive was the style of each of these assumed(?) characters. And, maybe, if you have intuition, Bryan Kinnavan may tell you some of the events which happened in previous lives to him whom we knew in this life as William Q. Judge.

Most of us who came into close association with W. Q. J. used to speak of him as the Chief, and here I wish to speak of the Chief as a Teacher, for there were hundreds in the T. S. who looked upon and wrote to him as such. I speak particularly of this as I acted as his private secretary in such matters. Never have I known the Chief to turn a deaf ear to an earnest student or to disregard a sincere question. And also never did he try to mystify his pupils and never did he parade his greater knowledge. And yet many asking out of mere curiosity have had pretty severe treatment and those who came to him merely to criticise rarely saw the strong pure light which shone out of his eyes to encourage those who came to him for aid. I know there were some who for a time felt very bitter against the Chief because of his first treatment of them, but such a feeling did not usually last long, but gave place to love and to an understanding of the wisdom of that treatment.

We all know how large a part conventionality and social pretence play in our lives and we must know too that unless the thick veils which have thus grown over the soul be torn aside we can never see anything but distorted images and can never truly know ourselves or the world around us.

In all cases it seems to have been the Chief's desire to help those who

came to him to break through these veils, and many and many a time has he pushed against some little—or great—idiosyncrasy of conventionality, pride, self-esteem or temper until the breaking point has been reached and there has been an outburst on the part of the poor visitor. Yet the Chief did all this wisely, kindly, and when the outburst came so that one could see one's self face to face, and what latent possibilities, both good and bad, one had in one's self, then too came the wise counsel and a greeting to the very soul.

In fact W. Q. J.'s method seemed always to be to help us to help ourselves, to know ourselves, to understand our own imperfections and also to know our own possibilities. He and H. P. B. were alike in this as in many other respects. No one could be with either for any length of time—sometimes one visit was enough—without showing his or her real character. It was as though such an one were brought face to face with himself and saw himself stripped of his mask and of all conventionality and pretence. Some, however, refused to profit by this, preferring still to pretend to the world to be what they were not, and some afterwards charged H. P. B. and W. Q. J. with all the evil which was in their own natures and which had they had the courage to acknowledge and face it, they might have conquered for ever, by the aid offered them by these great souls. It must not be thought that in such cases only the bad side of the nature was displayed, but also the possibilities for good and an incentive given to put these into action. The real nature whatever it was showed itself.

Others may perhaps speak of the occult phenomena, and there were many such, performed by the Chief, but let me say that the Chief showed himself an Occultist, an Adept, in the complete knowledge of men which he possessed and in the aid which he gave, adapted to the peculiar needs of each.

For courage and fearlessness, for indomitable will and untiring energy, for unflinching performance of duty, for self-sacrificing love for the Society, whose great object is the uplifting of humanity, I have not met the equal of our Chief. More than that, he with H. P. B. stand out and in later centuries will stand out as two of the Great Souls of the ages, as two of the helpers, saviours, friends, of humanity.

Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity. We have had one of the great heroes of the world with us and I count it the greatest of privileges to have served under him and to know him as my Friend.

JOSEPH H. FUSSELL.

A TRIBUTE.

WITH our loss and sorrow so very recent, it is difficult for those who dearly loved him, to write much of Mr. Judge. Silence best expresses what we feel, and yet it surely is most fitting that each should try to lay upon his grave some tribute of homage and affection.

What he was to one of his pupils, I believe he was to all,—so wide-reaching was his sympathy, so deep his understanding of each heart,—and I but voice the feeling of hundreds all over the world when I say that we mourn the tenderest of friends, the wisest of counsellors, the bravest and noblest of leaders. What a man was this, to have been such, to people of so widely varying nationalities, opinions and beliefs,—to have drawn them all to him by the power of his love,—and in so doing, to have brought them closer to each other. There was no difficulty he would not take infinite pains to unravel, no sore spot in the heart he did not sense and strive to heal.

And, with all, the constant training went on, the watchfulness which never flagged, the developing here, the pruning there, all so wisely and so kindly done. But, in truth, we have not lost this; we have but lost the outer expression of it. He loved us too much ever to desert us; and this knowledge gives us a world of comfort. So that we rise from our grief with a stronger purpose, a renewed zeal, and a determination to show forth in our lives the teachings he gave, and to carry on the work for which he so heroically lived and died.

G. L. G.

PAUL THE INITIATE.

Jesus and Paul are not dead; they are very well alive.—EMERSON, *Nominalist and Realist*.

HERE is a pretty figure of ecclesiastical humor: An edition of the Sacred Books of Jew and Christian was once published in Hebrew and Greek and Latin. The latter, in the reading of the Vulgate, held the centre of the page. The original tongues were on the right hand and the left. "Behold Christ crucified between two thieves!" said the orthodox lovers of the Latin version.

We may fitly apply this figure of pure theology to the works of Paul

the Messenger, they are crucified between two thieves. On the left hand the *Acts of the Apostles*, on the right, the *Epistle to the Hebrews*, have stolen away the true understanding of his life and teaching.

The *Acts of the Apostles* has substituted another order, and which is even more important, quite another complexion of events, for the vivid pieces of history and reminiscence that Paul gives in his letters; and this substitution covers the whole period of his life, from the days of his initiation onwards. It is very likely that tradition speaks truth in saying that the anonymous author of the *Acts* and the "well loved doctor, Loukas (or Loukanos)" [Λουκανος], of Paul's letters are the same person; it is quite probable that he tries to record what he heard in conversation with Paul himself. None the less is it quite impossible to reconcile the outward order of events, for example, the visits to Jerusalem, which this anonymous author gives, with the order Paul himself gives; and which is even more striking, the complete difference in color which the great Messenger and his nameless follower give to the same things.

Paul "energizes powers" in his pupils; his anonymous biographer makes him "work miracles among them." Paul is "enlightened" as to some deep problem in spiritual things; his follower, in the *Acts*, makes him "see a bright light" in the sky. Paul hears "words unspeakable"; his biographer immediately proceeds to tell us what they were. Paul is busy with the teaching of the Christos, the Master, the Spirit, "for the Master is the Spirit," to quote his own words; the author of the *Acts* is busy with the thaumaturgic apotheosis of a personal god, and many other things which no man can verify. And so it goes on all through, and through it all the author of the *Acts* sincerely believes that he and Paul are talking the same language, and most honestly seeks to do Paul service.

In just the same way, Paul's teaching is done much wrong by the equally nameless author of the *Epistle to the Hebrews*. Who first suggested that this tract was Paul's, it is difficult to say. Who wrote it, whether Barnabas, or Apollos, the "eloquent man, mighty in the scriptures," it is impossible to tell. But it is now admitted on every hand, even by theologians whose views for the most part are quite mediæval, that this letter is not Paul's. Now the author of this *Epistle to the Hebrews* is a born theologian; that is to say, he is a worthy man suffering from an enormous excess of discursive reason applied to a series of documents, almost everything important about which is "believed and taken for granted," not "weighed and considered." A great theologian, a man of covenants and testaments, of miracles and dispensations, of apt quotation and skillful arguments, an "eloquent man, mighty in the scriptures," whether Apollos or another: such is the nameless writer to

the Hebrews. If Paul himself were no more than this, we should have little enough to say of him.

Well, this eloquent man's theology is, in reality, as different as can be from Paul's teaching; for Paul's teaching is not theology at all, but the science of real life. Yet the theologian with his texts and arguments, has almost completely succeeded in standing in front of Paul, and concealing Paul from sight, so that his doctrines pass for Paul's; and no place is left in our minds for Paul's real doctrines, for the reason that we think we have them already, whereas, in reality, we have only the doctrines of a nameless theologian, who once upon a time wrote a letter to the Hebrews.

Let us take two striking instances, to show that the pictures which our memories and imaginations hold about Paul are not Paul at all, but one or another of his two anonymous friends and quite involuntary misrepresenters: first, the narrative of Paul's "conversion," as it is called. Now, to begin with, the author of the *Acts* has given us no less than three different accounts of this remarkable event, all rich in thaumaturgic detail and dramatic coloring; but, unhappily, the thaumaturgy of one account is quite irreconcilable with the thaumaturgy of another, in spite of all the kindly efforts of well-meaning scribes to make them as uniform as possible, by transposing events from one account to the other. Then again, if we join all three versions of this event, as they occur in the *Acts*, into a single uniform story, we shall have a complete picture, it is true, but a picture utterly different from the narrative Paul himself has left in one of his letters. Yet everyone's imagination holds to the narrative of the *Acts*, and hardly anyone realizes the fact that we have Paul's own account of this event, in his letter to his pupils in Galatia, and that his version puts a totally different color over the whole matter. Thus Paul is robbed by the friend on his left.

If this is the most striking piece of history connected with Paul, most people will say that his most striking piece of teaching is the famous definition of faith,—“the substance of things hoped for, the evidence of things not seen.” Yet this definition is not Paul's at all; on the contrary, it was evolved by the “eloquent man, mighty in the scriptures,” who wrote anonymously to the Hebrews. Paul used the same word, *distis* [πιστις], which is here and elsewhere translated “faith,” but he meant by it something entirely different, something not in the least like belief or credulity, something quite definitely recognized in the science of real life, from time immemorial. Thus Paul is misrepresented by the theologian on his right.

Just as is the case with these two striking examples, so is it with the whole popular idea of Paul; the popular mind has added the theology of the *Epistle to the Hebrews*, which Paul never wrote, to the history in

the *Acts*, which Paul everywhere diverges from and contradicts, in spirit even more than in letter ; and, having made up this composite picture, the popular mind has called the result Paul, and there the matter ends. Thus, as we say, is Paul robbed by his two friends.

Having pointed this out, we might be well contented to let the matter rest, were it not that theologian and thaumaturgist, having once caught the sage of Tarsus in their toils, have never let him go again, but hold him fast unto this day. We may easily demonstrate this. The pretty piece of theological humor we began by recording, is not yet four hundred years old, and it was only ninety years after its triumphant appearance on the scene that the "authorized version" of the writings, among which Paul's letters are preserved, received its authentication. And these ninety years were not such as to improve the excellent theological spirit which that figure of the "two thieves," applied to the Greek and Hebrew scriptures, so well illustrates.

Quite the contrary, they were ninety years of the fiercest polemic and controversy, of wild strife and hatred of that particular kind called theological ; and, after ninety years spent in that way, people were not in quite the right spirit to translate the very difficult documents which they so boldly took in hand, including the letters of Paul the Initiate, with their teaching of real life, which these good people had no idea of at all. Hence they filled their translations with theology and thaumaturgy, with the result that all their vocabulary, of "testament," "atonement," "justification," "sin," and "righteousness," to say nothing of "predestination," "effectual calling," and "grace," is as misleading as possible, and, to get at Paul's real thought we must get rid of all this, and go back once more to his own words.

This is excellently worth doing, because, as we have said, Paul is an Initiate, an initiate in real life,—the only thing, after all, into which it is seriously worth being initiated. We recognize Paul's title, because he teaches exactly what all the masters of real life have taught ; and because he quite evidently teaches it from his own knowledge, having gained that knowledge himself, by his own enlightenment.

For there is this quite peculiar mark of the masters in real life, which distinguishes them completely from the doctors of appearance,—they all teach the same thing, and they have all verified it for themselves, and speak from first-hand knowledge.

Now, this thing they teach is a matter quite simple in itself, but, by reason of the sophistry of our intellects and the futility of our wills, we find the utmost difficulty in learning it, and it is totally misunderstood ninety and nine times for once it is wholly, or even partially learned. Hence no people have been so misrepresented in this world as the masters of real life, who are in the world but not of the world ; and it is

our bounden duty, as well as to our profit, to clear away this misrepresentation in every case, as far as our knowledge goes.

We see, therefore, how Paul the Initiate comes to be so totally misunderstood; we shall see in the sequel, what he really taught; what the science of real life, according to his account of it, is; what he meant by those words and thoughts of his which are in general so utterly misrepresented.

C.

(*To be concluded.*)

THE THREE QUALITIES.

“Goodness,” “Desire,” and “Ignorance.” These are the three qualities which spring from Nature and bind down the eternal embodied soul in the body.—*Bhagavad Gita.*

WE daily meet with questions and answers in theosophical literature in which the problems of virtue and morality are discussed from very opposite points of view, resulting in differences of opinion, that could not be reconciled with each other, if it were not for the fact that a thing looks different according to the aspect we take of it, and that therefore of two opposite opinions each may be right in its own way. This goes to show that for the purpose of judging a thing correctly, it would be wise to regard it in all of its aspects and not merely in one or two. Thus, for instance, if it is said that a *yogi* looks with indifference upon the things of this world, one man imagines such a *yogi* sitting with stupid indifference in his den, being entirely ignorant of what is going on in the world and persuading himself that he did not want to know it anyhow. Another fancies such a *yogi* as being a person thinking himself superior to all the world and being so full of self-conceit that he really cares about nothing except his own person. A third one will in his imagination find the *yogi* to be a person who for fear of losing his chances in heaven, will submit to the torture of being extremely lonely in this world and will put up with a great many disagreeable situations, expecting that he will be recompensed for all his pains and worry in the next world.

Now all the speculations about such things could be avoided and the problems made easy if we would always take into consideration the fact that all the modes of thinking and all the actions of mankind spring, as it is taught in the *Bhagavad Gita*, from one or more of the three great *Gunas* or motives, and that each thought and act receives its character from them. We would then at once see that indifference in regard to the things of this world may spring either from *Sattwa*, “goodness,” from

Rajas, "desire," or from *Tamas*, "darkness" or "ignorance," and that such indifference may be praiseworthy, or ridiculous or foolish, according to the motive from which it springs.

Sattwa has been translated "goodness," which implies unselfishness and the recognition of truth; for without these two qualities nothing is really good. Goodness that springs from stupidity is not to be recommended, nor that which originates in a selfish desire for reward. It would therefore be perhaps better to translate *sattwa* as "wisdom," *i. e.*, the recognition of truth.

Rajas means "passion," desire or greed for something that one wishes to obtain, and is therefore the product of selfishness.

Tamas means "darkness" or "ignorance." A man who does no evil because he does not know how to do it, is not to be admired on that account and deserves no merit. The cause of his inaction is "ignorance," and "ignorance" is not good. The man is good who abstains from doing evil, even when he might thereby profit, or who does good from his love of goodness, or because he recognizes the real nature of evil. If we consider human thoughts, and acts, virtues and vices under these three different aspects, we shall at once see what is to be recommended and what is not, and thus we shall avoid many difficulties that trouble the investigator.

Let us for instance consider one of the greatest motive powers in man, namely, "love," in its threefold aspect.

Tamas refers to the inability to recognize the true, the beautiful and the good. From this springs delusion, perverted judgment and folly. "Love" that springs from *Tamas* is therefore "love" for something that is unworthy of being loved, or for something detestable, which is mistaken to be good. If for instance, a woman marries a fool because of his bearing the title of a nobleman or on account of his wearing brass buttons on his coat, such a marriage is the result of *Tamas*, because she mistakes the title or the buttons for the man.

"Love" which springs from *Rajas* is that which springs from the desire for possession. It is the self which desires this or that object and the real end of such "love" is the self, although it may be and often is mixed up with a higher kind of "love" having a different motive. Thus, if a man marries a woman for the sake of obtaining some one to attend to his comfort, it is because he loves his comfort above all, although he may have at the same time a certain amount of unselfish "love" for the woman, and, if he afterwards finds himself disappointed in her, he may know that there was also a good deal of *Tamas* which entered into his "love."

"Love" which springs from *Sattwa*, *i. e.*, from the recognition of truth, is quite a different thing. If nothing else but *Sattwa* enters into it,

the matter of possession will not come into consideration at all. Desire springs from the perception of a desirable object; pure "love" is a self-born and self-existent power, needing for its existence no object besides its own self. As the sun would shine, even if there were nothing upon which to shed its light; so spiritual "love" is all sufficient in itself. An object will be required for its outward revelation, but it is the object that requires the influence of "love," and not "love" itself needing an object. "Love" that springs from the realization of truth is identical with self-knowledge, because self-knowledge is supreme wisdom. This self-knowledge requires no other object besides its own self, but that self includes everything in the universe. Thus real "love" is the love of "love" for its own divine self, which embraces everything, and there is no room in it for the presence of indifference in regard to anything, however small, that has any real existence.

Seen in this light the so-called indifference of the *yogi* spoken of above assumes quite a new aspect. He could not be a *yogi* if he were not penetrated by "love," but his "love" springs from "wisdom" and not from "ignorance" or "greed." Instead of loving nothing or being only in love with himself, he in fact loves everything that has any real existence, and cannot help loving it, because he recognizes the oneness of the eternal reality in all things and therefore the essence of every individual thing as his own Self. The *yogi* is indifferent to nothing except to that which is illusive and has no real existence, and he could not be otherwise than indifferent to that, because he is above it and recognizes its nothingness.

A true occultist is not indifferent to his wife, his family or his people, the human or animal kingdoms, or anything else. He is not a pious crank that sneaks about with mournful looks, whose heart is full of fear for the salvation of his beloved self, his mind full of discontent and his mouth full of sanctimonious unctuousity. He is an upright character, capable of loving objects as much as one about to be married would love his bride. The fire of his "love" is so strong in fact that it not only fills the objects toward which it is directed, but reaches beyond them, embracing heaven and earth, and even extending to the throne of the supreme.

Thus by taking into consideration the three *Gun*as or "qualities" from which all mental states originate, we may examine each virtue and behold it in its three different aspects, a practice which is highly instructive and which everybody may exercise for himself.

F. HARTMANN.

RICHARD WAGNER'S MUSIC DRAMAS.

II.—THE FLYING DUTCHMAN.

IT has already been pointed out in the previous article that Wagner's work, like that of all true artists, is in one aspect the expression of his own inner development. It will be well, therefore, in approaching the subject of his first mystical drama, briefly to trace the events of his early life which led up to the point where the mysterious figure of the lonely seaman first presented itself appealingly to his inner gaze.*

Wilhelm Richard Wagner was born of humble parents, at Leipzig, on May 22d, 1813, and began to sketch out tragedies on the model of the Greeks, at the age of eleven. He also learnt English in order to study Shakespeare, and wrote a grand tragedy which was "almost nothing but a medley of *Hamlet* and *King Lear*. Two-and-forty human beings died in the course of this piece," he remarks, "and I found myself compelled, in its working-out, to call the greater number back as ghosts, since otherwise I should have been short of characters for my last act." A little later he heard Beethoven's music to Goethe's *Egmont* and it made such a profound impression upon him that he promptly determined to become a musician in order to provide his "now completed tragedy with suchlike music." In his sixteenth year he "was on fire with the maddest mysticism" and had visions by day in semi-slumber in which the Key-note, Third, and Dominant of the scale took on living form and revealed to him "their mighty meaning."

At eighteen no one had a better knowledge of Beethoven's works, and such was his application to the study of theory that he soon mastered all the technical difficulties of composition. He married an actress at the age of twenty-six and became shortly afterwards musical director of the theatre at Riga. During his leisure he began to sketch an opera of the largest dimensions, based on Bulwer Lytton's *Rienzi*, with which he hoped to win fame at Paris. He also about this time came across Heine's version of *The Flying Dutchman*, which at once exercised a weird fascination over him, though not till later did it acquire an insistent force.

Rienzi and the fame it might bring him was the greater attraction and he followed the conventional operatic lines only, striving to outdo in magnificence all that had hitherto been attempted. Yet he felt a genuine sympathy for the Roman Tribune, and there are many fine passages in the work which foreshadow his future genius. When it was nearly finished he set off for Paris by sea and the stormy passage he encountered

* The quotations which follow are Wagner's own words.—B. C.

brought the figure of the Flying Dutchman vividly before his mind once more. "From my own plight," he writes, "he won a psychic force; from the storms, the billows, the sailors' shouts and the rock-bound Northern shore, a physiognomy and color." These impressions receded for a time before the glittering show of Paris, but the refusal of *Rienzi* and the poverty and dejection which followed threw him back on his inner self where the true artist lay hidden. He thus describes the transition period of his career:—

"It was a sorrowful mirth—the mood to which I then was turned; it bore me the long since brooding Flying Dutchman. . . .

"This was the first Folk-poem that forced its way into my heart and called on me as man and artist to point its meaning and mould it in a work of art. From here begins my career as *poet* and my farewell to the mere concoctor of opera-texts.

"My course was new; it was bidden me by my inner mood, and forced upon me by the pressing need to impart this mood to others. In order to enfranchise myself from within outwards, *i. e.*, to address myself to the understanding of like-feeling men, I was driven to strike out for myself, as artist, a path as yet not pointed me by any outward experience; and that which drives a man hereto is Necessity, deeply felt, incognizable by the practical reason, but overmastering Necessity."

What, then, is this Flying Dutchman? Wagner tells us that in him the "Spirit of the Folk" has effected a blend of the characters of Ulysses and the Wandering Jew, and that they all symbolize the weary Soul tossed hither and thither on the waves of earthly experience. As the embodiment of the "Will to Live" this Dutchman has sworn that he will round the Cape despite a fearful gale, and has thus brought upon himself the Curse that he shall battle with the unresting waves for ever.

The Phantom Ship with blood-red sails may well stand for the body we inhabit on this plane of "illusion" with its propelling forces of desire and passion. But every seven years the wanderer may go ashore and seek redemption from the Curse at the hands of a woman "faithful unto death,"—the "Will to Die." Wagner significantly says that it is the "yearning for death that spurs him on to seek this woman." Voyage after voyage in the Phantom Ship; incarnation after incarnation, and the "Will to Live" is nearly exhausted. The Drama opens as the Dutchman draws near for the last time to the haven where he will at length find rest.

The Overture prepares us for what is coming in wondrous and eloquent tone-language. It opens with the Curse *motif*; a bare fifth on the keynote and dominant, accompanied by stormy wind and raging sea which presently die down, and the beautiful *motif* of Redemption steals gently forth, soon to be lost again in the roar of the storm as the listener

is prepared for what is to come. The storm is abating as the Phantom Ship drops her anchor in the Norwegian haven, and the Dutchman steps ashore once more. He has met on the voyage a native skipper, Daland, who, moved by his sad tale and tempted by his wealth, has agreed that his daughter Senta *ein treues Weib* shall become his wife.

This Haven represents the inner shrine of the soul, the quiet spot where alone rest from the storms of life is found. Senta sits at home with her spinning maidens and gazes sadly at the portrait of the Dutchman which hangs on the wall, singing, in the tones of the Curse *motif*, of his unhappy fate; then, as she tells of her desire to save him, the beautiful Redemption *motif* is heard.

Presently her father arrives with his mysterious guest. The meeting is of the deepest significance; they stand gazing at each other transfixed; and here in the very first of his occult dramas Wagner gives us a hint of reincarnation, for the Dutchman breaks the silence with the words:

“Like a faint vision through the dim past stealing,
This maiden's face appears to me;”

And Senta murmurs:

“Dwell I in worlds with wondrous fancies teeming?
Is this a vision of the past?”

Yet even now, on the threshold of union with his higher nature, doubt of its divine power still harasses the earthly wanderer. But the motive is unselfish, for he fears to involve her in his doom. He endeavors to dissuade her, but she is immovable:

“To whom my troth I give unfearing,
I'll true be unto death.”

Senta has a lover, Eric, with whom she now has a stormy interview. He represents “selfish desire,” and bitterly resents her attachment to the stranger. The latter, intruding by accident, thinks Senta has betrayed him, and in the despair of doubt he rushes off to the ship, whose sails are already set. But the inner nature is now too strong; Senta follows him, and, in a supreme act of self-sacrifice, throws herself into the sea and breaks the spell.

The power of illusion is conquered; the Phantom Ship sinks with all her crew, and the glorified forms of Vanderdecken and Senta are seen rising from the waves, united in that “mystic death” which is but the birth of the soul into a higher state.

In the closing bars of the music we hear the Curse *motif*, changed by the addition of the major third, into a joyful shout of victory, as the now liberated Soul returns to the state of Unity from which it first emanated.

Such is a very brief epitome of this soul-stirring myth, moulded by a master-hand into a living work of art which must appeal to all.

BASIL CRUMP.

(*To be continued.*)

KINDNESS—BLACK MAGIC ?

“THE Great Ones, ”I recently read in an article by a valued friend, “say that kindness to preferred men is one form of black magic.” No doubt it is so. Moreover, the same can be said in regard to countries, creeds, and races ; and we only too often overlook the fact.

Habit, unreasoned custom, crystallization of any sort, are black magic. For all these tie down the activities of our mind to this place, or to that form of thought, to this family, or that school of science, blinding us to the true aspects of everything and everybody else. Theosophists especially ought constantly to be on the look out for this danger, otherwise they might only exchange string for wire, in their endeavors to free their minds from the fetters which have belittled their life of thought and feeling only too long.

For, indeed, what black magic could be more fatal and pernicious than that by which our soul's life is prevented from seeking its own level in the regions above petty—petty when seen from this height—divisions into nations, communities, and religions, in the regions whence the only true “brotherhood of humanity” takes its source and vitality.

Mark Twain, in insisting that it is “much better to say ‘doncher,’ instead of ‘don’t you,’ ” offers a very good illustration of the case. “In what way is it better, and is it better at all? Why, certainly! Don’t you know that the one is American and the other English?” However, being what he really is, and what I, for one, always maintain him to be, that is, a true philosopher in disguise, the great American laughter-manufacturer is not taken in by his own argument. But in this world there exist crowds of people who *are*; in fact, who spend their lifetimes under the dominion of arguments of about the same force and justice, and are proud of it.

Instead of trying to get round and, finally, to get rid of, the sharp angles of our national and tribal bringing up, we always are only too ready to accentuate the difference, being in most cases quite sincere in our belief that our ways of doing our hair or using our knives and forks are “much better” than our neighbours.

Have we not all known French people, who were born, have lived, and are going to die, under the delusion that, "thirty miles from Paris—the end of the world, my dear!"

Have I not quite recently met a most kindhearted English lady, who said: "Mary is going out to Russia as governess, poor girl. Never to see any fresh English faces; always those Russians around her. Horrible! Is it not?"

Has not a Russian author, a high-minded and large-hearted man otherwise, written in perfect good faith: "English stomachs and English hearts are tinned inside. Any man would have staggered under this blow, but Mr. X. was English." As if that made all the difference in the world.

Millions and millions of Russians think that "Germans are born sort of silly," and take great pride in speaking of the rest of Europe as "that putrid West." But then, as a sort of compensation, there never as yet lived a German, whether Austrian or Prussian, who was not profoundly, sacredly convinced that Russians, every single man of them, are a thievish, lazy, lying, drunken, good-for-nothing lot, and that, were Kaiser Wilhelm to turn his watchful eye away from them, they would soon enough reduce to utter ruin and desolation the flourishing industries and thriving cities of the only real civilized *Uebermensch*, who certainly is not French, nor English, either, but German.

Americans look down on Europeans, Europeans look down on Americans. And so is kept up the balance of the world's politics, the world's peace and the world's good-will.

All these are instances of national vanity, prejudice and narrow-mindedness and as such certainly are manifestations of the only truly formidable black magic, the name of which, harmless enough at first sight, is—crystallization of the human mind.

Kindness to preferred men and objects only, when manifested in individuals, is still more of a partiality,—from *pars*, division, otherwise called the heresy of separateness—and is still more dangerous to the health of the soul. Individual character and gifts, individual work and effort, can change the course of the great half blind power, which theosophical slang is in the habit of calling, national Karma, whereas national Karma acts on the individual but indirectly and weakly.

All the small children in Russia know and take a roguish delight in the story of the sly step-mother. This step-mother baked two cakes and gave one to each of her two step-sons, remarking: "See how I love you; my own little girl has no cake at all. But if you are good boys, each of you will give her half a cake." In spite of its apparent frivolity, this story goes well to show what black magic, real practical working black magic can do, and does every day of our lives in our own families and

hearts. And let it be remembered that this sort of black magic wants no magic circles, no blood of black hens and goats, and is only the more active for it.

But here we must stop and point out that all the above written, though true, is only relatively so. The absolutely true and the absolutely false do not exist in this world of ours; and people who think that they do always run the risk of destroying their future bread by pulling too zealously at the weeds.

Kindness to preferred persons is so very near affection for certain persons only. And the term *affection*, in its turn, infringes almost on the term *love*. The differences between the three really are so gradual as to be almost imperceptible. And so the disapproval that one of the Great Ones has shown towards "kindness for preferred persons only,"—that is condemnable partiality,—may possibly be mistaken for approval of the false, quasi-ascetic theory about the road to salvation lying through freedom from earthly ties, such as weakness, affection or even duty towards any of our fellow mortals.

We knew a man, and a very good man to all visible purposes, who was an enthusiastic lover of everything good and true, who generously and readily spent lots of money on theosophy and theosophists, who was to become a *Chela*—it was some time ago and the word was not tending as yet to become obsolete—and who, in short, to find Truth would willingly travel to Thibet and to many other places besides, if need be. However, after a few years' absence, with true sadness, I must own, for he was one of the preferred men on whom we were wont to work our black magic, we found him lost to our friendship. He had found out "things" about H. P. B. and was spreading the news freely and even zealously, outside; inside he was turned to bitterness and wrath. The small latent germ of sour leaven, we had always been aware of in his nature, had begun to work and soon all his stock of "the milk of human kindness" was embittered to the entire change of his tastes, habits and inclinations. And commenting on this particular sleight of hand trick of the great magician and juggler, "Self-Righteousness," I often think that it all was owing to the mistaken notion he had about Buddha preaching the doctrine of the righteous man *walking alone in this world like the rhinoceros*. I italicise these words, as they were the last I ever heard from this lost friend.

Patriotism and asceticism are both high sounding words, and what is more, they actually are high virtues, as indispensable to the interior economy of national and social life as cement and carbolic acid are indispensable in every well-regulated household. But as soon as they are practiced, the one to the extent of continual disharmony with the genius of every other nation, and the other to the extent of shrinking from the

bondage of every human feeling, they stop being virtues and become vices, though still bearing the high sounding names of patriotism and asceticism, and still making us proud to be their virtuous possessors and practicers.

And yet when they reach that stage, both patriotism and asceticism ought to be translated self-love. Self-love makes us hate going outside the enchanted circle of a host of people, who all have our defects, who all, more or less, reflect our own ridicules and prejudices, who all cook their eggs and do their hair in just the same way as ourselves. It is self-love, again, that forces a man to shrink from affection, which is only another word for duty and responsibility. One can easily see that it must be unpleasant for an ascetic, with high ideals and purposes, to see the weakness of his own mind made manifest by his too readily complying with the views of an erring friend, or his giving way to the whims and fancies of a sick wife.

Better not have any friends at all, than risk the discovery that you can't hold your own against them. Alas, lack of gentle firmness and perseverance is to be met with even amongst rhinoceroses, though they do walk alone, if we are to believe Buddha.

Seriously, I am very sorry to say, that, to my certain knowledge, the lost friend referred to above is not the only one to hold very erroneous views on asceticism. And a shock it really was, when I was given to understand the other day, that the words of one of the Great Ones about kindness to preferred men implied the doctrine of the "solitary-walking rhinoceros." However, I now recognize my mistake and know that His words mean nothing of the kind. But it took me some time to see that the fault was entirely my own, most of which time was spent sleeplessly in the small hours of the night. Hence this article.

Let my example remain solitary in this particular instance. Let all just men and women forever abstain from this insult to the wisdom and kindness of the truly Great Ones. Even merely mortal people when "firmly set on seeking the Eternal," know that our truth and our virtues are only relative, that even our truest love is doomed, for long ages as yet, to contain a certain percentage at least of sometimes criminal weakness and partiality.

But, all the same, God is still love. And whether we call it the Supreme, the Eternal, or the Unknowable, this Great Abyss of light, truth and bliss will always be attainable to human beings striving to understand it in four different ways: Philosophy, when met with the discursive part of our reasoning; Mysticism, when conceived of with the help of our imaginations; Faith, when arrived at through the intuitional capacity of our minds; and, Love, the greatest of all, when won with its own weapon, the very spirit of our spiritual natures, the mys-

terious inner voice which speaks to us of the original and final oneness of all.

But "the truth we see is relative," and so is our love. Expanding from one life's experience into another, growing in scope and quality, it expands also our personal natures, making us truer and giving us more light. And life shall never stop its ministrings until there truly is but one flock and one shepherd, until we love all things and all men with a purer and firmer fervor, than that we, at present, can give only to our dearest and nearest.

This time is still far from being reached. Partial lights are our lot as yet, partial truth, and partial love.

But all the same, the mother who is ever ready to give her life for *only* her own children, or the soldier who is always prepared to die for *only* his own country, sets a great power working. The name of this power is love, and it is woven of light, truth and future bliss, although it as yet so often resembles torture.

Our love for preferred men or even only for the ideas we have formed of these men, however erroneous the ideas might be, is right and good if we love self-forgetfully, if this love helps us to dispel the "black magic of self."

And, I suppose, true love is the only kind of "white magic" we are capable of practicing, so far.

VERA JOHNSTON.

QUESTIONS AND ANSWERS.

I. E.—Will THEOSOPHY please explain more fully the necessity for the Crusade?

ANS.—The necessity for the Crusade is the same as was the necessity for the Theosophical Movement in 1875, and as is the necessity for its continuance to-day. It is the need of humanity; the need for Brotherhood, not only between individuals but between nations; the need for light and hope and some explanation of, and a way to escape from, the awful suffering and degradation existing in this so-called age of enlightenment and civilization. These make the necessity for the Crusade as they made necessary the Theosophical Movement.

The Theosophical Society in America has accomplished much on this continent, so that Theosophy is gaining a hearing on all sides and among all classes. The seed which was planted here by H. B. Blavatsky and W. Q. Judge has sprung up and is bearing fruit. And Theosophy having taken deep root in America, there lies this injunction on us who are

members of the T. S. A.—not an injunction from any person or body of persons, but from Nature—“Freely ye have received, freely give!”

This year the T. S. A. has attained its majority and has entered upon a new cycle of work and new responsibilities. The attainment of majority, after twenty-one years of life, is not an epoch chosen arbitrarily by man, but marks the beginning of a new cycle in which new forces begin to act and new duties and new relations are entered upon. What is true of an individual is true also of an organized body, and the T. S. A. has now the wider responsibilities and also the greater opportunities that arise from its coming of age. But besides this important epoch in the life and work of the T. S., we are approaching a greater and more important epoch in the life of humanity.

All students of Theosophy know what an important time the end of this century is, and no observer of human events can be unaware of the great tension existing all over the world and of the uncertainty and unrest felt by all nations. Men ask again and again what will be the outcome of it all, when will relief come? There is to-day no Brotherhood between nations, there is indeed very little between individuals. Surely, never was the message of Theosophy more needed in the world than it is to-day.

In America the future of Theosophy and the Theosophical Movement is assured, and the work already accomplished here has made possible this wider undertaking. Humanity needs help, needs light, needs Brotherhood; Theosophy alone can give these, and to the T. S. A. has been given the opportunity and the privilege of carrying the message of Theosophy around the world.

J. H. F.

W. T. P.—I have very little time for study and when I do have time to spare my brain and body are generally so tired that I cannot study effectively, so that it seems impossible to make any progress. What can I do? I want to help others but cannot.

ANS.—Unfortunately the case of the questioner is a very common one. Very few members of the T. S. have time, not merely to study books, but for quiet thought and meditation. It is one of the greatest drawbacks of this age. All is hurry and bustle, everywhere there is the struggle on the one hand for existence and on the other for pleasure and between the two there seems no time left for the deeper, truer life of the soul. This is a general statement of our civilization as a whole, but it should not be forgotten that it is not necessarily true for individuals. Thank heaven it is not, and some of these individuals are to be found among those who have hard work to provide themselves and maybe others with the necessaries of life. If there be such who can live the life of the soul while seemingly in the whirl of the XIXth century, then surely we may be encouraged to at least make the attempt to do likewise.

But does the inner life require study, is study necessary if progress is to be made? I should answer, yes! but not necessarily study of books. I do not think that progress is to be attained by the study of books, though such study may be useful and of value. Many are debarred from the study of books but no one is debarred from the study of self. In the early days of the T. S. this advice was given to one of the members:—“Put away your books and think!” and certainly not many of us would be losers if we did more thinking and less reading.

The most important study is the study of one's own nature and true progress cannot come save through knowledge of self. We could learn much if we would carefully observe our emotions, tendencies of thought, and personal habits. If, for instance, we would watch our tendencies to anger or to provoke anger in others, watch how a mere word will often excite feelings of vanity or jealousy, we might learn how much depends upon our inner attitude and how much we can help others if we act from the standpoint of brotherliness and kind feeling.

Everyone, no matter what his occupation, can begin this study of himself and can accentuate his personal responsibility and by this means take the first step of true progress. All this too, if done from the right motive will help others. It is not so much in the big things as in the little things that we can help others. A great opportunity lies in the little things of life and the “Parable of the Talents” gives a true picture of the way that Nature rewards those who help others in the little things of life. “Because thou hast been faithful in a few things, I will make thee ruler over many things.”

J. H. F.

CORRESPONDENCE.

To the *Éditeur* of THEOSOPHY:—

Dear Sir,—In your issue for April I observe an article entitled “H. P. B. was not deserted by the Masters,” in which certain statements are made concerning myself which it seems my plain duty to correct. I am represented as having said that “in the lifetime of H. P. B. and before the writing of the *Secret Doctrine* she was deserted by the Masters and was the prey of elementals and elemental forces.” Also that I told Mme. Blavatsky “to her face . . . that she was a fraud in other directions.”

I never said anything of the kind, and I never in my life called Mme. Blavatsky a “fraud.”

The accusation is doubly absurd because for many years past and since before the period referred to I have had means of my own for knowing that Mme. Blavatsky had not been deserted by the Masters, and I know that she was in their care up to the last day of her life. That condition of things should not, it is true, be held to imply that every word Mme. Blavatsky wrote was inspired and that every statement she made was correct. No impression connected with the Theosophical movement can be more erroneous

than the notion that persons who may be in true psychic touch with the Masters are therefore guided by them in every act of their lives. Every one so circumstanced works under the law of individual responsibility and has abundant opportunity for making mistakes. Of this freedom Mme. Blavatsky availed herself largely, for example in connection with her unfortunate misapprehension of the teaching about the planetary chain. But I have dealt with that subject in other writings and do not seek to argue the quest on in your pages afresh.

It is to be regretted when Theosophical students are misled about the teachings of occult science in reference to cosmology, but after all the bearings of those teachings on individual spiritual progress concern us much more immediately. I merely write now to dissipate the delusion on which Mr. Judge's article is founded, and to express at the same time my great regret that his latest utterances concerning myself should have been colored by stories as to my sayings and mental attitude that were entirely untrue.

A. P. SINNETT.

London, May 6, 1896.

[I insert the above communication, in spite of the fact that Mr. Judge is no longer with us to answer Mr. Sinnett's objections to statements made in the article "H. P. B. was not Deserted by the Masters." I well know that if Mr. Judge had been alive he would have been most anxious to accept the statements made by Mr. Sinnett in the above letter, though I am also well aware that Mr. Judge's authority for his original position was Mme. H. P. Blavatsky herself.—ED.]

LITERARY NOTES.

LOTUSBLÜTEN for May opens with "The Golden Teachings of Pythagoras Considered Theosophically," continues "Karma," and "Fragments out of the Mysteries," and ends with an appreciative account of William Q. Judge.—[G.]

SPHINX for May contains "Man's Fate and the Stars," by Richard Weber, "Love and Self-Seeking," by Dr. Hartmann, and some translations.—[G.]

THE THEOSOPHIC ISIS for April and May. The April number contains two most appreciative notices of Mr. Judge, marked by that note of deep feeling which has characterized all that has been said of him. In addition to the "Study of the Secret Doctrine," Herbert Coryn contributes the article "Keep Open the Door." "In Deeper Dreamland," and the account of Cagliostro are finished.

The May number appears in a new cover, and best of all in the clearest and blackest of print. "Finding the Self" is another study from the *Secret Doctrine*. "Mind and Brain" contains much valuable and suggestive speculation, as does also "The Law of Cycles." We have some "Reviews" this month, and are promised notices of Lodges and activities in future issues.—[G.]

THE IRISH THEOSOPHIST for May. The continuation of the life of William Q. Judge forms the opening paper. "Eloquent, Just and Mighty Death," is one of those beautiful, soul-stirring articles which we know by its peculiar charm to be C. J.'s before we read the signature. Æ contributes an article on "Self Reliance" as well as a very lovely poem, "The Protest of Love," and Mrs. Johnston gives us a charming rendering of a Russian poem by Polonsky. Messrs. Dunlop and Dick write of the American Convention.—[G.]

THE THEOSOPHIST for May. "Old Diary Leaves" is chiefly concerned this month with a description of the writing and publishing of the *Buddhist Catechism*. There is an unusual number of translations and a description of some lectures by Mr. Mead. An unobjectionable notice of Mr. Judge's death and funeral, completes an unusually interesting number.—[G.]

We are very sorry to have to insert the following notice :

"I regret to have to inform the subscribers to the *English Theosophist* that that paper will no longer be published.

"I thank the subscribers sincerely for their past support, and will take an early opportunity of returning to each the balance of unexpired subscription. Fraternally,

W. A. HULMER."

The *English Theosophist* was an excellent little paper, and will be greatly missed by those accustomed to seeing it each month.—[G.]

THE LAMP for May opens with a brilliant article by Jasper Niemand, "Their Commandment," and is otherwise largely devoted to accounts of the Convention, including a notice of Mr. Wright's wedding.—[G.]

LUCIFER for May. The Editor's return is marked by her writing of the "Watch-Tower," which contains one very interesting note showing the progress Theosophy is making in the Sandwich Islands, the Bishop of Honolulu expressing anxiety over its spread in a report. Mr. Mead commences an article, "The Lives of the Later Platonists," which promises much interest. "Animal Reincarnation," opens a valuable discussion, and an article on "Sufism" demonstrates the fundamental oneness of its true teachings with the Wisdom Religion. Mr. Sinnett's "Letter to the American Section," is given, as well as Number II, of the admirable "Letters to a Catholic Priest." There is a note profoundly pathetic in the report of activities of the "American Section."—[G.]

THEOSOPHY IN AUSTRALASIA. This little magazine has earned a word of kind acknowledgment for the honest and truthful manner of its reference to Mr. Judge's death, and we hasten to express our appreciation of the feeling and good taste displayed.—[G.]

THE THEOSOPHICAL FORUM for April and May. The April number was very late having been held back for the report of the Convention. It also contains an account of Mr. Judge's cremation.

Questions and answers are resumed in the May number, and the most interesting discussion is on the relation between Theosophy and the popular forms of belief.—[G.]

THE METAPHYSICAL MAGAZINE. We are pleased to notice in the June number three articles by prominent Theosophists. "The Rosicrucian Brotherhood," by Alexander Wilder, "Karma in the Upanishads," by Charles Johnston, and "The Correlations of Spiritual Forces," by Dr. Hartmann.—[G.]

OURSELVES for April and May. This most excellent little paper maintains its standard as a magazine for the people. The articles are all good, those by S. G. P. Coryn and K. E. M. Cobbold especially so.—[G.]

THE SCIENCE OF LANGUAGE. Three lectures by F. Max Müller. Just as the materialist of to-day tells us that the idea of *soul* is superfluous and unnecessary in explaining man and consciousness, so Max Müller tries to show us that the idea of the existence of thought apart from speech is illogical and without foundation, and that thought is only an aspect of language. He sets before us a splendid array of facts to prove this point, and claims that language constitutes the real difference between the human and animal kingdoms. He points out the great value of Comparative Philology in the study of history, and shows us the necessity to modern scholarship of a deeper and more widespread study of Sanscrit. (The Open Court Pub. Co., Chicago. Price \$.75).—[C.]

THE RELIGION OF SCIENCE, by Dr. Paul Carus. This book is an attempt to show the relation between Science and Religion. The greater part of it is in the form of question and answer, a sort of catechism in which many definitions are given. We cannot congratulate the author on his definitions or on his answers generally which seem too dogmatic. Such a reconstruction of Religion as is here attempted cannot but fail apart from the basic ideas of Karma and Reincarnation. In our opinion the best chapter in the book is *Christ and the Christians; a Contrast*, but the discussion on the nature of the soul is weak and leads to no conclusion. There are many good points brought forward in the book but taken as a whole it is unsatisfactory. (The Open Court Pub. Co., Chicago. Price \$.50).—[F.]

MIRROR OF THE MOVEMENT.

AMERICA.

THE H. P. B. BRANCH of New York has held its meetings as usual on Fridays and Sundays. At the Friday meetings, nearly all the members take part either by short speeches or by asking questions. Mr. James Pryse is a most welcome visitor at our branch and gave us two Sunday lectures in May, on the 17th, "The Return of the Mysteries," and on the 24th, "The Light of the Logos." May 30th, Mrs. Claude Falls Wright spoke before the Branch on "Freedom." A large audience attended, several reporters were present, and flowers dropped in mysteriously from several unknown members. Music for the meeting was furnished by Mr. Semnacher. Mr. Wright was present and spoke at the close of the meeting on the importance of the work of those members who remain to carry on the Movement here while the Crusaders are away.

THE JACKSONVILLE (Fla.) T. S. held its first regular meeting Sunday, June 7th. F. A. Warner was elected President and Herbert Bradley Secretary and Treasurer. The Branch is a small one at present, but the members are in earnest and ready to carry on the work.

CENTRAL STATES COMMITTEE. Our last report gave only a general idea of the work in the Central States and its interests as represented at the Convention. This month we have received reports from Columbus, Dayton and Toledo, Ohio; Detroit and Grand Rapids, Mich.; Chicago (Wachtmeister and Loyalty Branches) and Englewood, Ill.; Denver, Colo.; and Rapid City, S. Dakota. All these branches report good work being done and increase in membership and attendance at meetings.

DENVER, Colo. The members here have met with great success from their efforts to have Theosophy ably presented at the Colorado Truth Congress recently held in their city. The President of the Congress, Mrs. Scott-Saxton, is an F. T. S., and among the speakers were Dr. Albert F. Abbott, Miss Alice J. Herring, both of the Denver Branch, and H. A. Gibson, of Los Angeles. The newspapers gave very good accounts, and much good has already resulted from this public presentation of Theosophy. The Denver Branch has moved into new rooms centrally located, new members have come in, and the attendance at the Branch meetings has doubled.

BURCHAM HARDING has come to the New York headquarters to assist in the office work, during the absence of the "Crusaders."

His trip southwards was very successful and good work was done everywhere among the Branches. A new Branch was formed at Baltimore, and the newspapers there which formerly would take no notice of Theosophy, printed long and favorable articles. At Washington, D. C., several new members were taken into the Branch during his stay, and new activities were inaugurated. Philadelphia has made a new start, new members have joined and the old ones are putting new energy into the work.

Mr. Harding next visited Onset Bay, Mass., one of the summer camps of the Spiritualists. Several lectures were given in a large hall whose free use was granted. Much discussion and some opposition arose, bringing out the distinctive difference between Theosophy and present-day Spiritualism. All but a few "dyed in the wool" phenomena hunters admitted that Theosophy supplied philosophically that which Spiritualists had for fifty years vainly sought to discover by means of phenomena. A class to study Theosophy has been begun in the settlement.

Mr. Harding lectured Saturday night, June 13th, in the central public square, Yonkers, N. Y. He spoke from a truck in the open air, having a very attentive audience.

THE PACIFIC COAST. At the second annual meeting of the P. C. Theosophical committee the old officers were re-elected: Dr. J. A. Anderson, president; Mrs. M. M. Thirds, secretary; and Julius Oettl, treasurer.

There was an average attendance of forty-two at the meetings of the San Francisco T. S. during the past month; the lectures given in June were: the 7th, "Theosophy and Occultism," by Mrs. S. A. Harris; the 14th, "Karma and Fatalism," by R. H. Gay; the 21st, "Reasons for Belief in Reincarnation," by Dr. George Daywalt; and the 28th, "Two Serpents," by Evan Williams.

OBITUARY.

It is with sincere regret that we announce the death of Mme. Jelihovsky, who passed away on May 18th, after an acute attack of inflammation of the lungs. Mme. Jelihovsky was Mme. H. P. Blavatsky's sister, and a most cordial affection existed between the two. If Mme. Jelihovsky did not always understand "H. P. B.," she always trusted her, and defended her to the very last. What she suffered recently on account of Solovioff's attack upon H. P. B. broke down her strong constitution and hastened her death. When scandalous attacks were made upon Mr. W. Q. Judge in 1894 and 1895, Mme. Jelihovsky's indignation knew no bounds, for she not only knew Mr. Judge personally and respected him, but also knew H. P. B.'s very high estimate of his character and the love she bore her "friend, brother and son, W. Q. J."

Mme. Jelihovsky was widely known in Russia and other European countries as a writer of children's stories, and as an unusually clever contributor to various Russian magazines. She had wonderful courage and tireless energy; was a loyal sister and devoted mother. In her we lose a good Theosophist.

2D ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN EUROPE.
(ENGLAND) HELD AT ST. JAMES HALL, MAY 25, 1896.

On a smaller scale as to numbers, but with all the great unity which characterized the recent American Convention, the English national group of Theosophists gathered on May 25th at St. James Hall. Thirteen branches reported, and four or five unsuspected centres manifested their existence for the first time, and showed how much quiet, undemonstrative work was being performed by our members.

Dr. Keightley was enthusiastically re-elected President, and Dr. Coryn as Vice-President. Bro. Edwin Adams, Treasurer and Librarian, announced a substantial balance in hand after 10 months' management, and stated that, owing to the generosity of an anonymous donor, who had presented the Society with 340 volumes, a fine reference library was in process of formation. E. T. Hargrove, was then nominated for the office of President of the T. S. in Europe. Letters of greeting were received from Holland, while Bro. D. N. Dunlop made a special journey to bring a message of greeting from Ireland.

The idea of music introduced by our American brothers, was adopted, and nothing contributed more to the complete and beautiful harmony of the whole convention. Mrs. Cleather & Bro. Crump with piano and organ duets and Mrs. Hering and Signor Josef Camenzino with violin solos gave us a glimpse of what can be accomplished by means of music.

A full and descriptive account of Convention will appear in "The Theosophic Isis" for June.

ENGLISH LETTER.

An account of the Convention of the T. S. in Europe (England) appears elsewhere and therefore it is only necessary to say here that it was, according to the Americans present, a counterpart in miniature of the great Convention of the parent body. Never had we before known such unanimity of feeling and purpose, and to such a pitch had it risen by the end of the evening meeting that many of us had literally to be turned out by the attendant after exceeding our time limit by half an hour.

A noticeable feature was the distinctly friendly attitude of the press. Representatives of the Press Association and the *Daily Chronicle* were present and gave excellent reports. The former roused up the provincial press, and the latter, which had formerly preserved a hostile attitude towards Theosophy, was quite friendly and commented on the pleasant influence of the music provided and the interpretations of fairy stories for children.

The renewed interest and hostility of the press has been taken advantage of by our correspondents to advertise the "School for the Revival of the Lost Mysteries of Antiquity" and the coming of the Crusaders. In addition Dr. Keightley is visiting Middlesborough, Bradford and Clifton, while Dr. Herbert Coryn and myself go to Liverpool and Southport where we are to deliver two lectures on the occultism in Wagner's Music Dramas in addition to other work. Dr. Keightley lectures in public at Clifton and also from a Unitarian pulpit. Thus members and the public will be prepared as far as possible.

Most of the Lodges report increased interest and activity lately and the last few meetings of the H. P. B. Lodge have been so large that it looks very much as if the Central Office will have to be moved to more commodious premises.

The large Queen's Hall, which is immediately behind the Central Office, has been

engaged for the evening of July 3d when the Crusaders hold their grand London meeting. On the following day the "European Section" holds its convention and public meeting in a small hall in the same building. The Queen's Hall is now the finest concert hall in London, having fine acoustic properties and holding a much larger number than St. James's Hall.

At the June *Conversazione* at the Central Office Brother Sidney Coryn was welcomed back from New York and compelled to disgorge his news. He spoke enthusiastically of the wonderful unanimity and selflessness which prevailed among the workers. Dr. Keightley also arrived from his work in the North just in time to give a brief report of his experiences there.

BASIL CRUMP.

AUSTRALASIAN LETTER.

Life at the N. S. W. Centre, Sydney, never drags. There is always some new line of effort to be made on the suggestion of some one who has the least germ of earnestness for the cause of Theosophy in him. Two of our members have recently taken to spending one day each week in one of our parks watching opportunity to converse with strangers on Theosophy, and to distribute leaflets. Another has started a Sunday-school in a labor lodging barracks, and had 50, 20, and 35 children respectively at the first three meetings. On February 12th a lecture written by Mr. Basil Crump was given and caused such general interest that it is to be given again on March 16th. Our fortnightly lectures include "Psychic Progress," "Law or Chance," "Karma and Re-incarnation," "State After Death," "Hypnotism," "Destiny of Man," etc.

Our Centre has adopted "Truth, Justice, Brotherhood," as its motto; this occupies a conspicuous position in the Lecture Room.

A. A. SMITH, *Hon. Sec.*

BEGINNING OF THE CRUSADE.

The first meeting of the Crusade was held in Boston, Sunday evening, June seventh, at the Tremont Theatre. A party of sixteen, including the Crusaders, came up from New York to attend the meeting, and delegations were present from most of the Branches and Centres in New England from Connecticut to Maine. The meeting was most successful in every way in spite of the short notice on which it was held and the heavy rain which must have kept many people away. The impression made upon the public may be gathered from the following editorial which appeared in the *Boston Transcript*, June 8th:

"The Theosophical meeting in Tremont Theatre last evening was at least remarkable for two things, the large number of people it called out in the storm and the evident interest those outside the society took in the proceedings. The theatre was crowded from floor to roof, and the greater part of the audience stayed and gave attentive ear to the speakers until the close, long after ten. Another thing that was impressive was the decidedly optimistic views of all the speakers. Not a pessimistic note was struck, and no distrust was evidently felt by them as to the future, not merely of the movement with which they are identified, but of society in general. No one listening to their remarks could doubt their sincerity and confidence in their peculiar philosophy, which they believe is to regenerate the world. And, after all, why not Theosophy as well as anything else?"

Mr. Robert Crosbie, President of Boston T. S., presided at the meeting, and introduced as the first speaker Mr. A. H. Spencer, of New York, who gave a preliminary talk on Theosophy. Miss M. L. Guild, of Cambridge, spoke of the Crusade and its work, and gave an outline of its proposed route. Mr. C. F. Wright then spoke on "Discouraged Humanity," and the mission of the Crusade to redeem it.

The speaking was pleasantly interrupted at this point by the entrance of a delegation from the Boston and neighboring Lotus Circles, who presented Mrs. K. A. Tingley with many bouquets and an "Address," to be carried on the Crusade, to the children of every race and nation. This was read by Mrs. J. C. Keightley, who also replied for Mrs. Tingley, thanking the children for their thoughtfulness, saying that all children were very dear to Mrs. Tingley. Mrs. Keightley then gave an address on "Past, Present and Future," speaking of different ages and civilizations, and their relations to Theosophy, and the different expressions of Theosophy in each.

The speaking was here again interrupted by the presentation to the Crusaders of a purple banner, embroidered in gold, bearing the seal of the Society and the inscription, TRUTH, LIGHT, LIBERATION FOR DISCOURAGED HUMANITY. Mrs. M. H. Wade presented it, with a most charming little speech.

Mrs. Tingley followed with a paper on the "Blessings of Theosophy." This was listened to with the utmost attention, and evoked great applause.

Mr. H. T. Patterson, of New York, spoke on "Theosophy and the Poor." Mr. F. M. Pierce, on "Brotherhood," and Mr. E. T. Hargrove, President of the T. S. in America,

on "True Patriotism." The meeting was concluded by a short farewell address by Mr. George D. Ayers, of Boston.

THE MEETING IN NEW YORK.

The Farewell Meeting in honor of the Crusaders was held on Friday evening, June 12th, at the Garden Theatre. The theatre was well filled, the boxes were filled by the Lotus Circle children and presented a very pretty sight. The stage was decorated with palms and ferns, and the meeting was interspersed with music as at the Convention.

Dr. J. D. Buck was Chairman of the meeting and first introduced Mr. A. H. Spencer, who gave the introductory address on the Crusade, stating its objects and giving an outline of its work. Mr. E. T. Hargrove was next introduced as President of the T. S. A. and gave a short explanation of the objects of the T. S. Mr. C. F. Wright spoke on "Discouraged Humanity." Mrs. J. C. Keightley on "The Real and the Unreal." At the close of her remarks, Mrs. Keightley was greeted with such a storm of applause that she had to rise again to bow her acknowledgments. Mr. H. T. Patterson, who for many years has worked among the poor on the east side of New York, spoke on "Work among the Poor."

The children of the Lotus Circle then presented to Mrs. K. A. Tingley an address which they sent to the children in other parts of the world. Two little girls, one holding the address and the other a bouquet, came upon the stage and presented these to Mrs. Tingley. The address was read by Mrs. Keightley who also thanked the children on behalf of Mrs. Tingley. A little boy next came forward to present to the Crusaders an American flag which had been made by a "Daughter of the Revolution," to remind them of home and to be a protection to them in foreign lands.

Mr. E. T. Hargrove then spoke upon the "Light of Reincarnation" and aroused the audience to a pitch of great enthusiasm. Dr. Buck next introduced Mrs. K. A. Tingley, the Outer Head of the Esoteric School, who was greeted with great applause and gave an address entitled, "For Perfect Justice Rules the World." The meeting was brought to a close by "Farewell Remarks" by Dr. Buck, who spoke upon the subject of the Mysteries and their Revival and ending with the recital of the *Gayatri*.

Throughout the meeting the audience was most attentive and the frequent applause showed a warm appreciation of the views presented and of the Crusade.

During the meeting telegrams of greeting and farewell were received from over fifty Branches, most of which held meetings in honor of the Crusade at the same time or as near thereto as possible, allowing for difference of longitude, as the meeting in New York. The telegrams were read by Dr. Buck and evoked great applause. They all showed the hearty support given to the Crusade throughout the country.

MEETING IN FORT WAYNE.

The regular meeting of Thursday evening was not held, but notices were sent to all members and their friends inviting them to meet Friday evening June 12th, at 8 P. M., to bid good speed to the Crusaders. There was a crowded attendance, many strangers being present. The meeting was called to order by the President, Dr. A. P. Buchman, who briefly outlined the purpose of the meeting and called attention to the closing cycle and the mission of Theosophy.

Mr. A. A. Purman then addressed the audience on the Crusade, and its purpose. Judge Edward O'Rourke spoke on the Unity of Mankind. Mrs. Julia B. Taylor then read a part of Chapter IV. Bhagavad-Gita, and the meeting closed with a musical selection by a quartet.

BON VOYAGE.

The Crusaders sailed from New York on the American Line S. S. *Paris* at 10 o'clock Saturday morning, June 13th. There was a large crowd of members to say goodbye and to see them start, and as the boat left her dock the Crusaders, standing together on the deck, were given cheer after cheer until out of range of voice. Mrs. Tingley's name was shouted out repeatedly and so too the words "Theosophy" and "Crusade."

Carry thy message of Light, Truth, Liberation, to discouraged humanity. Fear no danger, for this thing is stamped upon the walls of time by a master's single, simple will.—*Farewell Book*.

ÔM.

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

THE SCREEN OF TIME.

THE Crusade may safely be pronounced an immense success. From the day the Crusaders left New York up to the present time, the force of its work has steadily increased, and if we may take the English verdict as impartial, it is certain that the record in Ireland and the other European countries will be even more encouraging. "A new day has dawned": so have many writers and speakers lately proclaimed, and facts prove the truth of the claim.

The reports that follow give details of the work up to the date of writing. It should be first remarked, however, that no one who stood on the deck of the U. S. M. S. "Paris," on the morning of June 13th, and there witnessed the solid square of Theosophists who cheered their out-going comrades with whole-hearted enthusiasm, could ever doubt the success of the great work then commenced. The force and heartiness of that farewell showed indisputably that the Crusade was the expression and embodiment of a widespread movement on the part of American Theosophists, who had heard a call for help from other nations and who responded by sending the best help that lay within their reach.

The following account of the activities on board the "Paris" is furnished by an old member of the Aryan T. S. of New York, who travelled with the Crusaders as far as London.

The Crusaders sailed for Europe, as every one knows, on Saturday, the 13th of June. I had taken passage on the same ship, and it will no doubt be interesting to readers of

THEOSOPHY if I give a sketch of what took place on the voyage. The gathering of friends of the party at the dock was very large and the "send-off" extremely enthusiastic. Just as the steamer was about to start, the well-wishers of the Crusade came together in a compact square on the platform at the end of the dock, and as the ship backed out there was loud cheering and great waving of handkerchiefs, to which of course the Crusaders responded.

The first day on board was fine and the water smooth, but the second, Sunday, was, alas, far different, and most of the Crusaders kept to their rooms. The next day was much better, the sea fairly smooth and the weather delightful, and it has continued the same up to the present writing, near the end of the voyage.

On Tuesday evening the Crusaders began their public work. The passengers were invited to a meeting in the main saloon, and most of them came. Mr. H. T. Patterson presided and opened with a statement of the purpose of the Crusaders and the route which they intended to take. Mrs. Keightley followed, showing the unreality of the apparently real and the reality of the ideal. Mr. Hargrove then gave a brief but very clear statement of the theosophical philosophy, its history in the world, and its breadth and liberalizing power. Mrs. Wright spoke of the position assigned by Theosophy to woman, and her influence on the thought and life of mankind. She was followed by Mr. Wright, who spoke on the theosophical conception of human brotherhood. Questions were then invited and quite a spirited discussion arose between some gentlemen of the audience and Messrs. Hargrove, Wright and Patterson. The evening closed with a hearty vote of thanks to the Crusaders for having held the meeting.

Theosophists will not be surprised to learn that their representatives made a strong presentation of their respective subjects at this meeting and that the impression made was most favorable. I regarded it as a highly satisfactory initiation of the work of the Crusade.

On Wednesday a meeting was held on deck for second-class passengers, which was well attended and aroused considerable interest. The climax was reached however in the steerage, where a most impressive meeting was held on the evening of June 18th. The only place for the meeting was a wide, badly lighted passage way, turning at an angle, where stood the speakers. There were about ninety steerage passengers on board, and these with many stewards and a number of stokers, crowded together in the passage way and listened to the speakers with an eagerness which was pathetic. Mr. F. M. Pierce opened the meeting with a few general remarks, and he was followed by myself, Mrs. Keightley, Mr. Patterson, Mrs. Tingley and Mrs. Wright, in the order given. Mrs. Tingley's remarks were particularly impressive. She spoke without notes, and was evidently deeply moved by her wide experience among the poor. She told them that her best lessons had been learned among them and that she had found in them generosity and kindness of heart not often to be met with among the higher classes. She said that she longed to bring Theosophy to the poor because it would be a consolation to them and because it would kindle the light of the soul in their hearts. Her address was both touching and beautiful, and aroused great enthusiasm.

After the addresses questions were freely asked and answered by Messrs. Hargrove and Wright, and an animated discussion ensued. This meeting was a great success in every way. Many were profoundly interested and earnestly invited some of the Crusaders to visit the steerage again. With this meeting ended the public theosophic activities of the voyage, although during the whole period much was done in conversations with both cabin and steerage passengers.

On Thursday evening, Commander Herbert Booth gave, in the main saloon, an interesting account of the organization and work of the Salvation Army. Mr. Hargrove moved a vote of thanks for the Commander's address, which was duly seconded and carried amid applause.

The usual first cabin musical entertainment took place on Friday evening, and, at the request of the Captain, was organized and presided over by Mr. Patterson.

My impressions of the voyage may be summed up as follows: The Crusaders are acting absolutely as a unit, with the utmost harmony, of which it is possible to conceive. They are continuing in the same spirit of unity and solidarity which was the dominating characteristic of the April Convention, and are moving with a concentration and power which is certain to achieve great results. They are all of them constantly at work, even on board this ship, and the only criticism I have to make of them—which is in the nature of a personal grievance—is that they work too much. I have naturally been very desirous of seeing as much of them as possible, and the gratifying of this desire has frequently been interfered with on account of the pressure of their work.

I am writing on shipboard, Saturday afternoon, June 20th. We expect to land tomorrow morning.
M. H. Phelps.

The Crusaders landed on Sunday morning, June 21st, and were welcomed at Southampton by Dr. Archibald Keightley, who travelled with them to London, where the party were met by a number of members and old friends, including H. T. Edge, Mr. and Mrs. T. Green, E. Adams, Gordon Rowe and others. All proceeded to 62 Queen Anne Street, where an E. S. T. meeting was held at about 1 P.M.

After the meeting the Crusaders at once drove to St. Pancras Station, *en route* for Liverpool, where they arrived the same evening, putting up at the Mitre Hotel. They were met there by Robert Sandham, Herbert Crooke, J. K. Gardner, John Hill and others of the loyal and devoted band of Theosophists in Liverpool and Southport. A general E. S. T. meeting was held on Monday afternoon, which was attended by the Crusaders and by the local members. A cordial welcome was extended to Mr. T. A. Duncan, who had travelled all the way from Oxford in order to be present at the various meetings. Mr. Duncan took a very active part in the work in the early days of the Society in Liverpool.

The following extracts, describing the Crusaders' proceedings, are taken from an account written by Mr. Herbert Crooke:

The first public meeting in England which was organized in connection with the Crusade was of a character that at once stamps the undertaking as one of a noble and philanthropic purpose. In a hall situated in the very heart of the slums of the city (Liverpool), over three hundred of the very poorest of the poor were gathered on Monday evening to partake of a free supper which was happily called a "Brotherhood Supper." Here were the corner-man, the orange-girl, the match-seller, and the poor out-of-work men and women, lads and lasses and even a sprinkling of dirty though bonny babies who did not fail to make their presence known on occasions.

Every one of these had been personally invited to the supper by one and another of the little band of Theosophists who weekly gather together at their Lodge rooms in the city. It was a marvel on this unique occasion to observe the faces of the people as they trooped into Albert Hall, where the supper was held, and the look of pleasure and the wonderful suppression of natural excitement with which they took their seats orderly and contentedly before the ample repast that had been provided.

There was no grabbing, no struggling for place nor any of those elements of disorder that one might expect to be naturally manifest. And one can only conclude that this was

the effect of the worthy effort to treat these "outcasts of society" as brothers and sisters, and to welcome them as one's best friend is welcomed to one's home. We can recommend such a course of procedure to every similar effort that may be made by every charitable organization in our country.

The after-meeting was devoted to brief speeches and music in place of the Lantern entertainment which was rendered impossible by the breakdown of some mechanism. These speeches were listened to with deep attention, every speaker being received with applause. Mrs. Tingley in particular appeared to evoke the enthusiasm of her audience.

On Tuesday a well-attended Branch meeting was held in the afternoon, at which the Crusaders made brief addresses, and in the evening a large mass meeting, at the Picton Lecture Hall, where over one thousand people assembled. The platform was tastefully decorated with flowers and palms and the banners and flags carried by the Crusaders. Dr. Archibald Keightley of London, President of the Theosophical Society in England, occupied the chair and Dr. Herbert Coryn, also of London, cordially welcomed the Crusaders to these shores, remarking upon the objects of the Theosophical Society and the one qualification for membership, a belief in universal Brotherhood. Mr. Henry T. Patterson followed with a statement of the objects of the Crusade and the route they proposed to take on their journey round the world, carrying their message of peace and goodwill among men. Mrs. Wright, in a clear voice and telling manner, discoursed upon the quality of true love and besought her audience to exercise charity, as being the highest expression of the soul of which it is possible to conceive. Mr. Ernest T. Hargrove discussed the question of Compensation; as to why men suffer, and for what, and how, they might cease from suffering and enter upon a birthright of joy and happiness.

At this point in the proceedings two interesting incidents occurred; one being the reading of a letter from the children of the Lotus Circle in New York, with greeting to the children of all the nations of the world, and a reply presented to Mrs. Tingley by a boy and a girl of the Lotus Circle in Liverpool; the other, the presentation to the Crusaders of the Union Jack by Mr. Herbert Crooke on behalf of the Theosophists of England, with the remark that as the flag had often been carried into war in the past against the nations, it might now be carried to commingle with the flags of other nations in this work of promoting brotherhood amongst the peoples without distinctions of race.

Mrs. Tingley rising later to accept these offerings, dwelt upon the spirit of sacrifice that had prompted the noble men and women who had come with her from their homes and friends and business, regardless of expense or loss to health and comfort, to give the needed answer and help to the cry of poor suffering humanity which she said, with suitable gesture and powerful dramatic effect, went up as "O God! My God, is there no help for us!"

Mr. Claude Falls Wright then spoke on Re-incarnation and Mrs. A. L. Cleather followed with the appropriate theme, "The Perfectibility of Man," which was the grand ideal of the Theosophical movement; Dr. Keightley briefly referred to the founding of a school in America for the revival of the ancient mysteries of Egypt and Greece. A farewell address from the Liverpool and Southport Theosophists to the Crusaders concluded the meeting. Mr. Frank Weston of Liverpool, Mr. W. Ashton of Southport, and Mrs. Cleather and Mr. Basil Crump of London contributed musical selections which greatly added to the success of the meeting.

Herbert Crooke.

On Wednesday, at 1.30 P. M., the Crusaders left Liverpool for Bradford, Yorkshire. They were heartily cheered by the Liverpool members who had gathered in full force at the station to see them off. At Bradford they were met by Mr. T. H. Pattinson, an old friend of Mme. H. P. Blavatsky's. After a hasty tea they proceeded to Mr. Pattinson's

house, where they met Mrs. Pattinson, Miss Brittan, and Messrs. Williams and Dunckley, and carried on a long and informal conversation with these old and loyal friends of H. P. B's. Next morning, Thursday, a public meeting was hurriedly arranged for the evening, and the Crusaders spent the day rushing round Bradford looking after the printing of handbills, newspaper advertisements, music and the various other things necessary for a Crusade meeting.

The short notice did not permit of a very large concourse of people, but a highly appreciative and sympathetic audience assembled that evening in the Mechanics Institute, and at the conclusion of the meeting a Branch of the T. S. in Europe was formed which should have a most prosperous career in Bradford where there is great need for the organized propaganda that such a Branch can carry on.

Early on Friday, June 26th, the Crusaders left for London, where they arrived at 3.30 P. M. They were greeted by a number of friends who escorted them to the Norfolk Mansions Hotel in Wigmore Street. Saturday was wholly taken up with American mail; Sunday was devoted to E. S. T. meetings; Monday was a day of calls and visits; and Tuesday, the 30th, was given up to a "Brotherhood Supper."

This was held at 8 P. M., in the large Hall of the Bow and Bromley Institute, and was one of the most successful meetings which has yet been held. Mr. R. Machell, who is rightly called *the* theosophical artist, kindly lent some of his magnificent pictures for the occasion, and these decorated the walls of the hall and greatly delighted the people and also acted as an inspiration to the speakers. Mrs. Cleather and Mr. Basil Crump furnished excellent music, but the same cannot be said of the Crusaders, who tried to sing "The Star-Spangled Banner" for the entertainment of the London poor.

There were four hundred present, and they all enjoyed thoroughly their supper of roast beef, bread and butter, and tea and coffee. After the supper brief speeches were made by all the Crusaders on the broad lines of Brotherhood, compensation, and the real nature of man, and were much appreciated as was evidenced by the appropriate and hearty applause that greeted every point of special significance that was made.

A display of magic lantern views of America, ancient and modern, by Messrs. Wright and Patterson, followed the speeches, and in conclusion, after giving "three cheers for America," the entire audience, at Mrs. Tingley's request, filed on to the platform and shook hands with those who had addressed them. "A veritable triumph," as an English member remarked.

One hundred of the men and women invited had spent the previous night in a "Shelter," which they may not do on two consecutive nights,

so that without the "Brotherhood Supper" they would have passed the night on the streets, supperless.

On the evening of Wednesday, July 1st, Lady Malcolm of Poltalloch, one of the most devoted members in England, gave a reception to the Crusaders at 23 Great Cumberland Place, to which she invited several old friends of H. P. B.'s, such as the Baroness de Pallandt, the Countess d'Adhemar, Mrs. Hunt, and Mr. Stewart Ross, well-known as "Saladin," the editor of the *Agnostic Journal*.

On Friday Lady Malcolm gave a dinner to the Crusaders and various representatives of the press, preliminary to the great public meeting that was held in Queen's Hall, Regent Street, at 8 P. M. This meeting was attended by over eight hundred people, in spite of heavy rain and the hundreds of entertainments being given in all parts of London—for it is now the height of the London season. This meeting was an immense success. The music, in which Mrs. Cleather and Mr. Basil Crump again took a leading part, was excellent, and the various speakers were equal to the occasion and delivered splendid addresses.

The meeting opened with the prelude to *Parsifal* played by a quartette consisting of violin, cello, piano, and organ. H. T. Patterson was first introduced by the Chairman, Dr. Keightley, and spoke on the "Theosophical Crusade;" then in order came Mrs. C. F. Wright on "Charity," E. T. Hargrove on "Toleration," an address by Mrs. Tingley, E. T. Hargrove in the place of F. M. Pierce, who was unable to speak, on "The School for the Revival of the Lost Mysteries of Antiquity," Mrs. Keightley on "The Need for Theosophy in Europe," and C. F. Wright on "Reincarnation."

At this point was read the address of the children of the Lotus Circles of America to those in foreign lands, which was replied to by Mrs. W. Lindsay on behalf of the children of London. The standard of the city of London was then presented by Mr. Wm. Lindsay.

The meeting closed with a fine farewell address by Dr. H. A. W. Coryn. Rounds of applause greeted the various speakers, and the whole of the proceedings were conducted with peculiar energy and spontaneity. Such a meeting cannot fail to be of immense service to the work throughout England.

On Saturday, July 4th, a public meeting is to be held at Woolwich, at which the Crusaders will speak. It is expected that a large number of the workmen attached to Woolwich Arsenal will be present.

The following cities in England and Scotland are to be visited before the Crusaders reach Dublin, where the Convention of the Theosophical Society in Europe is to be held on August 2d and 3d: Bristol, Birmingham, Southport, Middlesborough, South Shields, Edinburgh and Glasgow.

LONDON, 4 July, 1896.

E. T. H.

A WEIRD TALE.

PART I. *

THE readers of this magazine have read in its pages narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time, too, the relation is not inopportune, and perhaps some things here set down, may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July, 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Carácas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "Curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "Come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Carácas house. Instead of lazy, dirty Venezuelan servants, there were only clean Hindoos such as I had often seen in the neighboring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

* Reprinted from the *Theosophist*, for July, 1885. Vol. VI. p. 237.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that had evidently not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure, and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Carácas where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded, although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious, and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the consent and help of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time, filled with speculations, and as it was getting late and past dinner hour, I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying that he had been far away, but that we would meet again. I asked where, and he said "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary, and I

could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said :

“Have you forgotten the house of Joseph and Mary?”

In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, “no,” and waited.

“Did you succeed in making out the reflection from the silver plate on the wall?” Here was complete identification of place but not of person.

“Well,” I said, “I saw your eyes in Carácas but not your body.” He then laughed and said, “I forgot that, I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes.”

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

“I was allowing myself to deceive myself, forgetting the Bagavat Gita where it tells us, that a man is his soul’s friend and his soul’s enemy, in that retreat in Northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that and I was given the choice of assuming this body.”

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

W. Q. J.

PART II.*

There are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space † making the voice sound faint and far off. It said:

"The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme goeth not astray: even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amreeta* that is left of his offerings obtaineth the Eternal spirit of Brahm the Supreme."

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or person for whom I should have respect.

* Reprinted from the *Theosophist*, for December, 1885. Vol. VII, p. 202.

† There are some Theosophists who will recognize this.

Occupied with such thoughts I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English clothes were gone, and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. As yet they had no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I. "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is——"

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths, showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However, I asked no questions and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite

pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was riveted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other with a queer faint boom of a metallic character following his rapid motion.

(To be concluded.)

NEW FORCES.

THIS question of new forces has a bearing at once wide and deep upon the welfare of humanity. In the understanding of them, to some extent at least, our present and our future hope is bound up, and a slight presentation of some of their aspects is here attempted, not with a view to instruction, but in order to lead up to thought on the subject, inasmuch as it is solely by thinking about them, frequently and consecutively, that the student will be enabled to experience their action. So far as the individual is concerned, this action is induced by one thing only—Thought. Meditation is the gateway through which they pass.

The first point is this: the new forces are cyclic. The close of two cycles has permitted their advent. Following in their train should be found the restoration of conditions, spiritual, psychic and even material, which, in relation to man and his world, have not been possible in the last 5000 years. The word "should" is used advisedly, the forces are here, liberated from the spiritual spheres; but man must do his part; his sphere has in turn received their impulse and has felt their impact; he must, in his turn liberate them, and, under conditions which will admit of the multiplication of their spiritual energies. Such multiplication is the secret of the Wise who "guard the home of nature's order and do excellent things in secret." This cyclic truth it is which forms the stable base of the hopes now being held out to man.

The next point has a vital bearing upon the human mind. That mind, the hell-maker, constantly endeavors to shut the new hope from view, and with reason; for the lower mind, like a composite entity, has a life of its own, a life largely partaking of the material and the animal. This

life the new forces threaten to destroy as such and, by a spiritual act of transmutation, to cause this lower mind entity to become servant where it has so long been tyrant and master. Consequently the mind resists their full, free operation, closing the tentacles around its old hard formulas of thought.

In their cyclic return—and at the close of each century but in minor degree—the new forces first break up all dead forms, all moulds, all ruts; they scatter and disperse in order to reassemble and to build up new combinations. This may be seen in Life about us, in national crises and in convulsions of nature. Each student will find the same thing in himself, and that he is being impelled upon new paths of action, forced into new modes of thought. All the old methods and ideas appear shattered, and despair surges to the surface of the mind. Fear pictures man as being carried out upon a dark and storm-lashed sea towards regions unknown.

In all this is no Wisdom. The Ideals are the main point, and the Ideals are unchanged. Only the mode of approach has altered, and has altered precisely because the cyclic hour, the cyclic return and the loyalty of souls have opened up a wider path, have laid low many obstacles. We can now be better vehicles of higher forces than those hitherto in operation, and the free fluidic spirit strives to break up and to flux all forms and minds, to put all in fusion, recasting all into the living model of a stronger and a broader day.

Our part is to abandon the old conceptions which were but the personal garments with which we, each one of us, invested the Ideal, in order to dress up the Universal as a something all our own. It is no doubt hard for human beings standing upon the threshold of a new order of things, to realize this mighty moment, to cast aside their mental impedimenta and to pass on through the strange dawn into the new Light. At dawning mists arise, the shrouded world looks sinister and strange, but those who would not return to sleep and lethargy step boldly onward through the unfamiliar region and the first glimpse of the fresh, the glorified day is their reward.

Hitherto we have seen that the forces of over nature have been acting more or less from without, inward. They reached their fullest expansion in the 5000 year cycle and were being indrawn. We shall now find them to be acting from within outward, a point to be covered by meditation and earnest search. Each must discover the new action of the soul within himself. Just as America was newly discovered by a man impelled by a Master Soul, and was yet a land of ancient mystery, so we may newly find the Ancient within ourselves under that same guidance; the goal is the same but the physical conditions are new or renewed. No

mental or physical disturbance should be permitted to hide this truth from the eye of Trust.

Lastly, the new forces are unifiers, harmonizers. A surface glance may dispute this when only the phenomena of external upheavals are seen. But look on awhile longer; everything is being re-arranged, newly distributed and brought into line filled with a new vitality. What less would common sense expect on the advent of a new order? It is plainly to be seen that the workers everywhere have an identity of purpose and an interaction never before attained. Why is this? Clearly because the new forces are cyclic; that is to say, they act with the universal Law of Periodicity, they are the manifestations of Karma in action.

Those who go freely with them act in accord with the whole body of Nature, animated by the new breaths of the Over Soul. Hence their course is harmonious, united,—a course of power. Their minds are generators of force; their souls are regenerators of men. They are companioned by Mighty Ones; they have absolutely nothing to fear. They are blessed because they have believed without asking for sense manifestations; they have grasped the truth that a force has a real and a conscious being, and is not a mere name for something mysterious and unknown.

Intuition and not Intellect has kindled the light by which they have seen this truth, and while they act with these divine forces for the uplifting of the race, every moment brings them swiftly nearer to a realization too glorious to be profaned by the pen.

JULIA W. L. KEIGHTLEY.

THE CONVERSION OF PAUL.

II.*

IN these studies of Paul the Initiate, we shall try, above all things, to prove every position as we go along; or rather to bring the facts so clearly together that he who reads may instantly prove for himself. Only by a series of complete and perfect demonstrations can a new face be put on these old records, a new insight into them given, by which they may be won from the theologians for Theosophy and Occultism, or, to use a phrase that includes the other two, for real life. Hence we may have to write much, at first sight very like mere repetition of things already familiar; but regard rather the few quite unfamiliar things

* See article, Paul the Initiate, in July number, p. 106.

scattered among them,—they will form the beginnings of a new understanding, which, in the end, will transform the whole aspect of the Initiate Paul, and brush away from his memory the dust and cobwebs of theology. To begin with the Conversion of Paul; we shall translate four narratives of this event, and try to show how one, which is Paul's own, differs wholly in spirit from the other three. Here is what Paul himself says :

I make known to you, brothers, as to the good teaching taught by me, that it is not after man; for I did not receive it from a man, nor was I taught it, but through an unveiling of Iêsous, of the Christos. For you have heard of my former activity in the Ioudaïan polity, that I pursued the chosen assembly of the Eternal to excess, and that I devastated it; and I went forward in the Ioudaïan polity more than many of my age in my nation, being extremely zealous for my ancestral traditions. But when the Eternal, who separated me from the womb of my mother, and called me through his good-will, thought fit to unveil his son in me, that I might bring the teaching of him among the nations, I did not immediately communicate with flesh and blood, nor did I go to Hierosoluma, to those who were messengers before me, but went away to Arabia, and returned to Damaskos.

We need only note here that Paul speaks of what is called his conversion as an unveiling, an unveiling of the son of the Eternal, an unveiling of the Christos in him; the full meaning of this, what it signified to Paul himself, can only be brought out by fully understanding what he meant by the son of the Eternal, the Christos, in this and other letters of his. What he particularly insists on, was that his teaching, his message, his doctrine, had not been received from any man; and, in order to demonstrate the fact that he did not, in particular, receive it from those who were messengers before him, he specifies with great exactness the only occasions on which he could thus have received any teaching from any one. For three years, he says, he saw none of these messengers; then he visited Petros for fifteen days, seeing no one else except Iakôbos, "the brother of the master." Then, after fourteen years, probably including the three already mentioned, he again visited the messengers, of whom he names three, Iakôbos, Kêphas and Iôannês, the second evidently being the same person as Petros. So that, during the first fourteen, perhaps seventeen, years after what is called his conversion, he spent only fifteen days in the company of the former messengers, seeing only two of them even then. The letter to his followers in Galatia, to whom he tells these facts, is of the highest possible literary and historical value. It is the oldest of his uncontested writings, and therefore, almost certainly, the oldest document in the New Testament; the oldest authentic record of Christian origins. It will be important to remember

this when considering Paul's relations with the messengers before him. He says here "I laid before them the teaching which I teach among the nations," while "they did not communicate anything to me." He therefore insists on the independence and independent origin of his teaching; and confirms this by showing that the few days he spent with them, during many years, made it almost impossible that he should have received any detailed communication from them.

To turn now to the secondary accounts of his conversion. They all three occur in an unsigned narrative, which we know as The Acts of the Apostles, or the Doings of the Messengers, the date of which is uncertain. The first account occurs in the ninth chapter :

But Saulos still breathing threats and destruction to the pupils of the master, going to the arch-priest, asked him for letters to Damaskos, to the assemblies, in order that, if he should find any that were of the path, men and women, he might lead them tied to Ierousalêm. And as he was proceeding, he came to approach Damaskos, and suddenly there whirled round him light from the sky; and, falling on the ground, he heard a sound saying to him "Saoul, Saoul, why do you pursue me?" But he said: "Who are you, master?" But the master said: "I am Iêsous whom you pursue; [it is difficult for you to kick against the goad." And trembling and astonished he said: "Master, what do you wish me to do?" And the master, to him:] "Rise and go to the city, it will be told you what you must do." And the men that were travelling with him stood dumb, hearing the sound indeed, but seeing nothing. But Saulos rose from the ground, and opening his eyes he saw no one, but leading him by the hand, they led him into Damaskos; and he was three days not seeing, and did not eat or drink.

The passage in brackets, containing the famous words, "it is hard for thee to kick against the pricks," is omitted in the Revised Version, as being almost certainly a later interpolation, not a part of the original narrative. The story goes on to tell how a certain pupil at Damaskos had a vision, in which the "master" told him to visit Saul; how Ananias was at first unwilling to approach the notorious inquisitor, but finally went; how he laid his hands on Saul; how scales, as it were, fell from Saul's eyes; and how he was baptized. The conclusion is, that Saul, as a result of his vision, began to teach "that Iêsous is the son of the Eternal," or, according to other manuscripts, "that the Christos is the son of the Eternal." After noting that, in this account, the Greek manuscripts accepted by the Revisors attribute twenty-four words to the voice from the sky which spoke to Paul, we may turn to the second account, in the twenty-second chapter of the Acts; here the narrative is at

tributed to Paul himself, and his historian speaks as an actual auditor of Paul's words :

It happened to me when approaching Damaskos, about midday, that suddenly from the sky a great light whirled round me, and I fell on the ground and heard a sound speaking to me : "Saoul, Saoul, why do you pursue me ?" and I answered : "Who are you, master ?" But he said to me : "I am Iêsous the Nazôraian whom you pursue." But those who were with me saw the light, and became afraid. But they did not hear the sound that spoke to me. But I said : "What shall I do, master ?" And the master said to me : "Rise and proceed to Damaskos, and there it will be told you about all the things which it is ordained for you to do." And when I could not see, from the shining of the light, led by the hand by those who were with me, I came to Damaskos.

Here, it will be noted, Paul's companions are said to have seen the light but not to have heard the sound, while the preceding account tells us that they heard the sound, but saw nothing. The words attributed to the sound, with the exception of "the Nazôraian," are substantially the same, as also is the narrative of Ananias' visit to Paul, though nothing is said of Ananias' vision. In the present account, Ananias delivers a Messianic doctrine, identifying Iêsous with the expected Saviour of Ioudaïan aspiration ; and it is quite clear that, to the narrator, the thaumaturgic vision and this Messianic doctrine constitute Paul's message and teaching,—all the things which it was ordained for him to do.

To come to the third account, in the twenty-sixth chapter of the Acts ; Paul is again put forward by the speaker as narrating what occurred :

With this purpose proceeding to Damaskos, with power and authority from the arch-priests, in the middle of the day, on the road, I saw, O King, from the sky, above the splendor of the sun, a light resplendent round me and those who were proceeding with me. And when we had all fallen to the ground, I heard a sound speaking to me and saying in the Hebraïd dialect : "Saoul, Saoul, why do you pursue me ; it is difficult for you to kick against the goads." But I said : "Who are you, master ?" And he said : "I am Iêsous whom you pursue. But rise up and stand on your feet ; for with this purpose I have been seen by you, to employ you as a servant and witness of what you have seen and what I shall be seen by you ; choosing you from the people and the nations, to whom now I send you as messenger, to open their eyes, to turn them from darkness to light, and from the power of the Satanias to the Eternal, for them to gain freedom from futilities, and heirship among those consecrated, through aspiration towards me."

Here the twenty-four or twenty-five words first attributed in the Greek to the sound, are expanded to eighty-five. It is further implied

that Paul's companions also saw the great light above the splendor of the sun, and the words translated "it is hard for thee to kick against the pricks," appear; they were evidently transferred from this account to the first, to make the narrative more complete, in the later manuscripts. In this last account, the teaching which is attributed to Ananias in the second, but not the first, of these three narratives in the Acts, is substantially transferred to the sound or voice of the vision. Here nothing is said of Paul's blindness, of the vision of Ananias, of a second vision of Paul's, of the scales, or of his baptism; his teaching is made the immediate effect of the vision itself. The somewhat large discrepancies in these three accounts are just what one would expect from a fairly good witness, narrating an event from hearsay, at second hand; and it is quite evident that they genuinely represent the belief of the anonymous author, as to what really happened thirty years or more before he wrote; and we may quite readily admit the tradition which sees in this anonymous author Paul's friend, the loved doctor, Loukas or Loukanos, —to give his name the Greek form which it bears in Paul's letters.

The sincerity of these three somewhat discrepant narratives is, we say, quite evident, but not less evident is the wide difference in spiritual tone and quality, from the first account we translated, in Paul's own letter to his followers in Galatia. We need not press the point that what he says, as to "not communicating with flesh and blood," and as to his "going away to Arabia," directly negatives the story of his entering Damaskos, and the visit of Ananias, the scales falling from his eyes, and his baptism. Nor need we say that his particular insistence that he received no message from men further runs counter to the story of Ananias imparting to him his Messianic doctrine. Nor, again, need we refer to the extreme and universally admitted difficulty of reconciling what he says of his visits to Jerusalem with what the author of the Acts says. What is really important is the difference in spiritual quality of the two narrators. The author of the Acts believes in a great dramatic and thaumaturgic occurrence, with remarkable miraculous accompaniments of somewhat uncertain nature and extent; believes, in fact, in an occurrence which is not travestied, but almost faithfully represented by Ercole di Ferrara's picture, where a colossal figure appears, surrounded by clouds, just above the heads of Paul and his companions, who, as well as their horses, have fallen to the ground, and one of whom is raising his shield to ward off an expected thunderbolt.

There is nothing of all this exoteric thaumaturgic and materialization in Paul's own account in his letter. Here, as always, he speaks of the inner man, teaching a truly esoteric doctrine,—to give the word "esoteric" its best meaning, as "what concerns the inner, esoteric, man," *ὃ ἔσω ἀνθρώπου*, to quote words of Paul's. He simply speaks of

an unveiling in himself, not of a light from the sky, surpassing the splendor of the sun.

How deep and universal is the tendency to thaumaturgy which marks his anonymous historian may be shown by a single instance; his words in this same letter: "he who energized powers in you" are transformed into: "he that worketh miracles among you," in the received translations; thus clearly adapting to the purposes of thaumaturgy what Paul as clearly spoke of the inner man. If Paul's latest translators thus misunderstood his plain words, can we wonder that his earliest hearers did the same? C.

RICHARD WAGNER'S MUSIC DRAMAS.

III.—TANNHAUSER.

THE main features of the legend of Tannhäuser are to be found in ancient Scandinavian and Teutonic mythology and in the folklore of all the western peoples. It is the story of the soul's journey through the regions of *Tamas* "Ignorance" and *Rajas* "Action" to those of *Satwa* "Truth." In one of the versions the hero is a little shepherd, who is tempted by the elves to enter the summit of a mount called the Nine Hills. There he meets a little girl called Elisabeth, who tells him this is a life of illusion and by whose help they both eventually escape from the power of the elves.

This mount is of course the human body, the "nine-gate city" of our abode, the elves are the elemental forces which chain us to matter, and Elisabeth is the spiritual element within us, through union with which we gain freedom. Elisabeth in Hebrew (*Eli-scheba*) means "Consecrated to God." In Wagner's drama the mount is the Hörselberg, where the goddess Venus holds her court amid wild revels. The Minnesinger, Tannhäuser, has fallen under her influence and the play begins as he is just awaking from his rosy dream.

The instrumental prelude opens with the Pilgrim's Hymn, a theme said to be founded on an old Gnostic melody and certainly possessing the power and character of a mantram. Its solemn tones are suddenly interrupted by the wild, sensuous strains of the Venusberg, and the rise of the curtain discloses the interior of the mount.

The desire for Action is stirring in Tannhäuser's soul and he cries aloud to Venus:

" My longing yearns for struggle ;
I seek not joy nor bliss.
O Goddess, sound my meaning,
I urge from hence to Death."

It is a flash of intuition in which the soul sees that only through the death of the personal self will freedom be gained. In vain Venus strives to detain him; putting forth a powerful aspiration towards his higher nature, he cries,

“My Peacè, my Hope, rests in Maria!”

At the name of the Virgin the Venusberg disappears and he finds himself outside the mount in the smiling valley of the Wartburg. He is on earth, the field of action, where he will work out the karma of what he has done.

The third important element in the drama now appears in the person of Wolfram von Eschenbach, a great Minnesinger of the Middle Ages, who wrote much concerning the Holy Grail and its brotherhood of Knights. Here Wolfram is a noble character forming the link between Tannhäuser and the saintly Elisabeth. As the latter represents the spiritual soul (*Buddhi*), so he may stand for the higher mind; while Tannhäuser is the lower mind entangled in the meshes of material life and partaking still of the nature of Venus (*Kama*).

Wolfram is the first of his fellow-knights to recognize his long-lost friend, but Tannhäuser's guilty conscience urges him to flee from him until Wolfram utters the words,

“Stay for Elisabeth.”

Tannhäuser stops instantly with the exclamation,

“Elisabeth! O Might of Heaven,
Dost thou recall that name to me?”

It is the soul's recollection of its divine nature, the “lost word,” and Tannhäuser's one cry now is

“To her! To her!”

The Hall of Song, to which the second act introduces us, forms a fitting contrast to the Venusberg. The dominating influence is that of Elisabeth and Wolfram, and it is therefore the abode of all that is pure and noble in the human heart. Here will be Tannhäuser's test; for a Tournament of Song is about to be held and all the bards will have to sing of the nature of Love. Elisabeth is the first to enter and address a joyful greeting to her “beloved hall.” Then Wolfram ushers in Tannhäuser, himself retiring into the background, while Elisabeth asks the wanderer,

“Where tarried ye so long?”

He answers evasively :

“Far from here.
In wide and distant kingdoms.
Darkest oblivion between to-day
And yesterday hath fallen.”

All presently assemble for the prize-singing and the lot falls to Wolfram to set the keynote. He sings of Love as a pure unselfish devotion to that which is only to be found in the inner shrine of the soul. Applause comes from all save Tannhäuser, who rises as if under the influence of some strange magic and seems no longer to be aware of Elisabeth's presence, while a thrill of the Venus music is heard in the orchestra. The fierce energy of his aspiration has quickened all the forces of his being and he sings of the delights of the realm from which he has just escaped, though as yet not naming it. His words create a disturbance which subsides as Wolfram rises and again strikes the true note.

This goads Tannhäuser to burst out in open praise of Venus, to the horror of all. The more impetuous of the knights rush forward to kill him, but Elisabeth places herself between him and their swords, claiming her right to intercede for him. For is not her wound the deepest of all? Anger changes to reverence, while in Tannhäuser a terrible revulsion takes place and he sees for the first time the karmic result of his sin. An awful moment it is for the soul when, in a flash of introspection, it sees the crucified Christ; yet in such moments is born, as we shall see, the impulse which carries it forward to final victory. That unappeasable longing in Tannhäuser, formerly identified with self, has now found its true goal—self-forgetfulness in the interests of another.

A band of pilgrims is setting out for Rome and he may join them and seek pardon from the Pope. All his energy is now put into this penance in order that he may heal the wound he has inflicted. "Thus resembles he not," writes Wagner, "the other pilgrims who for *their own* salvation's sake have bound upon themselves convenient penance; only to sweeten for her the tears which she sheds over the sinner, seeks he under the most terrible pains the path of his salvation, as this salvation can only consist in the knowledge that those tears of hers for him are wiped away." But the Pope, true representative of the hard spirit of the age, declares that sooner shall his barren staff put forth flower or leaf than Tannhäuser be forgiven.

"As he returns from Rome," continues Wagner, "he is now himself the embodiment of abhorrence of a world which, for very reason of the sincerity of his convictions, denies to him the right of existence, and not out of joy or lust seeks he again the Venusberg; but . . . in order to bury himself from the eyes of his 'angel,' to still whose tears the whole world could not offer him the balsam."

But in this darkest hour deliverance is near; the devoted watcher, Wolfram, is awaiting his return, and to him the pilgrim relates his tale of woe. As he invokes Venus, Wolfram struggles with him, nay even breathes with him the intoxicating vapors which are now surrounding

them ; and then, as Tannhäuser tears himself away, he once again utters the magic name, Elisabeth !

Tannhäuser, with the answering cry, Elisabeth ! “ remains suddenly as though bound to the spot,” and at the same moment the funeral hymn of Elisabeth is heard announcing the final offering of the higher self to save the lower. As the procession enters the valley the mists of the Venusberg disappear, morning dawns, and Tannhäuser expires on the bier with the holy name of his higher self upon his lips, while the younger pilgrims arrive from Rome bearing the pontiff’s staff covered with green leaves. The final victory is won ; Spirit has conquered Matter ; and as the rising sun throws a flood of light over the scene the noble theme of the pilgrim’s hymn rises to the heavens in a mighty shout of joy.

How clearly the poet-musician shows us the full significance of this magnificent finale : “ In the mystic knowledge of the power of her death she, dying, sets free the unhappy one. And, likewise dying, Tannhäuser thanks her for the gift of this highest favor of love. . . . We hear the jubilant cry of the redeemed Venusberg itself, its song changed into adoration of God. So well and spring all the pulses of life to the Song of Redemption ; and both separated elements Spirit and Sense, God and Nature, embrace in the holy uniting kiss of Love.”

Of the music there is not space to speak at length. Suffice it to say that the conventional operatic forms which were used to some extent in *The Flying Dutchman*, are here almost entirely laid aside in favor of that complete union of words and music which we find in Wagner from *Lohengrin* onwards. How truly we can feel with this dauntless Artist when he said, “ With this work I penned my death-warrant : before the world of Modern Art I now could hope no more for life.” Such is the fate of those who serve the true interests of their fellow-men.

BASIL CRUMP.

(*To be continued.*)

WITH H. P. B. IN THE SEVENTIES.

SOME twenty years ago there came into my life several strange happenings and I began to attend Spiritualistic séances in the hope of solving some of these apparent mysteries. I was visiting New York City and it was about the time that Spiritualism began to be considered as a fad, and to take on new life and vitality, for previously, and even at that time, people with Spiritualistic tendencies were relegated to the ranks of cranks. In fact so great was the prejudice of my parents to these supposed “fools and knaves,” as they termed mediums, that I had

been forbidden to frequent séance rooms, or to have communication in any way with so-called mediums.

I was then about eighteen years of age, and had been brought up a strict and practical Roman Catholic and taught that whatever was true in the Spiritualistic teachings emanated purely and simply from the devil. Although I believed this I still felt a lively desire to know more of this Spiritualism, and consequently attended all the séances to which I could gain access. At that time Spiritualistic meetings were not so frequent as they have become since and certainly not so popular, for I remember that I was always rather ashamed to have my friends know that I visited mediums, fearing that they would think me, at least, a little queer. But, as Kipling says, "that is another story."

In New York in my hunt after the supernatural I met a Cuban family by the name of A. . . . and the head of the family seeing my enthusiasm and faith in spirit control, proposed, if possible, to introduce me to one whom he considered the greatest medium of the age. I say if possible advisedly, for it was not easy at that time to have interviews with H. P. B.—for it was none other than she.

Several days after this I started with Senor A. for what I thought would prove a sitting with a medium. We went to a house on Irving Place, and after climbing a flight of stairs knocked at a door and were told to come in. We entered an ordinary looking room, somewhat disorderly, littered with books, papers and oriental tapestries, and filled with the odor of tobacco. My first thought was that this Mme. Blavatsky must be a successful medium, for there were none of the signs of a struggle for existence which I so frequently met with in the houses of mediums.

I forget what form the introduction took, but I distinctly remember seeing the outlines of a large figure seated behind a table with a pen in one hand and a cigarette in the other and wondering as to whether it was a man or a woman. Suddenly a pair of eyes, the like of which I have never seen before or since were turned upon me and I felt as though I had received an electric shock. I was thoroughly frightened, and felt tempted to run out of the room. For a moment I seemed to realize that my father confessor was right in asserting that Spiritualism meant dealing with the devil, and I felt as though I had struck the high priestess of Beelzebub's court. All this went through my mind like a flash, but in a moment I heard a pleasant voice, with an accent foreign to my ear, asking me to sit down.

A pleasant conversation followed between Senor A., H. P. B. and myself. I told her of my interest in Spiritualism, what strange fancies and dreams often came to me, how my desire to investigate was opposed

at home, and how I firmly believed all phenomena to be the workings of the devil. She said very little but kept those wonderful "windows of the soul" fixed on me and seemed looking me through. After a little I began to feel easier under that wonderful gaze, and what had struck absolute terror to my heart in those eyes a few moments before, now became a halo of soft and kindly light. How strange, I said to myself, that this medium is so different from the others that I have seen. I felt an almost irresistible impulse to reach across the table and take hold of her hand. I wanted to come in contact with her flesh,—perhaps to assure myself that she was really flesh and blood, not a spiritualistic materialization. Still I did not at all like her untidy and careless appearance, and, with the exception of those wonderful eyes, I did not feel especially attracted to her. I could not help admiring however the small and aristocratic shape of her hands.

The conversation was for the most part between H. P. B. and Senor A., and of a general nature, and after a short call Senor A. arose to depart and I followed. As soon as we were outside again I took a long, deep breath, my first, it seemed to me, since I had entered H. P. B.'s presence.

On reaching the street I turned to Senor A. and said: "Who is this woman? I have never met any one who had such an effect on me as did she; I feel as though I had been through some terrible experience." He replied that she was a great medium visiting America to investigate Spiritualism. On reaching home I could think of nothing and talk of nothing but the woman with the wonderful eyes who, much as I disliked her careless and disorderly appearance, had so fascinated me that I fairly ached to see her again.

It must be borne in mind that there could have been no mental hypnotism in my case, for I had never heard of H. P. B. and supposed her to be simply a medium such as I had visited many times. My family declared that I had been in the presence of the evil one; but for my part I could think of nothing but those splendid eyes.

Several days after I asked Senor A. to beg another opportunity for me to see the "wonderful medium," as I called her, and great was my joy at being given permission to call on a certain day. I went alone, and found H. P. B. seated behind the same table. On entering the room I walked straight up to her and shook that small, slender hand, every motion of which betokened the high strung, finely organized sensitiveness which I am sure H. P. B. possessed. I sat at the table opposite her, and we talked of Spiritualism for half an hour or more.

Suddenly she placed her left arm upon the table and drawing out a strand of her yellowish hair, twisted it around her fingers and asked me

what I saw. I saw plainly a small wriggling snake, and said so. She laughed heartily at this and said, "Indeed, you see nothing but a piece of hair. I willed that you should see a snake and you saw it."

She advised me to let Spiritualism and its phenomena alone, and turn my thoughts into a higher channel. If only I had known then, what I know now, about this wonderful woman, how differently I would have talked and acted!

On my return from this strange visit, I found a telegram summoning me home to New Orleans at once. I left for the South the next day, and strange to say H. P. B. faded completely from my memory. Several months later I received a copy of *Isis Unveiled* from H. P. B., but without a word of comment. Up to this time I had never heard a word about H. P. B. or Theosophy, and though I looked over *Isis Unveiled* I could not understand its purport. I still thought H. P. B. a spiritualistic medium, and as I had discontinued all investigation in that line, I ceased to think of her. Soon after, I married, and joined the Episcopal Church.

Fifteen years went by and during all this time I never heard a word of H. P. B. or the T. S. One day a friend of my childhood, whom I had not seen for twenty years, as she had been living in California, returned to New Orleans and came to see me. She told me of Theosophy and what it meant and how anxious she was to form a branch in the Crescent City. I looked into the subject, and lo! my surprise to find that H. P. B., the "wonderful woman" whom I had quite forgotten, was the one who had brought this great truth to our continent. As soon as my friend mentioned H. P. B.'s name in connection with Theosophy I experienced something akin to the sensation I had felt when those "wonderful eyes" first met mine in the room on Irving Place in New York, though for sixteen years I had never heard of her or her great work for Theosophy.

Needless to say I joined the T. S. This was four years ago, but I have felt almost daily that my strange meeting with H. P. B. was a preliminary to my entering its ranks. It was sheer curiosity that prompted my going to see H. P. B., but it was certainly a great privilege, although at the time I did not appreciate it. Is it not at least strange that twenty years ago I should have met one whose writings, so many years after, have proven an inspiration, a reality, a living power in my life? Truly mysterious are the ways of Karma.

A. L. P., *New Orleans T. S.*

QUESTION AND ANSWER.

S. F. M.—In Questions and Answers in the July number of THEOSOPHY, mention is made of the end of this century as a very important time. In what respect is this the case?

ANS.—I think this question can best be answered by referring to what H. P. Blavatsky and W. Q. Judge have said on the subject. In one of H. P. B.'s articles, "The Esoteric Character of the Gospels,"* occurs the following note:

"There are several remarkable cycles that come to a close at the end of this century. First the 5000 years of the *Kaliyug Cycle*; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pisces (Ichthys or 'Fishman' *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."

One of the most interesting articles on this subject is "Cycles," by W. Q. Judge.† A quotation is there made from the *Wisdom of the Egyptians* by Synesius, part of which is as follows:

"Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, ener-

* Published in *Lucifer* in November, 1887, and republished in *Studies in Occultism*, No. V.

† See Path, December, 1889.

gize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.' ”

Mr. Judge then goes on to say :

“ These ‘ heroes ’ are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world ; and others are actually using bodies in the world. . . .

“ It is thought by many that the present is a time when preparation is being made by the most advanced of the ‘ sacred tribe of heroes ’ for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

“ Writing in 1878, Madame Blavatsky says in Vol. I of *Isis* :

“ ‘ Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed ; books long-forgotten and arts long-time-lost may be brought out to light again ; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts ; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course ; a new one is about to begin,* and the future pages of history may contain full proof that—

“ ‘ If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.’ ”

Mr. Judge further says :

“ Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. . . .

“ To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the ‘ heroic tribe of heroes ’ had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest.

The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity. . . . ”

I would suggest that the questioner read the whole of Mr. Judge's article referred to. Nearly seven years have passed since it was written, and new evidences are continually arising of the truth of what is there stated. In my opinion we have now an opportunity that humanity has not had for centuries, let us “take the current when it serves,”—and that is, Now.

J. H. F.

CORRESPONDENCE.

LONDON, *June 30th, 1896.*

To the Editor of THEOSOPHY :

DEAR SIR AND BROTHER :—I am receiving so many kind letters from friends in America, which I cannot possibly answer, owing to the great pressure of work entailed by the Crusade, that I shall be glad if you will insert the following general reply and oblige,
Yours fraternally,

KATHERINE A. TINGLEY.

TO SOME AMERICAN THEOSOPHISTS,

Dear Friends :—In thanking you for the many kind letters addressed to me as Katherine Tingley, as well as by other names that would not be understood by the general public, I should like to say a few words as to the future and its possibilities. Many of you are destined to take an active part in the work that the future will make manifest, and it is well to press onward with a clear knowledge of the path to be trodden and with clear vision of the goal to be reached.

The path to be trodden is both exterior and interior, and in order to reach the goal it is necessary to tread these paths with strength, courage, faith and the essence of them all, which is wisdom. For these two paths, which fundamentally are one, like every duality in nature, are winding paths, and now lead through sunlight, then through deepest shade. During the last few years the large majority of students have been rounding a curve in the paths of both inner and outer work, and this wearied many. But those who persevered and faltered not will soon reap their reward. The present is pregnant with the promise of the near future and that future is brighter than could be believed by those who have so recently been immersed in the shadows that are inevitable in cyclic progress. Can words describe it? I think not. But if you will think of the past twenty years of ploughing and sowing and will keep in mind the tremendous force that has been scattered broadcast throughout the world, you must surely see that the hour for reaping is near at hand—if it has not already come.

Comrades! the present moment is glorious with portents, and these are nothing compared to the actualities they represent. So I ask you to watch and wait, trusting to the light of your own soul, paying strict attention to those small duties of daily life—the abandonment of which means the abandonment of the path.

But what of this path? It can only be spoken of in symbols, for it is interior and secret, though the path of the outer work is visible to all, while understood by the few

only. Symbolically, it may be spoken of as "the path," but the journeying of that road might be compared to the building of a house not made with hands, eternal in the heavens. The house thus being built will serve as the temple of the divine spirit within every man and woman. Noiseless is its slow construction, and the stones of which it is being formed are the stones of the purified mind, from which all superfluities must be removed. For this "temple" is the spiritual or noetic body referred to by Paul the Initiate, which is destined to act as the vehicle of the self-conscious soul when man stands face to face with his God. The building of this temple is an actual, living process, all the more real because it takes place on interior lines, where the noise of the world does not reach.

Besides the building of this temple of light, on which many have been engaged for ages, and which some have so nearly completed that it only requires dedication by the blessing of a Master-hand, besides this temple there is yet another in preparation, the stones of which are largely in place, as the result of the long labor and sacrifice of Mme. Blavatsky and William Q. Judge and their colleagues and superiors. Those who know what the "building of a temple" symbolized 5000 years ago, and has symbolized ever since, will know what this means, involves, foretells —TRIUMPH!

Till then, as ever, believe me fraternally yours,

KATHERINE A. TINGLEY.

LITERARY NOTES.

THE LAMP for June. The editorial article entitled "All the Sons of God Shouted for Joy," bids us realize the possibilities of the present time; whatever the glory of the past we have the same now, will we but see it—and "no chivalry recorded shines like Love's Compassionate Crusade." Mr. Hargrove's address at the wedding of Mr. and Mrs. Wright is printed in full. There is a short article on "How To Speak In Public" and Dr. Buck's letter on Mrs. Tingley is reprinted from the *New York Sun*. The usual Reviews, notes, and International S. S. Lessons complete the number.—[G.]

ISIS for June. The editorial, "Consolidate Each Lodge," points out the ability of each number to do much for the Lodge to which he belongs, and that such work is work for humanity. Mr. Lindstrom's appreciation of Mr. Judge is reprinted from the *New York Journal*, and there is also a mystical tale, "The Shadow-Self," by Gordon Rowe. Much space is given to accounts of the English Convention. H. T. Fidge's article on "The Position of Modern Science," is continued and we have Notes, Correspondence and Reviews.—[G.]

LOTUSBLUTEN for June. The articles on Pythagorean teachings, Karma, the Mysteries, are continued and there is a description of a Visit of Vivekananda to London.—[G.]

SPHINX for June opens with a translation by Erwin Blanc of a poem by Sir Edwin Arnold on the teachings of Karma, translated from the Sanskrit. There is a reprint of a recent article from *Theosophist* about the Sargosso Sea and an unusually large number of small articles.—[G.]

THE THEOSOPHICAL FORUM for June is mostly taken up with a discussion of Astrology and its bearing on free will. There are six replies, and that of Mr. Hargrove referring readers to certain passages in the *Secret Doctrine* is undoubtedly best. In addition to the usual departments there is, under the head of "Crusade," an appeal for funds and a number of extracts from letters that have been received containing contributions to the Crusade, showing a most touching and heartfelt desire to further this great work.—[G.]

THE IRISH THEOSOPHIST for June contains the conclusion of two serials; one the life of "William Q. Judge," heretofore published anonymously but now signed by Jasper Niemand; the other the series of dialogues entitled "Why do We not Remember Our Past Lives?" Æ. contributes an article on "Work and Days," also a poem entitled the "King Initiate." The address on "Devotion," delivered by Mrs. Keightley at the New York Convention is reprinted in full. Under the title of "An Interesting Letter" is a communication from the occult successor of Mr. Judge concerning Theosophy in Ireland. Other articles are "Ideals and Ethics" by Laon, an article on "Power" by A, and an account of the annual meeting of the T. S. in Europe (England); D. N. D. in "Key-notes" gives "Loyalty, Trust and Unity" as the keynotes of the T. S.—[M.]

LUCIFER for June. The most noteworthy fact this month is the appearance of an article of H. P. B.'s, on "Spirits of Various Kinds," which we are told in the "Watch-Tower" was found with the manuscripts of the third volume of the *Secret Doctrine*, and forming no part of it, is thus published separately. A few others are promised. G. R. S. Mead's interesting series, "The Lives of The Later Platonists" is continued, dealing largely with Plotinus in this issue. The articles on "Sufism" and "Devachan" are also continued. "Man and His Bodies" is concluded, and A. Fullerton begins a paper "On The Spirit of the Age," a thoughtful analysis written with the usual force and finish.—[G.]

THE THEOSOPHIST for June. "Old Diary Leaves" continues a description of Col. Olcott's tour in Ceylon on behalf of the Educational scheme for Sinhalese youths. Govinda Charlu writes the introductory article of a translation of *Ramannja's Commentary* to the *Bhagavad Gita*, an interpretation after the school of the *Vishishtadvaita*. It promises interest as different from the interpretations with which we are the most familiar in the West. Three continued articles follow, and an account of a Rajput wedding is interesting. We are glad to learn that at least some of the members of the Adyar T. S. dislike the proposed alteration of the objects of their society.—[G.]

THE THEOSOPHICAL NEWS, the successor of *New England Notes*. The first weekly Theosophical paper published in the United States, reaches us from Boston where it is published by that indefatigable centre. It is designed to give the Society's news, more particularly news of the Crusaders, and will not therefore conflict, or in any way interfere with, the already numerous literary magazines published in the Society. It is much needed at the present time, and will enable members to keep in touch with that united band of workers who are sacrificing everything to carry the light of Theosophy around the world. We wish the new weekly every possible success and a large list of subscribers.—[G.]

MIRROR OF THE MOVEMENT.

PACIFIC COAST ITEMS.

DR. GRIFFITHS spent five days in Riverside, California, June 19th to 23d, during which time two public meetings were held and several Branch sessions. The Branch has decided, after the hot season is over, to open suitable quarters for both private and public meetings.

SAN DIEGO. The Lecturer gave here four public lectures and after them held a quiz meeting. All the lectures were well attended, and the people showed greater interest than upon any previous visit. The Branch has its Headquarters at 30 Lawyers' Block, where all its meetings are held. Both week-day and Sunday meetings are open to the public. There is a move toward simplifying the methods of presenting Theosophy at meetings, in order to avoid confusing beginners with too great abstractions. The Forum topics for study thus far prove the best for Branch study.

REPORTS from all North-west Coast Branches indicate steadiness, and increase in interest and membership.

THE NEW PASADENA BRANCH is creating much interest in Theosophy because of its regular and earnest meetings. The A B C of Theosophy is presented, and people attend because, as they say, they can understand what is said and find it helpful. The secret of success in Branch work lies in earnestness and keeping to the simpler aspects of Theosophy which are readily understood and assimilated by younger members and visitors.

DR. GRIFFITHS will spend three or four months in Oregon and Washington, going as far north as Victoria, and as far east as Spokane. His permanent address is 867 Cedar St., Alameda, California, from which point all letters will be forwarded.

NEW BRANCHES are in process of formation at Vancouver and Barkerville, B. C.

MOVEMENTS OF ABBOTT CLARK.

After the Convention Mr. Clark spent nearly a month on a lecture tour in New England, returning to lecture in Brooklyn on May 24th. On June 5th, the day before the Crusade started for its first meeting in Boston, Mr. Clark started for the West, bearing with him messages of greeting and fraternal good-will to all from the President and Vice-President of the T. S. A. and the Outer Head. On Sunday, June 7th, lectures were given

both afternoon and evening in the parlors of the Genesee House, Buffalo. On the 11th Mr. Clark spoke before the Loyalty Branch, Chicago, and on the 14th at Minneapolis in the morning and in St. Paul in the evening. The next morning he met the members of the St. Paul Branch and in the afternoon some members of the Minneapolis Branch and left the same day for Spokane, Wash., where two lectures and two parlor talks were given and a Branch organized. On Monday, June 22d, Mr. Clark met the members of the Tacoma Branch in the afternoon and those of the Seattle Branch in the evening. On the 23d a lecture was given in Tacoma; on the 24th in Seattle; on the 25th in Victoria, B. C.; on the 26th in Seattle again, and on the 28th in Portland, Or. On Monday, the 29th, Mr. Clark met the Branch and on Tuesday attended the Branch meeting until train time. He arrived in San Francisco Thursday, July 2d, after an absence of one year and three days on lecturing trips.

All the Branches mentioned except two have their own Headquarters centrally located, well arranged, and decorated with Theosophical symbols and the photographs of H. B. P. and W. Q. J. The meetings were all well attended and in many cases crowded so that people were standing. In all of the cities except three the lectures were well reported by nearly all of the daily papers. West of the Rockies the intuition of the members is so keen that many seemed to know as much about the Convention, the Crusade and the importance and opportunity of the present cycle as though they had been present at the initiation of these events in New York.

OBITUARIES.

We regret to announce the death of Mr. S. T. Durkee, of Portland, Oregon. Mr. Durkee was one of the charter members of the old Willamette Branch, and also a charter member of the present branch in Portland, Prometheus T. S. He was an earnest and faithful member and his death is a severe loss to the Branch and to all who knew him.

We have just heard of the death of Mrs. Alice L. Varnum, of San Diego, who passed away on April 24. She was a member of Point Loma Lodge, and a good Theosophist, one whom we were most glad to have among us.

CEYLON LETTER.

Col. Olcott was here during May and spent nearly three weeks, visiting the different schools of the island. He was on his way to Europe.

Early in June our dear friend and brother Wilton Hack, paid us a visit on his way to the Colonies. He was accompanied by Brother Connellan. During their steamer's stay at Colombo, they remained as the guests of Mrs. Higgins, at the Musaeus School and Orphanage. Brother Hack, who is a trustee of this Institution, kindly gave away several presents to the girls of the School and Orphanage. Brother Hack is deeply interested in this Institution, which I am happy to say has a grand future. Its work is daily increasing under the able supervision of Mrs. Higgins, who has been on this island for the last five years, and is unceasingly working for the noble cause. May all her efforts be crowned with success. She soon hopes to have branch schools for girls established, and she is expecting the assistance of a young lady from Australia.

FAREWELL CHARGE TO THE CRUSADERS.

At the meeting held in Madison Square Theatre on the eve of the departure of the Crusaders, June 12th, Dr. Buck delivered the closing address at the end of which he turned to the Crusaders and said:

And now, Comrades, it only remains to bid you farewell, and good speed in your noble and glorious undertaking, of rebuilding the City and Temple of the Lord, according to the symbols of our most ancient order. It is the City Beautiful, seen by the seer of Patmos, the Gnostic initiate of the Ancient Mysteries.

The design for the Temple, drawn by the Divine Architect of the Universe, on the trestle-board of Time, is that of a perfect man, the ideal Christos of all the ages. This is the canon of proportion in Nature, in Art, and in Architecture, as revealed to modern times by one of our ancient Brothers, Vitruvius Pollio, in the time of Julius Cæsar. The workmen who shall follow this design, this perfect ideal, in their noble and glorious work of laying the foundations of the City Beautiful, will dedicate their work to Humanity from foundation stone to turret, and the "mark" of every workman will be a symbol of the universal and unqualified Brotherhood of Man. It is good work, square work, that you will do; for the length, and the breadth, and the height of the City are equal, so perfect

is the proportion of a man when he has slain the beast of selfishness within him; and his gates are all of pearl, when no evil thing can come out of him to defile him or corrupt his brethren. Listen to that noblest and wisest of American Masons, Sir Albert Pike :

“The whole world is but one Republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of many nations and tongues, shall be bound together by the bonds of science, morality, and virtue.”

It is thus, my comrades, that the New Republic, the City Beautiful, and the Temple built without the sound of axe or hammer, are one and the same. This is the lofty ideal ever to be born in mind. Like a blazing star, seven-pointed, with its heart the golden hue of the celestial sun, and its rays of royal purple, this grand ideal will lead you over trackless oceans and far through the abodes of men, till you have encompassed the earth with its benign rays. To the nations sitting in darkness, you will bear this message of light. To the down-trodden and sorrowing, the poor and helpless, you will bear this message of deliverance. The common people, as of old, will hear the message gladly. What care we if the proud curl the lip with scorn, or listen with undisguised contempt. The centuries look down upon you, and the future beckons you with the finger of fate. The first great cycle of the Iron Age, the dark Kali Yuga, is closing. To those who see not its meaning, but tremble at its portents, you and all of us may seem but a speck of dust on its mighty nave, on its revolving rim. Working with nature along the lines of least resistance, even the pebble clinging to the wheel may deflect its course, and rescue mankind from impending disaster. Reflect, my comrades, on the long and weary waiting of our Grand Masters for this hour to strike, when it would be possible to rekindle the light on ancient altars, without seeing it quenched in the blood of Brothers. You who have felt their influence, as gentle as the falling dew, yet inspiring as the very breath of life, and have responded—“here am I”—know the power which goes with you, sustains and works at your backs, nay, in all your hearts. Your message is the Brotherhood of Man, and all that the slogan implies. Simple, unqualified, and universal Brotherhood! This is the theme of all religions, till silenced by warring creeds. Remind the nations of the ancient glory, when want was unknown, and when Wisdom, Power and Love, joined in governing the state. Touch as with a magic wand the slumbering consciousness in man, that he may recall the memories of the Golden Age, when in fair Arcadia, sung by poets and dreamed of in the youth of all, man lived as free and happy as a child. Gently rouse the spiritual element in man, his higher consciousness, till he shall see that no good can possibly come to him who strives alone for self. Soul to soul humanity is bound, as the fibres of one heart, and through that one heart the divine Love flows forever free. From West to East ye journey, and from East to West again; no longer in search of that which was lost, for the Master's Word is found, and ye go forth in obedience to its command, on your worldwide journey. So let the star of the empire of Love leave its track of light in the hearts of your fellow men. We shall watch for your return towards the setting Sun. The Masters of Wisdom will quicken into life the seed that you scatter by the way. Do only your simple duty, and leave results to them. Having thus served your appointed probation in the outer courts, we shall wait for your coming to lay the foundations for the School for the Revival of the Lost Mysteries of Antiquity. Then may knowledge take the place of conjecture, and the nucleus of a universal Brotherhood ye have so helped to nourish, spring into new life for the healing of the Nations. Hear what Mme. Blavatsky said in 1887 :

“But if the voice of the Mysteries has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them.” Remember always that “The Wise and Peaceful Ones live, renewing the earth like the coming of spring, and having crossed the ocean of embodied existence, help all who try to do the same thing, without personal motive.”

And now : to the Grand Architect of the Universe :

“Unveil, O Thou that givest sustenance to the universe and to ourselves, Thou from whom all things proceed, to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty, on our journey to Thy sacred seat.”

If you inwardly and truly aspire to know truth at whatever cost, it is certain the truth will cost you something. This is inevitable.—Book of Items.

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He that is faithful in that which is least is faithful also in much.—*Luke*, ch. xvi, v. 10.

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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 SCREEN OF TIME.

IT would be difficult to adequately describe the ever-increasing success of the American Crusade of Theosophists around the world. Every town visited seems to add something to the total force of the movement. Naturally enough there has been some opposition to overcome or to ignore, as the occasion required ; but this has been easily done.

A word or two as to this opposition : it has all come from certain people who formerly persecuted Mr. W. Q. Judge and who belong to the same type as those who attacked Mme. H. P. Blavatsky at an earlier date. These people claim to be Theosophists, but their actions certainly belie the claim. Their leader, whose work in the world has always been destructive, attempted to destroy the result of Mr. Judge's labors in America, but failed ignominiously. That attempt was due in the first place to the influence of modern Hindu thought, but was also inspired by more personal motives, to which further reference is not now necessary. But the attack upon Mr. Judge was really an attack upon Theosophy and upon its basic teaching of Brotherhood.

It was consequently not a matter for great surprise when the Crusaders were greeted shortly after their arrival in London by a hostile letter, signed by the leader of Mr. Judge's persecutors, together with others who

took minor parts in the campaign against him. This letter was sent to all the London newspapers, and was inserted by one or two. It repudiated the Crusade, discountenanced its work and stated that its members did not belong to the organization (whose headquarters are at Adyar) represented by those who signed the letter. The Crusaders endorsed this letter—especially the last clause—at the numerous public meetings held throughout England.

Following this came another illustration of “brotherhood” as exemplified by the same people. The English division of the Theosophical Society in Europe held its annual meeting in May last and those who took part in it directed that a letter of greeting and fraternal good-will be sent to the annual Convention of the European Section of the Adyar Society, which was held in July. This was done, and as soon as the letter was read, the Chairman of the Convention and President of the Adyar Society, ruled all discussion of or reply to the letter “out of order.” Friendly overtures were thus made and rejected, and in addition a direct act of hostility was indulged in.

The climax was reached in an article which appeared in a London quarterly review. It contained a vicious attack—too evidently inspired by jealousy and defeated ambition—upon Mrs. K. A. Tingley, the leader of the Crusade, and Outer Head of the E. S. T. This attack was not signed, but behind the shield of an admirer the same destroying hand was visible, and naturally the attack contained various false statements. It was also humorous in one important respect. Its main point lay in the supposition that Mrs. Tingley had claimed to be the reincarnation of H. P. B., which is not true. On the contrary, Mrs. Tingley has frequently stated that in her opinion H. P. B. has *not* reincarnated. Why publish such a vicious fabrication?

Much is made by the writer of a supposed solemn declaration by Madame Blavatsky “to all her disciples” that “in her next reincarnation she would inhabit the body of an Eastern man.” Mrs. Vera Johnston, H. P. B.’s niece, Claude Falls Wright, James M. Pryse and other close friends of the “old lady’s,” have a different version of this story. They say that H. P. B. was asked by one of her disciples where she would reincarnate, and promptly replied: “Reincarnate? Why, of course, in the body of some nice young imbecile Hindu!” And she would frequently repeat the joke, asserting that she would be reborn as a Hindu—with only one lobe to his brain, and if he should have two he would be imbecile all the same. This joke is now paraded as a most serious argument against a claim which has never been made!

Other false statements appear in the same article, or series of articles, but they are transparently absurd and do not require refutation. In passing, however, it may be as well to state that for anyone to call Mrs.

Tingley "a medium" is to show either a complete ignorance of occultism, or a complete ignorance of Mrs. Tingley. In either case there is less than no title to pass judgment.

Now for a few definite and positive statements. The success of the last Convention held in New York and the success of the Crusade has been very largely due to Mrs. Tingley's energy, good judgment and self-sacrifice. Every one of H. P. B.'s immediate pupils who have so far met Mrs. Tingley unhesitatingly state that the similarity between H. P. B.'s and Mrs. Tingley's methods is extraordinary and that the results now obtained if anything surpass those formerly achieved by their old teacher, perhaps owing to the wider opportunity offered at the present time. They recognize the same force, the same inspiration, the same wonderful effects. Such old students as Mrs. Alice Cleather, Drs. Archibald Keightley and Herbert A. W. Coryn, James M. Pryse, Claude Falls Wright and others come under this category, all of whom, owing to continuous personal contact with Mrs. Tingley, have had ample opportunity to form a just estimate in these respects. They should certainly have a better right to pass judgment than those who have never seen her and who blindly endeavor to destroy her by circulating falsehoods gleaned from stray newspaper gossip. Many others might be named, such as Mr. C. Johnston and Mrs. V. Johnston—the latter the niece of H. P. B.'s already referred to—who bear witness to the same effect. But better than any such comparison is the actual living testimony daily afforded by work that endures. To that, hundreds of Theosophists in America, England, Scotland and Ireland can already bear witness

And now to the further record of the Crusaders' doings. They travelled from London to Bristol on July 8th, holding an E. S. T. meeting there that afternoon, and a public meeting the same evening, with Mr. H. P. Leonard in the chair, which was attended by over two hundred people. At the conclusion of this meeting, at which Mrs. K. A. Tingley, Mrs. Wright, Claude Falls Wright, H. T. Patterson, F. M. Pierce and E. T. Hargrove spoke as usual, the chairman announced that the Crusaders would be glad to meet and talk with members of the audience who might desire further explanations of Theosophy than those afforded by the replies to questions put publicly. The various speakers then left the platform and mingled with those in the body of the hall who remained after the formal adjournment. This practice has since been continued, as it gives an opportunity to all to come into personal contact with the Crusaders, and does much to remove the stiffness that too often pervades such gatherings.

The branch in Bristol has always had a hard struggle to hold its own, but the untiring devotion of its members during many years is certain to

bring its reward, and the very friendly reception of the speakers at the public meeting showed that there are at least one hundred thinking men and women in that city who take a sympathetic interest in Theosophy. Sufficient praise could not be given the local members for the way in which they had worked up the Crusade meeting.

On July 10th, in the afternoon, a large E. S. T. meeting was held at Southport, a city on the west coast of England, not far from Liverpool. A public meeting the same evening, with Mr. J. K. Gardner in the chair, attracted an audience of about two hundred, and from the questions asked it was clear that many present had been deeply impressed by the message of the Crusade. One listener, not then a member of the Society, was instrumental in forming a new branch in Chesterfield within ten days after this meeting. The Southport papers gave long and appreciative reports of the proceedings, and one published a two-column interview with Mrs. Tingley and other members of the party.

From Southport the Crusaders journeyed to Middlesborough in Yorkshire. On this and other railway journeys in England and Ireland they posted a printed notice on the windows of the cars they occupied "Crusade of American Theosophists Around the World." Other travellers would curiously gather round and would gaze with astonishment at one or another Crusader busily employed with a typewriter. Much inquiry followed as to what Theosophy might be, and one country yokel was heard to remark that "them American Theosophists don't waste no time no how, that's sure."

A correspondent writes of the work in Middlesborough as follows: "The visit of the Crusaders revolutionized the work in this town. The local branch had made little progress for some time past, and members were beginning to despair of seeing it become an active power in their neighborhood. But despair fled, and hope—nay, certainty took its place when it was seen how much could be done in so short a time by a few people who simply went right ahead and worked without a thought of possible failure or of anything but the immediate work in hand.

"On Sunday, July 12th, at 3 in the afternoon, an E. S. T. meeting was held at which two new members were admitted. At midnight on the same day, another E. S. T. meeting was held at which six more were admitted. This midnight gathering immediately followed a public meeting which was very well attended, the speeches made by Mrs. Tingley, Messrs. Hargrove, Wright and the other Crusaders being warmly applauded, and every word uttered being listened to with the closest attention. Questions were freely asked and answered at the conclusion of the speeches.

"Apparently not content with their midnight meeting, and the admission of eight new members into the Esoteric School, since their ar-

rival, another E. S. T. meeting was held on the morning of the 13th, and two more members were taken in. The Crusaders then left for South Shields, leaving behind them many close friends in the place of strangers, leaving activity in place of heavy stillness, and hope in place of despair. The good they did cannot be put into words. But we will try to show our gratitude by properly using the force they left us and by making the work in Middlesborough a permanent success."

The Crusaders held a public meeting in South Shields on the evening of their arrival, over two hundred being present. The hall was decorated as usual with the numerous flags presented to them, conspicuous among the rest being the purple banner given by the Boston T. S. with its device, "Truth, Light, Liberation for Discouraged Humanity." The proceedings opened and concluded with music. At this meeting the questions were particularly good. A local clergyman, however, who was inclined to be pugnacious, could not quite rise to the ideal of "many Christs" presented to him in reply to a question on the subject, and when the audience loudly applauded the reply, he hastily stamped out of the hall in token of his disapprobation.

At eleven o'clock that night an E. S. T. meeting was held at which fifteen members were admitted. This was a satisfactory increase, for till then there had been but one member of the school in South Shields.

On July 14th the Crusaders travelled south to Halifax, in Yorkshire, where a public meeting was held in the evening, with from two to three hundred present. A branch of the Theosophical Society in Europe (England) was formed immediately after the meeting and the next morning an E. S. T. Lodge was also formed.

Scotland was entered on the 15th. Proceedings began with a public meeting in Glasgow, attended by about one hundred and fifty people. The holiday season had taken "every one"—except the right people—out of town. The next day, July 16th, saw the founding of the T. S. in Europe (Scotland) eighteen members joining, several of them old students who for various reasons had not previously identified themselves with the Theosophical Society.

The Crusaders immediately proceeded to Edinburgh, and at the kind invitation of a lady member of the Edinburgh Lodge of the Adyar Society, addressed several people that evening at her house. No public work had heretofore been done in this city, the capital of Scotland. The "Scottish Lodge" of the Adyar Society is secret and its exact aims and purposes are not known to the uninitiated. Neither this lodge nor the Edinburgh Lodge of the same Society carry on any public propaganda; nor did the members of these bodies encourage the formation of a branch of the T. S. in Europe. After a parlor talk, however, in the hotel on the evening of the 17th, which was crowded, a branch was

formed on the 18th, and in future there will be a nucleus of people in Edinburgh ready to support the principles of Theosophy before the public.

The Crusaders are not good sight-seers. They seem to feel no attraction for picture galleries and do not spend their evenings at theatres. But they deliberately witnessed a magnificent panorama at half-past four on the morning of the 19th. At midnight they started for King Arthur's Seat, and from that promontory,—overlooking the Castle and city of Edinburgh, overlooking hills and valleys far and near, and the Firth of Forth with its wonderful cantilever bridge, and the ocean, and a vast expanse of purple, silver and orange sky—they saw the old sun rise from behind a mountain of darkness and pour benedictions upon the earth. And they thought it worth the steep climb and the sleepless night and went on their way rejoicing.

Their way led them back to Glasgow, where they were due for another public meeting on the evening of the 19th. It was a great success; over a hundred present and the deepest interest shown. One member of the audience, of quasi-clerical persuasion, demanded five minutes in which to "exterminate the vermin" (the Crusaders), but his request was naturally not granted.

Before leaving Glasgow on the 20th an E. S. T. meeting was held at which ten members were admitted. Reaching Edinburgh again, the Crusaders were met by Mr. Herbert Crooke of Southport, who helped them to work up a large public meeting on the evening of the 21st, attended by some eight hundred people. This meeting certainly aroused immense interest. There was a disorderly element in the audience, consisting of a few university students with both theological and rowdy tendencies. But they did not begin their noise until question time came, and even then they in no way succeeded in disturbing the meeting. By way of protesting against such behavior one member of the audience rose and proposed a vote of thanks to the Crusaders, and throughout the entire proceedings the applause was hearty and continuous. This was the farewell meeting in England and Scotland and it fittingly summarized the work in those countries: intense irritation on the part of a few at the success met with, and approval shown by the large majority.

The Crusade departed for Ireland on the 22d, arriving in Dublin on the morning of the 23d. Preparations for the work there occupied the next two days, and in addition to this over one hundred and fifty letters were written by the Crusaders to fellow-workers in America. An outdoor meeting was held at Bray, a sea-side resort near Dublin, on the afternoon of the 26th.

A wagonette was hired and from it the Crusaders addressed over three hundred people who soon collected at the sight of the Stars and

Stripes floating gayly from the box-seat of the conveyance. Brother George Russell, better known as "Æ," of *Irish Theosophist* fame, gave a fine address on the glories of ancient Ireland and their revival in the near future.

A special mission visited Limerick on the 29th, consisting of Mrs. C. F. Wright and Brothers Wright, Patterson and Pierce. They held a public meeting there, several hundred being present. Much good-humored opposition was met with, and at one stage of the proceedings the chairman, Mr. Gibson, a local Theosophist, had to add to his functions the part of "chucker-out," forcibly ejecting a particularly noisy commentator. The meeting was, nevertheless, a huge success from every account received.

On the afternoon of July 31st a drawing-room talk was given at 3 Upper Ely Place by Brothers Hargrove and Patterson. On the evening of the same day Brothers Neresheimer and Fussell, Drs. Walton and Wood and Mrs. Wood arrived from America and were greeted with whole-hearted delight by both the Crusaders and the Dublin members. The story of the work in Ireland can well be told by Brother Fussell.

On Saturday, August 1st, the day after our arrival in Dublin, a Brotherhood supper was given to about four hundred men and women from the poorest parts of the city. Several newsboys and young girls who had been found begging on the streets were also present and were feasted on an unlimited supply of cake and tea. The short addresses made by the Crusaders and others after supper were listened to with great interest and attention, those by Mrs. Tingley and Mrs. Wright receiving especial applause.

The Convention of the T. S. in Europe was held on August 2d and 3d. An account of this will be found in the *Mirror of the Movement*. On the afternoon of Monday, August 3d, an E. S. T. meeting was held, at which thirteen new members were admitted, and on the evening of the same day a reception was given at 3 Upper Ely Place, the rooms being crowded. Tuesday, August 4th, was occupied mainly by personal talks and discussion of plans of work. In the evening an informal meeting was held to discuss Lotus Circle work. A large meeting of the Dublin Lodge was held on Wednesday, many visitors being present. The Rev. W. Williams read a paper on the Kabbala and addresses were given on general Theosophical topics by some of the delegates and Crusaders. August 5th was also occupied largely by personal talks in regard to the work and in getting off arrears of correspondence.

Brothers Pierce and Herbert Crooke left Dublin for Killarney to arrange the camp so that the rest of the party might find it ready for them on their arrival the following day. Those remaining behind were kept busy with correspondence and personal interviews and at midnight a farewell meeting was held at Maple's Hotel, where the Crusaders were staying. At 3.30 on Thursday, August 6th, the Crusaders, accompanied by the American delegates and others, arrived at Killarney, where a stone was to be found to form part of the foundation stone of the School R. L. M. A. and where other work was to be done. Brothers Dick, Dunlop, Johnston, Mrs. Johnston, Mrs. Dick and others joined the camp later.

The stone was found on the next day and on the 8th a cairn was built on the spot from which it was taken. On Sunday, the 9th, an E. S. T. meeting was held at the camp at 11 A.M. and in the afternoon several talks were given by different members to groups of

people who came to visit the camp. Several sketches of the camp and of the neighborhood were made by our two artist friends, Brothers Machell and Russell.

On the 10th the camp was broken up and the party left for London, arriving there on the 11th. Preparations were made for the tour of the Crusaders on the Continent, and a farewell E. S. T. meeting was held on the evening of the 12th.

It is impossible to adequately describe the work of the Crusaders and the tremendous impetus which is being given to the Theosophical movement in every place they visit. Everywhere the members receive new life and energy, and everywhere is being spread a unifying influence, bringing us nearer to a realization of true brotherhood. And yet it is evident that great as are even now the results of the Crusaders' work the full harvest is still to come and will not be fully seen till our comrades shall have completed their great task in carrying the message of Theosophy around the world. *J. H. Fussell.*

On August 13th, at 11 A. M., the Crusaders left for Paris, Drs. Walton and Wood and Mrs. Wood travelling with them. They were seen off at Holborn Viaduct Station by the contingent from America, Brothers E. A. Neresheimer, J. H. Fussell and Fred Neresheimer, and by many of the London members, Drs. Keightley and Coryn, Sydney Coryn, Basil Crump, Roger Hall, Thomas Green and others, who have done so much to make their work in London the success it has been.

An easy journey brought them to Paris, after a fair crossing of the much dreaded English channel. They were met there by an old Boston member, a friend of H. P. B.'s, whom all were very glad to see—Madame Peterson.

There is to be a public meeting here and an E. S. T. meeting, and between whiles an attempt to get equal with an enormous accumulation of correspondence. Then farewell to France and flying visits to Brussels, Amsterdam and other European cities before reaching that ancient land of wisdom, Egypt.

E. T. H.

PARIS, *August 14, 1896.*

A WEIRD TALE.

PART II.—*Concluded.**

HERE I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

“Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such. . . . But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically. . . . There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or of the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal’s head. No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it. . . . Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, on his head. . . . No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it one of their books, that ‘everything is in the Supreme soul, and the Supreme soul in everything.’† So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view. . . . And just as the Hindus are accused of being idolators because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds. . . .

“Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that Sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key —.”

*Reprinted from the *Theosophist* for December, 1895. Vol. VII, p. 204. [Note.—In the forthcoming issues of THEOSOPHY it is proposed to reprint various articles by W. Q. Judge which appeared during his life time in other magazines, but which were not published in THE PATH.—Ed.]

† *Bhagavad-Gita*.

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals re-commenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said :

“What could have induced you to leave those peaceful places where true progress may be gained?”

“Well,” he replied, “very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanon, and perhaps have an exaggerated idea of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called ‘the peaceful places,’ this power becomes tenfold stronger than it is found to be on the plane in which we now live in London.”

“Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunates isles.”

“Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focussed by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend.”*

“But,” said I, “was the fault committed a great one, that it should condemn you to this task?”

“No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Carácas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?”

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater

* *Bhagavad-Gita.*

detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said :

“Don’t you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts, and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, temporarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge.”

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, “Yes, I will show you a verse some one tells me to show you.”

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read :

*“This supreme Spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving Akas, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.”**

W. Q. J.

* *Bhagavad-Gita*. Sect. XIII., last verse.

NATURE'S VEILS.

IT is inevitable that in Nature, which is the veil cast by Spirit over itself, there should be many illusions. Just as in outer Nature the sun is the mist dispeller, so when the spiritual Sun pours its radiance upon the Soul of man, out of that soul-substance, primeval and multiform, germ after germ of ancient thought, deeply hidden under the action of the centuries, is evoked, is evolved, is dispelled. Mist-like they arise one by one, unfolding themselves under the eye of the Soul, a processional of dreams. Now a hope, now a dread; now a memory serene and now a doubt infernal; now a resplendent promise has fulfillment, and now a tireless torment fastens its fangs in the heart. The Soul of man, observant of that nature which has been created only for its purposes, stands like a witness receiving testimony, or like the spectator of a drama framed for its edification. This Nature, which is its material vehicle, its instrument for use in material life, it must know to the very depth and breadth thereof; it must probe, comprehend and take control of it all, before it can know itself.

This gradual conquest of matter, or Nature, by the Soul, might be a process as calm as science, as continuous as fate. The sun, its shining unimpeded, would dispel these miasmatic forms and the still deeps of space would lie reflecting that Sun. Nature conquered, the Soul in that purified garment, robed whitely in the "blood" sacrifice of Life, rounds her cyclic period and hies her back to Spirit. This purifying "blood," of which the Scriptures tell us, is that red desire which fills full the heart of man, engorging its free and spiritual action, clogging its ethereal arteries with germs of desire; desire, whose heat inflames, whose astringent self-hood contracts, whose accumulations fester and destroy. As the human blood has its marvellous play, its swift alterations of form under the microscopic lens, so to the eye of the seer this force of desire blossoms out upon the surface of the mind in form after form, ever changeable, ever varying and elusive, though their stable root is desire. Yet were the witness uninfluenced, the spectator not identified with the spectacle, the lesson were soon learned, the kingdom swift of conquest, the goal secure.

At this point, however, we meet that chief of illusions; that veil of *Maya* nearest *Maya's* self. For there exists in Nature that element of egotism, *Ahankara*, or self-identification, and Nature, casting up this element, identifies herself with the drama and gives a bias for or against the spectacle. The image thus put forward confuses the too attentive Soul. It is as if the moon, reflected upon the waters, were to see that

reflection claim to be herself, and were to lend herself to the cheat. The Soul is bewildered by this action of the element of *Ahankara* in Nature, and accepts this reflected image as the true and only Self.

It may be asked, Why is the Soul thus bewildered? Why does not the Soul remain unconcerned? Perhaps the nearest approach to an answer that can be given is this: That by virtue of the attractive power of Nature, the Soul is drawn down along the lines of force to that form of her own projection and transfers her energies to that seductive image instead of lifting Nature to herself. It is the old tale of Narcissus the beautiful, who fell in love with his own face mirrored in the waters of the world, and lay pining with desire by all the streams, neglecting the missions of the gods. So the Soul plunges more and more of herself into Nature under its attraction and impulsion and suffers her own detention there. She sees the action and reaction of her energies on the material plane and amid their convolutions enjoys the fantastic illusion and dreams. The rightful part of the Soul is to raise matter to its own substance and likeness, and this is done when, feeling the spiritual influx, the Soul guided by that power only, descends into matter as uplifter and redeemer, and not as accomplice. The root of the Soul is Freedom. That Freedom confers a power of choice.

Now the Soul, by virtue of this Freedom, has an instrument which nothing but itself can bend or break. That instrument is the will. Each Soul can defy the attractive power of Nature and all her illusions; the mirage can be dispelled by the will's strong radiance and can defeat the self-identifying element by a constant and unremitting presentation to the mind of the mental image of the one, true Self. The mind resists this; it does not "feel" the truth of this ideal and it rebels. Then those who put their trust in feelings, fail to rise; their self-imposed shackles weigh them down. But those who hold fast to the higher conception regardless of the sense of dullness, the want of feeling, the blank and the silence, or the turmoil of the senses, those come in time to find that the mind has at last turned to a new basis of action whence is liberated a fountain of fresh energy.

A true mental image, endowed with spiritual energy, is a living thing and operates of itself upon submissive and reflective matter. No longer upon the troubled mental waves does the Soul behold a wavering image with a transient life of its own, but in the depths of Nature calmed and stilled she sees her own clear light with the life of the Spirit moving through it, and knowing herself below as above, knowing Nature now as her vehicle and not as her enticer, she evolves that Nature to her own high purposes and to its own highest destiny. And though that Nature falls from her as she re-enters the portals of the Eternal, yet she finds it awaiting her as she re-emerges, her servitor through the evolving ages.

These images before spoken of are veils of *Maya*. And there is one, more deadly than any other. I would fain speak of it in accents of the heart which might penetrate to the core of every comrade heart that feels the beat of mine. That veil is Doubt. It is the darkest thing that ever crawled forth from matter to spread its slime upon the image of the Soul. It paralyses the will. It destroys the spontaneity of the heart. It raises a wall between us and Masters.

What is this Doubt? At its root it is Vanity, *Maya's* self. The very presence of a doubt shows plainly that I am thinking of myself in a purely personal light. It is a perversion of normal Vanity, by which, after thinking of myself as something fine or great, I fall into self-lamentation and tremble before myself when I find that I am small.

Small, weak, a poor failure in his personal nature every man is when he relies on that alone, and he oscillates between vanity and self-doubt like a pendulum wound up by Time. Self-doubt is the subtlest form of vanity because it is the most deceptive. We say that we are free from vanity at least, because we are so humble, so modest, and we fail to see that self-doubt is but another mode of being occupied with one's self, and a mode in which the vainest man does not outdo us. Dwelling in thought upon the true Self is the only corrective and helper.

Doubt of another is the same thing. It also is doubt of the true Self being all. To think of another as being mere lower human nature and no more; to think that here in my fellow being is no saving soul power which might in an instant descend and snatch him away to a spiritual glory before our dazzled eyes; to refuse to recognize in any man or woman that soundless AUM which abides in every atom and is above and around all, this is to cast a poisoned net upon our fellow combatants struggling in the arena of Life, and drag them to the Earth.

Oh, Arjuna! Thou art immortal. Arise! Take the sword of the will in hand, call up thy fellows on the field of battle and fight on, through Nature to over-Nature; through matter, the hydra headed, to Spirit the one. Why doubtest thou the soul of thy fellow-man? Yet to doubt thine own is no less sin. Both mental acts deny the Self. *Thou art That.*

Every hour that strikes upon the face of Time is the outcome of thy Soul's own law. Why, then, doubt any of these hours? Why not accept them all? Call them good or call them evil, they are the Soul's messengers. They bring new gifts; they take back gifts outworn, gifts no longer pertinent to the purposes of thy Soul. Let them come! Let them go! Release, too, that strong desire-grip of thine on sentient life—and, having relaxed that grip, let thyself go also; move freely up and down the whole of Life, accepting it all as thine own will and law. Then seeing but thyself everywhere, thyself and mind shall merge

into that higher Self and doubt shall be no more. "He who sees Ishwara everywhere equally dwelling, he seeth."

In every event of Life there is a moment, brief perhaps as an eye-wink, in which the voice of the Soul is heard. It should be listened for. We hear it speak oftener than we think. When heard we do not always hold fast to it. We suffer mind to arise like a specious pleader presenting its own bias and calling that "the facts of the case." These facts are argued before us, and when we do not accept the bias, as often as not we reach no conclusion and drift upon the current of circumstance, or else the evidence of our senses decides, and we act upon what we call the sound basis of fact and reason, and go sadly hand-in-hand with Nature on the rounds and tasks of slaves. Cast material facts away and bow thyself when the true Judge speaks.

Who art thou, oh Mind, that thou shouldst decide, when thine office is only to report what thou hast seen in matter under the guidance of thy Soul? Unguided thou hast seen, and given in a false, an incomplete report! the faithless servant, the perjured one, is handed to the executioner, cast into the prison of doubt, harried in a mental hell. Why not ask counsel from the deep inner heart in each event? Why not follow that counsel through every surge of doubt and beat of pain? Only by holding fast to this light can we increase its action. Only by going slow when we do not sense it can we assist the re-emergence of that calm monitor. Is it not heard? Then turn to Duty. Plain, simple Duty is an unerring guide. Is thy word pledged? Redeem it at every cost. Has Life placed thee where thou art? Pay the full debt; thou canst never stand upright until it is discharged.

Just so surely as we accustom ourselves to listen to the debate of the mind, that debate will increase. It is based upon false premises, for the vital question is, not what a man shall do, but how shall he do it; his mental attitude is all. Secure an attitude of trust in the Self, and every act alike is offered upon the altar. One of the finest mental acts I ever witnessed was that of a man of business training, a shrewd, keen observer, whose powerful place in life depended upon his ability to grasp and weigh facts. In a moment when spiritual trust was required, that man was found to cast aside his whole mental equipment and to act from a basis of purest faith.

Such strong Souls are to be saluted of all; they are the vitalizing centres of all great movements; they rally their fellows to them from the ends of the world, for when Soul thus calls to Soul the earth is shaken and gives up her living dead; the skies are riven and the gods come down to dwell with men and teach them.

JASPER NIEMAND.

GHOSTS.

THE student of Theosophy is not infrequently asked by the practical nineteenth-century man: "Do you, along with all the rest of this nonsense about reincarnation and the astral light and what not, believe in ghosts?" And when the answer is made in the affirmative, the questioner's lip curls with scorn at the thought that in this enlightened age, in which materialistic science has done so much for us, it is possible for any one to believe in what cannot be confirmed by his five senses. Surely, the practical man thinks, the Theosophist is retrograding in the scale of evolution. He is returning to the superstitious and ignorant conceptions of the middle ages, and needs the pity of the enlightened free-thinker. And the practical man goes on his way rejoicing at his own wisdom, unconscious of his own ignorance as to the meaning and purpose of life and the intricacies of his own nature. He does not dream of the fact that he is a prisoner in the bondage of these same physical senses and thus has no means of becoming free and truly independent. For, unfortunately, in this age in which so much is being continually said about liberty, and in which even the little children assert their rights in a most astonishing manner, a true conception of liberty is held by only a few.

The world to-day is looking at things from a wrong point of view. Everything is upside down: for we have grown to look upon ourselves as *bodies* instead of *souls*, and thus when we consider *rights* we think at once of the rights of the body and the means of gratifying the senses. We forget that the only right which is worthy of a moment's consideration is that of the soul to be free.

And what has this to do with ghosts? Because it is through the attendance of these mocking presences that we forget our duty, that we are led to heed the demands of the Satan of lower self, and to forge the bonds that bring us to repeated incarnations of suffering and pain. For what are ghosts, and to what extent are we influenced by them? Do they exist only in darkly-wooded regions where human feet rarely tread, there to be seen by an occasional benighted traveller; or else haunting spots where some villainy has been perpetrated, remaining in the vicinity that they may remind living beings of the unavenged deed? Such ghosts there are, doubtless; but they are mere shells of departed souls, and are devoid of consciousness or intelligence. They are the disintegrating remains of entities having no further use for them. To such phantoms or shells the beliefs of all ages and peoples bear witness.

But there is another class of ghosts that needs our consideration;

and ghosts of this class are so numerous that, in one guise or another, they are to be found close attendants of all save the Master alone. The greatest danger lies in the fact that their presence is not realized, and we therefore do not protect ourselves as we might from their force and power.

They are the ghosts of evil habits,—they are thought-creations to which we ourselves have given birth and shape, and with which we ourselves have established a magnetic connection. As we yield to thoughts of selfish consideration, or give heed to the so-called “rights” of the personal self—whenever, in fact, we indulge an evil habit, we are giving food and sustenance to an astral entity, a veritable Frankenstein’s monster, which may attain to gigantic proportions. And unless he is conquered and exterminated through the aid of the great magician Will, he will subdue us, and will lead us to our own destruction. These ghostly attendants of ours are no less real or terrible because they were created unconsciously or ignorantly on our part. It is our business as thinkers to know what powers are ours, what forces are working through us, how intricate is human nature, and then with such knowledge to turn our powers to great and good purposes.

But if, instead of this, we allow ourselves to believe we are helpless, moved hither and thither by fate or the arbitrary power of some external God, we are paving the way to our own destruction.

This world may be likened to a forest-covered mountain side, whose topmost height, bathed in eternal light, is concealed from the traveller, man, who is toiling below in darkness and danger, but longs to reach the summit. In that forest the steps of the wayfarer are constantly intercepted by the dense growth of brush and shrubs; his feet are caught again and again by trailing vines; worse still, there are chasms, across which there appear to be no bridges. The course which the traveller would pursue, as he climbs upward, is infested by wild beasts, the beasts of envy, greed and jealousy, ever ready to devour; but, worse than all, the pathway to that mountain’s summit is haunted by grim shapes, the spectres of old habits, which mock the pilgrim and obscure the way of the weak and the weary. They blind the eyes of their victims; they lure them hither and thither, away from the one true path; they taunt and madden them, until, it may be, they are made to believe that it is impossible to reach the summit, when they give themselves up to be strangled by the obsessing devils, the children of their own weakness.

For, mind you, this very forest, with all the dangers it contains, obscuring from us the light of the Divine and the Universal, is the work of man himself, is the result of his own thoughts and of his forgetfulness of his true Self. Once that it is builded and has become the fearful reality it now appears to the pilgrim, how may he escape? How will he be

able to find a way out of the difficulties and dangers with which he has surrounded himself? How shall he free himself from those ghostly presences which are continually pursuing him and leading him on to renewed pain and sorrow? Is it possible, the drunkard asks, to overcome the dread temptations which, despite his resolutions, overwhelm him from time to time and make him forget duty, affection, and honor? Surely he strives with his enemy, and does not succumb without resistance. And he who is afflicted with a violent temper could also testify that again and again he gives way to angry words after the strongest determination on his part to restrain himself and to remain calm under provocation. Notwithstanding such resolves, he yields—and thus the habit which at some future time will lead him to the commission of a violent deed grows in strength, and the bonds of slavery tighten their grasp.

Turning from such extreme cases as these, where the psychic spectres of accumulated weakness in some one direction have attained to such proportions as to make not only the haunted one's life miserable but also the lives of those with whom he is associated,—let us take the life of any one of us and examine one day carefully. Who is there who in that day has not succumbed to the pressure of some fault, some selfish tendency, and thereby made it easier to yield to it in the future? Let us beware of beginnings; let us avoid the first steps in the creation of some Frankenstein's monster which at some distant day, possibly in another incarnation, will overpower us.

Why are these astral monsters allowed existence? How is it that they grow in strength and in their power over us? Why do we permit them to hide from us the One True Light that is undimmed before the Master's eyes? Why do they lure us on to repeated suffering, sometimes to final ruin?

It is fear that lies at the source of these creations of ours,—fear of personal loss and personal discomfort, fear of others' opinions; more than this, fear of our own weakness, fear that we are powerless to conquer faults and resist temptations. It is fear that makes us believe we cannot hold our thoughts in the right direction, that we cannot make a servant of the Satan of matter instead of a master. Fear, then, it is which allows the spectres of past indulgences to taunt and mock and haunt mankind.

It is our imperative duty to root out fear; and in its place Faith shall grow and develop,—not faith in some personal God who by his might shall free us (if he choose) from these presences we ourselves have invoked. Not faith in our selfish personal natures, but faith in that one true, all-wise, all-powerful Self which is the same in all. We must remember that we are Gods, incarnated in matter, it is true, blinded by the reflection without of our limited knowledge, yet able to achieve all

things, conquer all things, rule all things by virtue of the spiritual Will, the assertion of the Self. Let us heed the right of the Supreme to assert itself; let us make offerings to that Supreme of our daily acts and words and thoughts. Let us recognize the greatness within us which is the greatness within all. Then indeed our ghostly attendants will disintegrate and vanish, the forest of doubts will disappear, and we shall gain for ourselves the peace of the Eternal.

M. H. WADE.

IN A SAVAGE COUNTRY.

IT was in the heart of a wild country. A tribe, dark-skinned and turbulent, had lived there many years. They knew nothing of the ways of civilization. They had never even heard of people different from themselves.

A traveller, with much trouble, reached them. They were amazed at his appearance. The whiteness of his skin was to them marvellous. His accoutrements seemed uncanny. Perhaps, they thought, he is divine. The flash and report of his rifle convinced them that he was. His use of the camera and some simple electrical apparatus left in their minds no room for doubt. They would have worshipped him; they would have set their chief aside and had him rule in his stead; they would have changed all their laws and customs for him; but he said: "Brothers! sisters! I am but a man as you are, knowing a few things you do not, but otherwise the same. If you will I shall live amongst you and with my knowledge help you."

At this they were glad, though sorry one of the gods had not come amongst them. Then they asked him to lead them against their foes and use his weapons so that they should prevail. But this he said was not what he had come for. Next they wished the rain to be made to fall to help their crops. This he could not do. Afterwards one by one the head men came requesting, now one thing, now another, that they might become more mighty amongst their own. And still he refused to do as they wished.

He told them he could and would help them but that first they must put aside their superstitious ways, their cruelty and bloodthirstiness; then he would help them. This was beyond their comprehension and they drove him away.

Some few, however, had listened to him, had heard of better things. From that time on their counsels were less harsh, their influence more kindly. Later when others visited this land they found the way prepared for better things. Thus the work was not in vain.

H. T. P.

ARE WE THREE-DIMENSIONAL BEINGS ?

WE know by experience that all visible and tangible bodies belong to the third dimension of space, nor is it possible to imagine any other. A mathematical point is an abstract idea, intellectually incomprehensible ; because as soon as it becomes comprehensible it ceases to be a merely mathematical point and assumes three dimensions, length, breadth and thickness. A mathematical point has no dimension at all. The first dimension is that represented by a line extending from a centre in two opposite directions, and which may be conceived as motion or as the comprehensible manifestation of a power originating in an incomprehensible point. We can imagine, for instance, a magnet, sending its powers in two opposite directions, toward the positive and negative poles ; but the magnet we see is already a sum of an incalculable number of magnets ; for it is an aggregate of atoms, each of which has the magnetic qualities represented by the whole. The single atom itself with its magnetic power in a latent state is inconceivable ; we can only regard it in the abstract as a centre of unmanifested force and a force which is inactive or unmanifest has no existence for us. A power becomes conceivable only when it begins to act or become manifest and it then acts in two directions, the centripetal and centrifugal, or action and reaction.

The next dimension is represented by a plane, which may be regarded as a combination of lines of motion radiating horizontally from a common centre, but extending neither upwards nor downwards. To the inhabitants of such a plane nothing could be comprehensible except the beings existing in that plane, unless they could rise above or below that level ; but in that case they would step out of the two-dimensional plane and become themselves three-dimensional beings. It is hardly necessary to say that such a two-dimensional world if regarded from the three-dimensional point of view is also unimaginable and cannot be correctly represented by figures ; for even the thinnest sheet of paper which we may choose to represent such a plane, still has a certain thickness, and all corporeal forms which we can possibly imagine, belong to the third dimension of space.

No sane person will therefore have any doubt that physically and corporeally considered we are three dimensional forms, belonging to the third dimension of space, having length, breadth and thickness. But every occultist also knows that our physical bodies are not our real selves. The real self of a person rests in his or her own real self-con-

sciousness, and this may be either an unmanifested "mathematical point," identical with spiritual unconsciousness, or it may be a line, represented by vague aspirations and longings for the unknown, or a plane on which its inhabitants are unconscious of everything that exists beyond or below the level of everyday life, while in others their inner consciousness may have assumed the three dimensional aspects, so that they may look down, as it were, from the apex of a pyramid upon their own "selves" and the world of lives and forms below. Thus we may physically and corporeally *appear* as three dimensional beings inhabiting a three-dimensional world and still in reality and spiritually *be* only two dimensional, and consequently undeveloped and imperfect beings ; because perfection in the spiritual as well as in the physical realm requires the completion of the mystic triangle, in which the knower, the thing known and the knowledge are one.

To a superficial thinker all this may appear as a useless metaphysical speculation ; but to an earnest seeker for truth the importance of its practical application will at once be plain. So long as we live and move and have our being only at the base of the great pyramid of knowledge, we only see the relations between the things existing there and know nothing about the great cause that moves them all ; for the whole world may be compared to a great pyramid, from whose apex shines the light that gives life to everything below, and the forms which wriggle at the bottom are only the shadows produced by the reflection of that eternal light within the transient forms of matter. Wisdom, the recognition of eternal truth is the apex of the great triangle (*Sattwa Guna*), the basis is ignorance (*Tamas Guna*), and the sides are desire (*Rajas Guna*). Without the light of the true understanding from above, everything below remains in darkness or appears in the false light created by the illusions themselves and their desires. Where the true light is absent, nothing but confusion abounds.

Why is there so much confusion and misconception in regard to religious and theosophical doctrines, except for the reason that they are not read in the light of the true understanding which cannot be learned from books, but which comes from above? Of the thousands of examples which present themselves for illustration, we will only choose one.

The Bible teaches that for the sake of finding our own salvation we must leave father and mother, wife, son and daughter, and everything and follow the Christ. Now those living in darkness within the base of the pyramid, being, for want of power to recognize the truth, incapable of realizing the true nature of Christ, see in Christ only one of the many objects existing on their own level ; the higher realm having no existence for them. Driven on by their own selfish desire of obtaining

something better than they have, they may be credulous and greedy enough to begin to hate their friends and relatives and all mankind, give up unwillingly their external possessions and join some religious order in which they live a miserable and melancholy life in hopes of obtaining some great reward in the problematical hereafter. They become ascetics and fools, dissatisfied with themselves and with everybody, shrunk within the hard shell of their narrowmindedness and selfishness, bigots from whom the last spark of love has departed and only an affection for a chimera remains.

But those who are enabled by the light of the interior perception of truth to understand the meaning of this doctrine, which is a mystery to those who live in the dark, know that the Christ is not one man among many; but that he is himself the light, the life and the truth. They know that to attain the Christ-state, which represents *divine* and therefore universal love, we must ourselves grow and unfold in that kind of love; that far from hating or treating with contempt or indifference any being whatsoever, we must learn to love all beings, so that our love may not only embrace father and mother, wife and child and all creatures, but grow beyond it into that "third dimension of eternal space," where our self-consciousness is no longer bound to and limited by a corporeal form. Then will the Christ no longer appear as an enemy of that which we love, but as including all that and still reaching far beyond, and then, instead of being imprisoned in this world as in a dungeon and regarding it as a place of misery from which there is no escape, we shall be able to participate in its joys and sorrows and still live above it in inexpressible happiness and harmony.

The above may seem to be an extreme case, and there may not be many nowadays inclined to bury themselves in a monastery or become intolerant ascetics, or commit similar eccentricities; but there is not a doctrine in the Bible nor in the teachings of Theosophy which may not be misinterpreted or misunderstood in a similar manner as illustrated above; for those possessed by *Tamas* will interpret everything according to their own ignorance, those filled with *Rajas* will see all things in the light of their own desire, and only to the wise will the light of truth itself reveal the truth.

FRANZ HARTMANN.

THE LONELY SENTINEL.

ONCE upon a time an army was sent into the field. Far away from any city was its encampment, in the midst of a rolling country, surrounded by high and partly wooded hills. The army was commanded by a general greatly beloved by all the troops, who were always eager to go into service under him.

Some distance from the camp itself, with its long rows of tents, its busy camp-fires, its picketed horses, and its glittering cannon, its noise and bustle of incessant movement, was posted, upon a high point commanding quite an extent of country, a solitary sentinel. He had but to pace up and down his allotted beat, and to demand the password from any who should approach, meantime watching lest anything that threatened danger should be descried upon the long white dusty road that stretched so far into the distance.

There he paced, solitary and silent, hour after hour, and day after day. The sentinels relieved each other only at long intervals, and their tents were apart from the main camp, so that of what went on there even in his hours of rest the sentinel knew but little. From his lofty perch he could see the busy aides-de-camp coming and going, with orders from the commander-in-chief, he could see the forage wagons driving in with their load of provisions, and the mess-cooks stirring up the fires and preparing the soldiers' meals. Once in a while he could descry the figure of the beloved general, as he moved from one part of the camp to another on a tour of inspection, or as he rode towards the city, surrounded by his officers. In the camp, all was busy, active life, each man seemed to have his own special work, and to do it in consort with his fellows, and the lonely sentinel who gazed down upon them almost fancied he could hear the merry jests that passed from man to man, or the hot discussions on some point of military interest.

But on the hillside, where he paced back and forth, there was a deadly stillness, broken by no human voice. Only the grasshoppers chirred in the short grass, and the birds sang in the woods above, no one came near him, no friend toiled up the hill to talk with him, no enemy approached for him to challenge, and hour after hour, and day after day passed in the same leaden quiet.

At last the lonely sentinel began to murmur, and to say to himself, "Not for this inactive life did I enlist, but for a soldier's duty with my fellow-soldiers; to follow our general into the fight, to storm a fortification, or to capture a battery, not to rot in inglorious ease on the sunny

side of a hill. There is nothing here that I can do for my general or my country, this is mere idleness, and I am the most useless member of a useless expedition. Oh, that for once I might go down into the field, and meet the enemy face to face and man to man ! No one cares whether I live or die, and as I can do nothing to win fame and honor like my fellows down below there, I had much better die."

But while the lonely sentinel was thus murmuring, the general suddenly rode up softly behind him across the yielding grass, and the startled soldier wheeled quickly with a shamefaced expression, and saluted. The general looked down upon him, as he sat in the saddle, somewhat sadly and held out to him a little red book.

"These are the orders," said the general. "Open the book and read what you see there." The sentinel took the book reverently, for he knew that it came from the commander-in chief ; and his heart leaped within him, as he thought, "Now I shall surely have something given me to do, something that will call out all my powers, and give me a chance to show of what I am made."

He opened the book as he was bidden, and his eyes rested on these words: *It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well.* As he read them his head sank upon his breast, and a flush rose to his cheek, as he felt the keen, quiet gaze of the general resting upon him.

"Open the book and read again," said the general. The sentinel obeyed and read: *For those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness.*

"Art thou satisfied?" asked the general, with a smile, as he took the little book and turned away, and the sentinel answered, as well as his shame would allow: "I am satisfied."

And although he was once more alone, and none of his fellows came near him, and the birds and insects sang on as before, and he had nothing to do save to pace up and down his accustomed path, yet the whole world seemed transfigured in his eyes, his egotism fell from him like a garment and in the depths of his soul resounded evermore the words of that poet made forever lonely by his blindness: *They also serve who only stand and wait.*

KATHARINE HILLARD.

OCCULTISM IN THE UPANISHADS.

I.

“THE true desires are overlaid with false ; though true, there is a false covering-up of them. For if any one belonging to him is gone, he, while still in the world, cannot reach him to behold him. And those belonging to him who are alive, and those who are gone, and anything else he desires, yet cannot reach, entering there he finds them, for in this world these his true desires are overlaid with false.

“Just as those who know not its place may again and again walk over a hidden treasure of gold and not know it, so these beings, going day by day to the world of the Eternal, know it not, for they are held back by the false.”—*Chhandogya Upanishad*, VIII, 3, 1.

Here is a matter that has come home to us all quite recently : “One belonging to us, a friend, a brother, well-loved, is gone,” and we are face to face with the old question of death. The answer to the question in the Upanishad is plain enough. We cannot reach our dead friend to behold him, because this true desire of ours is overlaid and covered up with false desires, so that we are like people walking over a hidden treasure of gold, and not seeing it, because it is overlaid with earth.

The heart of the whole matter is here ; we cannot enter real life, being already in it we cannot profit by real life, because our souls are so thickly overlaid with false desires that they thwart and blind us to what is very close to us. If we rise for a moment above them, gain a moment's vision of the light of life, we can see the cloud of false desires below us, murky, copper-hued, forbidding. It is what we are pleased to call our personal concerns, our personal well-being ; and when we sink down again from the vision of light, we shall be so blinded by these clouds that we shall believe in nothing else in the universe but them, and begin to justify our love of them to ourselves and everybody else.

Perhaps the keen intent of self-justification will hold our eyes long enough on these clouds for us to see what they are really like. We shall have the entertainment of seeing that what we call our personal well-being, and, even more, what we all supremely long for, the complacency of our personalities, is a bitter and acrid business at best, and not the quite successful festivity in our honour that we should like it to be. Here is the desire of man : to play the king of some fairy tale, not so much

flattered as rightfully honoured for the supreme virtues and graces, of body, mind and estate, which he cannot but feel that he possesses, though modestly keeping them in the background of his mind ; to receive, not the meaningless adulation, but rather the quite merited applause and appreciation of our good admirers, vassals and courtiers ; to have all things go our way, and to feel that our way is supremely well ; and to have such delight of sense as we feel is good for every one, for us especially.

See these worthy people all round us trying to grow rich. What motive have they ? They cannot, without danger to their comfort, eat more than before, or enjoy more purely physical pleasure than the beggar by the roadside. Their motive is not physical pleasure at all, but the haunting desire to be that king in the fairy-tale. As soon as they get even a little rich, you see the fancy coming out ; they want beautiful things, graceful things, things of art and culture, things fit for a prince. Not, indeed, because they find joy in their beauty ; for joy in beauty can be exquisitely gratified without lust of possession ; there is no tax on rainbows or sunset clouds. Joy in beauty is a true desire, overlaid by the false desire of being admired and looked up to, as the possessor of a beautiful thing ; as, even to a little degree, the king in the fairy-tale.

In speaking of this as the desire of man, we do not mean to inculcate only one-half of humanity, or to pretend that the fancy of playing fairy-tale queen is any less universal. It is wonderful what large doses of vanity go to make the wine of love-making ; how big a part the desire of queening it plays in all these pretty dramas of our Arcadian shepherdesses.

A charming play of children would our human life be, were these fairy-tale fancies all of it ; but unhappily there is the bitterness and the meanness which we import into the realization of our fancies. It is instructive, not edifying, to watch the mists and dark clouds of resentment that steam up from the marshes of our minds, the moment we begin to feel that the other people are not falling in with our fairy-tale fancy, but are altogether hard-hearted towards our self-admitted merits ; it takes a fairly advanced sage to endure being laughed at with equanimity ; it takes an adept to really enjoy being ignored.

The play of these vanities of ours is incredibly large ; they make up nearly the whole of life in this world of ours ; they make the whole atmosphere of life, often lurid and stormy, hiding the mountains and the stars. When our hearts are stripped of vanities, they are bare, indeed.

These and the like are the false desires that overlay our souls and make the whole coloring of our lives, clustering thick round us like discolored, smothering clouds which shut out the real world, and in time persuade us that they themselves are the real world. In lighter moods we

are tempted to say that life is a mere farce, a comedy of puppets ; in darker hours we call it "a tale told by an idiot, full of sound and fury, signifying nothing."

The clouds of false desires dazzle us into levity and futility, till merciful life overtakes us with some event of stunning and piercing reality, which raises and drives us out of ourselves, and lets us look on the cloud-wreaths of life a little apart, as though viewing not our own life but the life of another. Then we begin to understand what futility is, and what reality. And it is well for us if we can hold to our vision, and bring it back with us to clear away our clouds a little, so that we may see the sunshine. But again and again we shall miss the point of it all, and misname this touch of reality a touch of suffering and sorrow, deeply bewailing the sadness of our lives, and wondering that we could ever have taken interest in the pretty clouds that delighted us before sorrow came. But in truth our sorrow and suffering are as much of cloudland as our pretty vanities were, or even more.

We moan over separation from our friends, whether they are out of reach in this world or passed out of this world altogether. But the truth is, there is no separation. We are immediately together, but I am so busy with my cloudland pictures that I never raise my eyes to see my friend who is quite close to me, whether I speak of him as dead or living. I rise for a while above that thick, whirling globe of clouds that I call my personality, and I see clearly my friend who is gone, and much more that "belongs to me." Yet it is wonderful how many times, after I have quite clearly recognized the futility and vanity of my cloudland, and quite clearly and in set terms stated as much to myself, it is wonderful how many times I shall still be taken in by it ; shall take my vanity and its futility seriously. Then I shall begin to lose sight and memory of my vision, and here again it is wonderful how completely the process can go. So that, even though day by day entering the world of the Eternal, even though day by day dwelling in real life, we see and know no more of it than the people in the simile, of the treasure of gold buried under their feet. The strong affirmations of faith and knowledge are rifts in the clouds that blind us ; the petty reasonings that try to smother up our faith are the clouds coming back again into our eyes. Vanity and doubt are the falsest of all the false desires that overlay the true ; but they play each other's game. Vanity tells Doubt that to doubt is wise and prudent ; Doubt tells Vanity that the cloud-world of its hopes is the only world, and that there is no other to strive for. Thus are our souls blinded, and thus grows the sad comedy of human life.

C. J.

(*To be continued.*)

QUESTIONS AND ANSWERS.

B. R. D.—In a newspaper cutting from England I see that a prominent official of the T. S. in A. has expressed himself on a political question in a way with which I absolutely disagree. As a member of the Society and as one who is trying to be a Theosophist, I should like to know what course I should follow under these circumstances.

ANS.—A brief reply to this question would perhaps be sufficient: go on with your work and do not bother about the matter, one way or the other. The T.S. in America is too strong to be compromised by any or all of its officers. The work of its individual members is what counts in the long run.

A vital principle is, however, involved in this apparently innocent question. It could be pointed out that (a) no newspaper report should be blindly accepted, (b) no officer of the T. S. in A. would be likely to commit himself on matters political; it could be added (c) that no officer has done so or proposes to do so. But the principle strikes deeper. It is the same principle as that for which W. Q. Judge fought and on behalf of which he won so great a victory. He fought for the freedom of our platform, claiming that every member of the Society, from the newest to the oldest, and from the most inactive to the most prominent and possibly hard-working officials, had an equal right to express any opinion on any subject, so long as that opinion was not opposed to universal Brotherhood and was expressed tolerantly. He constantly expressed a belief in the elder Brothers of the race and in the wisdom of H. P. Blavatsky, speaking as a member and not as an officer, and in no way compromised the Society which he so honorably represented. Other members were free to agree or disagree with him as they chose.

On the same principle it would be perfectly legitimate for an officer of the Society to avow himself an Anarchist, Socialist, Democrat or Republican, so long as he did not attempt to involve the Society in such beliefs. He could label himself to any extent, as Christian or Buddhist, anti-vivisector, Second Adventist and so forth, always on the understanding that in these capacities he was acting unofficially and as a private member.

The remedy would be to vote for some one else when his term of office expired, if in your opinion his "label" interfered with the performance of his official duties; and in the meantime to go on serenely and energetically spreading an understanding of true Theosophy.

E. T. H.

P. W. S.—I have been asked to write an article for a Theosophical magazine. Can you give me any assistance or advice as to how I should proceed?

ANS.—You will have to adapt yourself to the magazine to which you have been asked to contribute. Some require longer articles than others. But generally speaking *brevity* should be your first aim. Select some subject that naturally interests you; look up references to it in our literature and in any other books within your reach until your mind becomes thoroughly familiar with the different aspects of the matter.

Having done this, lay aside all your books and meditate on the ideas brought out by your reading, comparing them with those you originally entertained. Then without further reference to books proceed to write your article. Before sending it in, cut out every unnecessary paragraph, sentence and word, and remember that unless you want the editor to rewrite it for you, your “copy” should be fit to pass directly into the hands of the printer—that is to say it should be properly paragraphed, punctuated and so forth.

Avoid long quotations, especially those that are well known; avoid foreign terms, repetition and all conclusions not independently arrived at by yourself. Try to be clear, concise and helpful to at least some one person. You should then write a good article.

E. T. H.

LITERARY NOTES.

THE THEOSOPHIC ISIS for July is almost wholly devoted to accounts of the Crusaders, opening with an editorial under that heading, and followed in order by “The American Crusade,” which is the description of the voyage, and its meetings and speeches, and “Brotherhood Supper in the East End,” the first public meeting in London. “The Light of a New Day” deals with the “new force” now let free, bidding us aid the Crusade, and adding that “the signals of the new cycle are the Crusade and the School for the Revival of the lost Mysteries of Antiquity.” An account of the “Great Crusade Meeting at Queen’s Hall, Friday, July 3, 1896,” completes the number, save a few notes.—[G.]

THE LAMP for July. The editorial, “If I had a Million,” counts the wealth of all kinds, thought, time, etc., and bids us give of all, waiting not till we have something great and wonderful. “Five Minutes on Concentration” elaborates the idea of a wheel suggested in a former paper. There is an admirable article on public speaking, and the comments on David in the International S. S. Lessons are very wholesome.—[G.]

THE THEOSOPHIST for July recounts one of the endless rows with missionaries, describes some extensive lecture tours, tells of a clever lesson given to some Brahmins about the stupidity of their caste prejudices and, regrettably, the old scandal about the Master’s seal is rehearsed. The Indian contingent is strongly represented this month which makes dry reading for any but the student of comparative religions.—[G.]

☛ LUCIFER for July, ridicules the numerous mediums claiming to be in communication with H. P. B., and remarks with perfect truth that H. P. B. “does not need the aid of any ‘medium’ in order to communicate with her friends.” The editor of *Lucifer*, who asserted not long after H. P. B.’s death that she had already reincarnated, and later declared she had not, now announces with equal assurance that she will in due course “return to us as a modern Indian.” Mr. Sinnett announces that by means of the electric furnace, the chemists are in a fair way to “manufacture protoplasm,” “generate life,” and so become even as the Elohim. Such a discovery would be undesirable, for already there are too many people in the world who appear to have been manufactured, not born. From some place has been disinterred an article by H. P. B. on “Buddhism, Chris-

tianity, and Phallicism." It is simply a review of an unsavory book by Hargrave Jennings, and the printing of it now is neither timely nor of any value, as the object of phallicism has no place in contemporaneous thought. We further regret to see that *Lucifer* devotes nearly three pages to reviewing two books on French "Satanism."

Of the original contributions the only one that is thoroughly wholesome is an article by Mr. O. S. Cuffe on "Sûfism." Although it consists almost entirely of quotations from Sûf writings, yet these have been selected with rare discrimination, and present a delightful combination of practical ethics and exalted mysticism. Alexander Fullerton, in "The Spirit of the Age," enters a plea for a personal God, rejects magic, and denounces oriental literature for its "fantasy and childish fable," "triviality and nonsense," and "unintelligible babble." He regrets that the Masters communicate through "channels which are not inerrant"; and, lamenting because they have no "infallible conduit," discards all that is of greatest value in their teachings, and puts forward instead his own notions. Mrs. Ivy Hooper writes vaguely about "The Helping of the People." Mr. Mead perseveres in his attempt to reduce the later Platonists to the level of commonplace humanity. Mr. Bertram Keightley, in "Animal Reincarnation," carves out "blocks of essence" from the Logos, and manufactures souls and "true human individualities"—a whole hierarchy of blockheads. He tells his readers that the "blocks of evolving essence" which ensoul "individual dog-bodies" are very small, "a single block, say, ensouling some ten or twenty terriers." After the same fashion Mr. Leadbeater constructs many jerry-built mansions in the Father's house, plastering them thickly with "devachanic elemental essence," and Mrs. Besant arranges a number of quotations under the title "The Unity Underlying All Religions."—[P.]

THE IRISH THEOSOPHIST for July opens with "Key Notes," by D. N. D., in which is a most interesting sketch of the work of Mrs. Tingley among the children of the poor. C. J. contributes "Thyself and Thy King," in which he tells of the true renunciation, the obliteration of the personal self, not for the sake of other personal selves, but that its place may be taken by the universal self. "It would be comic," he says, "were not we ourselves so implicated in it to watch the startled apprehension of the personal self, the lower man, when it first dawns on his mind that a speedy disappearance is what is most expected of him." The whole article is admirably written. "The Dream of the Children," a poem by Æ., is chosen as the subject for the usual illustration which we are glad to see is, in this number, reduced to a half page. Mr. Dunlop makes every other page of his paper so valuable that we have always grudged the space given to these illustrations. There is a fine paper on Steadiness signed A., followed by one entitled Synthesis, by Omar. V. J. gives a rendering, in verse, of one of Ivan Keiloff's fables, entitled "The Eagle and the Hens." In "The Crusade" F. J. D. gives an account of the Liverpool meetings. An article on "Hearts and Hands," together with several on the Mysteries complete the number.—[M.]

ORIENTAL DEPARTMENT PAPER for August. The passages on the Mysteries of Sound are completed in this number and Mr. Johnston announces that we shall now have an opportunity of going on to something more satisfactory and tangible. The opening paper is entitled "The Prince and the Woodman," and is a translation from the Sankhya aphorisms. "Finding the Real Self" and the "Power of Mind Images" complete a very interesting number.—[M.]

THE THEOSOPHICAL FORUM for August contains, beside the usual "Questions and Answers," "Subjects for Discussion," etc., news of the Crusaders from the time of their leaving New York to the brotherhood-supper in London. In reply to a question relating to Karma and the recent disaster at St. Louis, is reprinted the answer which Mr. Judge made to a similar question at the time of the Johnstown disaster.—[M.]

THE THEOSOPHICAL NEWS continues to satisfactorily fill the rapidly growing demand for a weekly medium of Theosophic information. The last four numbers contain much news of the Crusaders, reprint English newspaper accounts, and also keep the reader in touch with the movement throughout America.—[G.]

THE PERIODICALS for July contain the following articles of interest to Theosophists; the *Quarterly Review*, A "Review of the Philosophy of Belief, or Law in Christian Theology," by the Duke of Argyll; the *Fornightly Review*, "Coincidences," by Max Müller; the *Arena*, "The Imperial Power in the Realm of Truth," by Buchanan, and "Theosophy and H. P. Blavatzky"; the *Metaphysical Magazine*, "Karma in the Bhagavad Gita," by Charles Johnston, and the "Subtle Body," by Day; and the *Pall Mall Magazine*, "Luminous Plants."—[M. H. P.]

MIRROR OF THE MOVEMENT.

THE H. P. B. BRANCH T. S. in A. continues its weekly meetings on Fridays, and lectures on Sundays. On July 5th, Mr. A. L. Conger, Jr., of Boston, lectured on "Theosophy in History." July 12th, Mr. J. H. Fussell spoke on "The Search for Truth." The Sundays since have been taken up by Mr. Burcham Harding, who has lectured on "Modern social problems in the light of Theosophy."

WILKINSBURG T. S. (Penn.) holds a question meeting every Monday evening at 407 Swissvale Avenue. Organized less than a year ago the Branch now has eleven active members and is doing good work. It expects in October to engage a hall more centrally located and hold three meetings a week. A "Purple Pot Pourri" for the benefit of the Crusade, was held on August 2d, and was most successful in every respect.

PHILADELPHIA. Krishna T. S. is keeping up one meeting a month during the summer. A "Camden Club for Theosophic Research" has been formed, and meets Sunday evening at the house of Mrs. Nan Valin, 227 Market Street, Camden. At present the club is studying the *Ocean of Theosophy*. They are very glad to have visiting members attend.

NEW ORLEANS BRANCH is about to move into new quarters, larger and better in every way. New members have come in and the prospect for the coming year is very hopeful.

THE SOUTHERN CALIFORNIA SUB-COMMITTEE for Theosophical work is endeavoring to make itself as useful as possible. During the past month, besides the regular Sunday morning lectures at headquarters in Los Angeles, by H. A. Gibson, and regular Sunday evening lectures by various members of the Los Angeles Branch, the Committee has sent out lecturers to Pasadena and to seven other places in this vicinity. The attendance has been good at all these lectures, and the interest marked.

SAN FRANCISCO T. S. work is booming here in the way of interest, though membership is not advancing. Dr. Anderson read us several letters from Crusaders at one of the meetings, which were heard with great interest. The largest attendance we have yet had at Branch meetings is sixty-five and last Sunday we reached high-water mark in attendance at the public lecture, there being three hundred and thirty present.

A new child's magazine has been started called *Child-Life*, the initial number of which, containing an article by Mrs. Tingley, promises to be of great interest. It is hoped that as many as possible will send in their subscriptions (50 cents, for America) to Mrs. E. M. Hyatt, 147 Hancock Street, Brooklyn, N. Y.

OBITUARY.

We regret to have to record the death by drowning of Mr. A. H. Pyle, a member of the San Francisco T. S. and an active worker, during several years past, for Theosophy.

FROM CEYLON.

We have received report of the continued good work being done by the Girls' School and Orphanage at Colombo, Ceylon, in educating the native children under the care of Mrs. Higgins. The trustees of the school are desirous of enlarging the school and ask for help from their friends to enable them to do this and to carry on the work of the institution.

THE CONVENTION OF THE T. S. IN EUROPE.

The Convention of the T. S. in Europe was the largest European convention ever held as well as the most successful. The same spirit and harmonious action which characterized the American Convention in New York last April was also shown in Dublin on August 2d and 3d. The Crusaders had arranged their tour so as to be present in Dublin at this time, and there were also six other delegates and visitors from America, E. A. Neresheimer, Dr. A. Walton, J. H. Fussell and Fred Neresheimer from New York, and Dr. L. F. Wood and Mrs. Wood from Westerly, R. I. Five delegates were present from Scandinavia, E. Bogren, T. Hedlund, Mrs. Hedlund, W. Harnqvist and Mrs. Harnqvist. Mme. de Neufville and two other delegates attended from Holland. A very large contingent of delegates and friends came over from England and Mrs. Mackey and Mr. and Mrs. Dowell came as delegates from the newly formed Scottish Division of the T. S. in Europe.

There were over two hundred delegates and friends present when Fred J. Dick, who

had been elected temporary chairman, called the meeting to order. D. N. Dunlop was then elected permanent chairman, and in his opening address he struck the keynote which prevailed all through the Convention. He said, in effect, that the keynote of last year's Convention, the first of the T. S. in E., was autonomy, that the action of that Convention in declaring its autonomy was then absolutely necessary, but that it must never be forgotten that although the grand divisions of the T. S. throughout the world such as America, Australasia and Europe were autonomous and self-governing, yet they were bound together in the closest bonds of brotherhood and in unity of purpose and effort. He hoped, therefore, that the keynote of this Convention would be unity and that their proceedings might be such as to contribute towards the harmony and unity of the whole Theosophical movement.

The Crusaders and foreign delegates were then invited to take their seats on the platform. E. T. Hargrove and C. F. Wright spoke on behalf of the Crusaders, and E. A. Neresheimer as one of the special delegates from America. E. Bogren read a letter of greeting from Scandinavia and Mme. de Neufville read the greetings from Holland. Letters were also read from Berlin and from Dr. Franz Hartmann, the latter being read by Mr. Charles Johnston, and telegrams received from Berlin, New York and Sweden. The reports from the societies in England, Holland and Ireland were read by Dr. A. Keightley, Mme. de Neufville, and Fred J. Dick respectively. These all showed increased activity in the work, and that in England and especially in Holland there had been a large increase in membership. E. T. Hargrove read a letter of greeting from the T. S. A. to the Convention. An account of the Work of the Crusade was then given by Mrs. C. F. Wright and H. T. Patterson, and Mrs. J. C. Keightley and Miss Hargrove gave an account of their visit to Sweden. The Convention then adjourned till the afternoon.

At the afternoon session the reports of the various committees were received. In the report of the Committee on Amendments it was proposed that the office of Corresponding Secretary formerly held by H. P. Blavatsky be revived, and that Mrs. Katherine A. Tingley be elected to this office for life, "anything in the Constitution to the contrary notwithstanding." This proposal was carried with acclamation. The resolution in regard to W. Q. Judge was passed by a standing vote. Then came a very important and interesting proposal to appoint an International Committee to aid in furthering the objects of the Theosophical Movement throughout the world. This idea was received most enthusiastically and representatives for the T. S. in Europe were therefore appointed to serve on such committee. These representatives were chosen from all the Societies in Europe, in America, and in Australasia. It is hoped that the American and Australasian Societies will endorse this action of the European Convention, and so bring all the Societies into closer touch with each other.

The enthusiasm of the Convention had been evident all along but when E. T. Hargrove was elected President of the T. S. in Europe, every one was up, cheering and clapping and waving handkerchiefs. Mr. Hargrove was out of the room at the time but was immediately brought in, carried, chair and all, shoulder high, by enthusiastic delegates. E. A. Neresheimer, when elected Vice-President, had to undergo a similar ordeal and be carried around the room. Herbert Crooke, of Southport, a most devoted and indefatigable worker in England was elected Deputy Vice-President. The Rev. W. Williams, of Bradford, and Mrs. A. L. Cleather, of London, both of whom will accompany the Crusaders, were appointed European Delegates on the Crusade. The public meeting in the evening in Antient Hall, was a very great success. The hall was packed, over 1,500 people being present, and several hundreds being turned away for lack of room.

At the public meeting and also at the Convention meetings several selections of music were beautifully rendered and added much to the pleasure and harmony of the Convention. All the proceedings of the Convention were most enthusiastic and harmonious and the practical character of the work of the Society and the responsible position which it is taking before the world are quite in accord with its attainment of majority and the beginning of the new cycle. It has become evident to the world that the T. S. E. and T. S. A. although autonomous bodies, each with its own organization are yet one in heart and in devotion to the cause of Brotherhood.

Time is the judge of men, things and movements. Time is very sure. Therefore work on in peace, knowing that he who draws his only strength from opposition is doomed to perish, while he whose inspiration wells up within himself can never be destroyed.—Book of Items.

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That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—*Ecclesiastes*, ch. iii, v. 15.

THEOSOPHY.

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THE SCREEN OF TIME.

IT is one of the common-places of Occultism that the true science of life lies hidden in every-day events. If these be understood, universal nature becomes easy to interpret. But common-places are apt to be ignored, because of their self-evident truth and apparent lack of complexity. So in Theosophy, when students begin their study of "occult" matters, and seek to open up "communication with Masters," they almost invariably look for striking and phenomenal results, and in their anxiety to obtain these, lose sight of simple nature's countless voices. "The Master-Soul is One," and the true Master is that Supreme Self, made manifest in a fitting vehicle, yet single and common to all that lives. For that reason it has been truly said that all men are our teachers, since all men veil that divine presence, and in rare moments may so far forget themselves as to permit this "dark divinity" to shine forth and illumine the lives of others. But before we can recognize the divine without us, we must see it within ourselves: the divine is only known to the divine. Unless the eyes be opened, the brightest objects remain unseen, and unless the eyes of the mind be awake, the purpose and message of the world that surrounds us must remain unrecognized. Particularly must this be the case with those smaller circumstances which only the accustomed eye observes, in the same way that the eye of the dyer knows shades and tones that cannot be sensed without long prac-

tice. So the smaller circumstances too often pass by, treated with a contempt they do not deserve, while the subterranean or celestial but unmistakably phenomenal voice remains an immaterial expectation.

But even supposing such small circumstances be recognized, be properly interpreted, how difficult to relate them to others so as to convey their real significance! It is their constant occurrence, their sequence, their very simplicity, that makes them at once so full of meaning and so intangible. In nearly every instance they must remain, as in their origin, "occult."

Such a train of thought is the natural outcome of mentally reviewing the work of "The Crusade of American Theosophists around the World," up to the present time. The evident success of the Crusade has been striking enough, but for one who has taken part in its work the most remarkable thing about it has been the marvellously wise leadership of Mrs. K. A. Tingley, and the extraordinary *luck* that has never deserted the party in any undertaking so far entered into. The world, which is foolish for the most part, would attribute this good luck to chance; but to the Theosophist, who does not believe in chance, the wonderful luck experienced so continuously makes it appear as though the heart of Nature had been touched by some spiritual force, impelling her to fight for the success of the enterprise.

Innumerable small occurrences, leading to results of great importance, have well exemplified this, and in many instances it has been the immediate recognition of their real significance by Mrs. Tingley which led to their proper utilization. Luck (in the true sense of the word) is not easily overcome; nor is wisdom, at any time or under any circumstances: but when wisdom and luck are united you have a practically unconquerable combination.

Now for a record of the recent activities of the Crusade. The result of the work in Paris was the formation of the French division of the Theosophical Society in Europe on August 21st, at 8.30 P. M., in a large parlor at the Hotel St. Petersbourg. Public meetings at the same hotel, on the evenings of the 16th, 18th and 19th, and a larger gathering at the Hotel Continental on the evening of the 20th, led up to this farewell meeting on the 21st. Mons. Charles See was elected President of the newly formed Society, and with the invaluable assistance of Mme. Petersen, who did so much to help the work of the Crusade in Paris, the movement in France should soon become as active as it already is in Holland and Germany. A meeting of the Esoteric School on the morning of the 22d immediately preceded the departure of the Crusaders for Amsterdam. They traveled by way of Brussels, patiently endured an examination of

their baggage at both the Belgian and Dutch frontiers, and reached "The Venice of the North" with its bewildering ramification of canals late that night. There they stopped at the Hotel Pays Bas, where the table linen and in fact every spoon, fork, chair and carpet in the place were marked with the familiar initials "H. P. B."!

Early the next morning (Sunday, the 23d August, a day of considerable activity) there was a great assemblage of old as well as new friends at the Headquarters. Madame Hermance de Neufville, an old friend of Madame Blavatsky's, Mlle. Immerzeel, Mme. van Pellicorn, Brothers Van der Zeyde, Jasink, Goud, Haupt, and many others who stood so loyally by W. Q. Judge in 1895, were all present, and at half-past ten a meeting of the T. S. in Holland was formally opened. An address of welcome was made by the chairman, Brother Van der Zeyde, and then the Crusaders spoke in English, their speeches being translated into Dutch, phrase by phrase. In the afternoon there was an E. S. T. meeting, twelve new members being admitted; and in the evening a public meeting was held at Frascati's, attended by some seven hundred people who listened with the closest attention to the speeches of the Crusaders, much applause being given to each speaker. Brother C. F. Wright gave a particularly admirable address, which delighted the audience and which seemed to lose little in the hands of the translator. When the time came for the usual questions, however, some disturbance was created by two or three Anarchists and Socialists, young boys of 17 and 18, who demanded permission to address the audience from the platform and air their views on capital and labor. As no reference had been made to such subjects by the speakers, permission was refused and the boys howled imprecations until a policeman appeared, when they hastily withdrew. This disturbance in no way interfered with the meeting, one of the most successful yet held. If anything it helped to evoke the sympathy of the majority present, many of whom at the close of the meeting expressed their deep regret that such interruptions should have occurred "in Holland." They explained that it was almost impossible to hold a meeting in a public hall in Amsterdam without similar attempts being made to procure a ready-made audience for the propaganda of revolutionary ideas. There is a very strong revolutionary party in both Holland and Belgium, which is wrongly called Socialistic, being for the most part anarchical in its tendency and methods. A great field for Theosophy!

At sunrise next morning the Crusaders and between twenty and thirty of the Dutch members started in seven carriages to find a stone to be placed with others from other countries in the foundations of the School for the Revival of the Lost Mysteries of Antiquity. In a flat country like Holland it is not easy to find stones of any description, but after an hour's drive one was discovered at 6 o'clock in the morning and was

carried back in triumph to the Headquarters at Amsterdam. That afternoon, the 24th, the Crusaders were "at home" at their hotel and in the evening were present at a meeting at the Headquarters at which they spoke on branch work. Next day there were further meetings in the afternoon and evening—in the afternoon of an informal character—and on the 26th, at 8.33 A.M., the party left for Berlin. Almost the entire Amsterdam Branch, with several members from Arnheim, The Hague and Zaandam were present at the station to bid the Crusaders farewell, and it was with real regret on both sides that the farewells were said.

Another frontier and on this occasion some hesitation on the part of a custom house officer over the numerous flags discovered in a suspicious looking hand-bag. These were the national flags that have been presented to the Crusade by the local members in each country so far visited. Could these people be the agents of some foreign government? But the catholicism of English, Scotch, Irish, French, and Swedish flags, as well as the Stars and Stripes, appeared to puzzle the officer, until a glimpse of E. T. Hargrove's typewriter—which was mistaken for a musical instrument—apparently cleared his mind on the subject. The Crusade was a variety show and therefore innocuous!

So on to Berlin, which was reached at about 11 P.M. A national charter for the T. S. in Europe (Germany) had been issued immediately after the Dublin Convention, so there was no Society to be formed in Germany but a good field already prepared for the sowing of the seed. In connection with the work there the name of Brother Richard Prater of New York must be mentioned, for the existence of the Society in Germany to-day is very largely due to his unwavering perseverance. For years he has been mailing pamphlets, writing letters and in every other way doing his best to prepare the ground and keep up whatever interest might have already been aroused. Dr. Franz Hartmann's continuous work in Germany is too well known to need recognition, with his *Lotus-blüthen*, his immense personal correspondence and the numerous books he has written. Brother Paul Raatz, the President of the Berlin Branch of the T. S. in Germany, did splendid service in Berlin; but R. Prater did what no resident could accomplish, for he worked from a distance and his work certainly produced a telling effect.

A meeting of the Berlin Branch on the evening of the 27th August, opened the work of the Crusade in Germany, at which speeches were made in English by the Crusaders and translated into German by various local members. A larger meeting was held next evening, convened by means of personal invitations, at which some two hundred students of Theosophy were present. On the 29th a public meeting was held in the large hall of the Vereinshaus with about 400 present. The hall was full to overflowing and a number of people were obliged to stand throughout

the proceedings. Dr. Franz Hartmann occupied the chair and after a few preliminary remarks by him the Crusaders spoke on various Theosophical subjects, each speech being warmly received. The larger part of the audience lingered for nearly an hour after the meeting had been formally closed, asking questions about Theosophy and the Society, and showing that their interest had been thoroughly aroused by what they had seen and heard.

At midday on the 30th, the first annual meeting of the T. S. in Germany was called to order by the President of the T. S. in Europe. Brother Theodor Reuss—who will certainly become better known to Theosophists before long both as a fine speaker and an invaluable worker—was elected chairman of the meeting. Dr. Hartmann was then elected President, and Herr Reuss Vice-President of the T. S. in Europe (Germany) amid loud applause. The utmost enthusiasm and unanimity characterized the proceedings, which were brought to a conclusion by the inevitable Convention photograph.* That afternoon an E. S. T. meeting was held at the Residenz Hotel, at which eleven new members were admitted. Brother H. T. Patterson had meanwhile left for Hamburg, where he held an E. S. T. meeting, returning to Berlin in time to join the rest of the Crusaders who started at 7.40 A. M., on the 31st of August for Heidelberg. A brief exploration of Heidelberg Castle, with its Alchemist's Tower and magnificent terrace, and then off for Geneva, which was reached at 1 A. M. on September 2d. There the Crusaders found two members who had not until then known of each other's existence—Brothers H. L. Purucker and Karl Brünnich. They had both been working quietly, and without attempting public propaganda. Together, they should accomplish much which it would not be possible for an isolated member to undertake. A parlor-talk at the Hotel Metropole on the evening of the 3d; then next morning off to Interlaken, and a good night's sleep by way of a change. Some of the party made an independent Crusade to Grindelwald on the 6th, in order to get a breath of mountain air, but returned the same evening for a meeting at the Hotel Victoria at Interlaken, where they spoke all the better for their change. This meeting was unique in its way. The large Ladies Drawing Room crowded to overflowing, with many standing; a mixed audience of Americans and English, holiday seekers one and all, professional and business men with their wives and daughters. Splendid propagandists whether they agreed with you or not, seeing that for two months in every year their only need is a subject for conversation at *table d'hôte*; and what could serve them better than Theosophy? The questions were below the average from the standpoint of intelligence, which was to be expected under the circumstances; but the interest was

* For a report of this Convention see *The Mirror of the Movement*.

intense and a week in the hotel would have turned it into a Theosophical headquarters. One or two questioners endeavored to amuse the audience at the expense of the Crusaders, but were rather severely punished in a polite way.

On the road again (Sept. 7th), and this time for Hallein in Austria, the home of Dr. Hartmann. Over the famous Brünig Pass, with its glorious view of Lake Brienz, the Jungfrau, Wetterhorn, Faulhorn and other Alpine peaks; through Lucerne with its quaint bridges and fashionable hotels, to Zürich, where a night is spent in needed rest. Then another early start and a quick passage across Lake Constance, dazzlingly beautiful with its girdle of mist-covered purple hills and snow-capped mountains. But the opportunity for writing letters is not to be missed, so most of the Crusaders devote themselves to that practical occupation until called upon to expose their worldly possessions for the edification of a custom house officer at Lindau, the German frontier town. So on to Munich, with its second finest library in the world, and to Salzburg where was the home of Paracelsus and where his tomb may be seen to-day. Next morning, the 9th, Dr. Hartmann makes a welcome appearance at the Salzburg station and conveys the party to Hallein. He is full of information concerning the locality, pointing out the far-famed Salt Mountain, with its caverns and its lakes hidden deep beneath the earth's surface; then the weird looking mountain where according to the legends the soul of *Kaiser Barbarossa* is still imprisoned. But the Crusaders did not leave America on a pleasure trip, so on the following evening, after a day of incessant writing, a meeting was held at the Hotel Stern, at which an illuminated address from the members of the Crusade was presented to Dr. Hartmann. As some of those present, including a Turkish gentleman, were not members of the Society, brief speeches were made concerning Theosophy and the movement in general. Dr. Kellner, an old member, also spoke, welcoming the Crusaders to Austria in a few well-chosen words.

Now for Vienna, where it is certain that a Theosophical Society will be formed; then to Italy, Malta, Greece and Egypt.

E. T. H.

HALLEIN, AUSTRIA, 11th September, 1896.

THE MORAL LAW OF COMPENSATION.*

BY AN EX-ASIATIC.†

For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. *Job, Chap. V., v. 23.*

AS a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must—it is, of course, necessary to believe in re incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to the life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of

*Reprinted from the *Theosophist* for October, 1881, Vol. III., p. 15.

†W. Q. Judge, F. T. S.

some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march, and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible, active man, who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that

is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of the human organism which are used by the astral light in traveling from the person. The eyes are the most convenient. So when this person directs his glance on anything or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetize a person, the elementals will project themselves from his hands and eyes upon the subject magnetized and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the *Theosophist* to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

SOME REASONS FOR A BELIEF IN MAHATMAS.

I DESIRE to invite attention to a few considerations derived from observations upon physical man and his surroundings and faculties, in order to see, if we can, what is their bearing upon the system known as Theosophy, and especially upon the existence and character of those exalted beings known as Mahatmas or Masters of Wisdom.

Our first observation is, that we are creatures of flesh and blood of wonderfully complex and perfect mechanism, with various members, powers and faculties. We have eyes to see, and hands to take hold of things seen; and a number of senses, each having a definite relation to external nature, and each its appropriate function with reference to the objects around us. Through the senses these objects are related to us, and are brought within the scope of our powers; and through the hands, feet, and other bodily organs we are able to act on the objects of sense, and modify and shape them according to our will. We find ourselves existing in company with a great variety of living beings, of more or less perfect organization; some of them like ourselves, and others of an apparently inferior nature in form, organs and faculties.

When we consider ourselves more closely, and inquire for the moving force and guiding power with which we are endowed, we become aware of an inner being which we call mind. Whether this inner being is an entity that can exist independently of the physical body, or is only the sum of the motions and emotions of the finer physical organs, we may not at first be sure. We find in our nature a power or faculty by virtue of which we can not only perceive each external object by itself, but we can also perceive the relation of these objects to each other, and to our own physical nature. Soon we observe that the relations of things to each other are of two kinds: first as they coexist in different positions in space, and second as they come into existence (or at least come within the range of our observation) and again disappear in orderly sequence in time. By observing the constant presence of these two classes of relations, we soon recognize the abstract conceptions or no-

tions to which we give the names just used, *space* and *time*; our first conception of these being apparently only a recognition of such relations, and not of space and time as separately existing.

We next begin to distinguish between time and duration, the latter word being taken for unmarked or infinite time. (Infinite time is a bungling and contradictory phrase, but will probably be understood.) Time properly means the measure of the sequence of existences or actions one following the other, and is thus limited by such sequence; duration disregards such limits, and is correlative only to abstract, unoccupied space or mere emptiness, or more properly perhaps, non-being. For the word space, taken absolutely, without reference to objects in space, seems to be almost a synonym of non-being when the latter word is used as a general term. It is from this point of view I suppose that Swedenborg insists that there is no such thing as space. So duration, as distinguished from time, may be regarded as synonymous with non-action.

Perhaps I am dwelling too long on these primary conceptions of space and duration, but it is desirable to get a clear idea of the field in which we find ourselves. Philosophers dispute as to whether these conceptions or ideas are innate and a part of our natural endowment, or are acquired by observation and induction. For our present purpose the question is immaterial; we have the ideas; and we find ourselves considering all objects and actions as related to and coördinated under them. All studies in our schools are merely the examination and classification of objects and actions as they are related to each other under these two ideas.

Thus, taken broadly, geometry and its kindred branches may be considered as a discussion of the mathematical relations of objects in space, while algebra is the type of those studies which discuss the mathematical relations of sequences in time or duration. Number and proportion are at the foundation of both, and furnish the language by which they are interpreted to our understanding; without this language, all the science of the schools would be meaningless. Hence the stress that philosophers of all the ages have laid on Number, sometimes calling it the creative breath of Deity.

We recognize the law of cause and effect; but it is merely a recognition of the fact that certain things so far as we have observed follow certain other things; that is, this law is merely the expression of a certain order of sequence. In fact, all natural laws may be summed up under Dr. Wayland's definition: "Law is a mode of existence or an order of sequence." Because we find the ore called galena in cubes, we call that form or mode of existence a law of that ore. Because we observe that thunder follows a flash of lightning, we call that order of sequence a law of electrical action. And so of other natural laws.

When we first waken into consciousness, and find ourselves thus surrounded by numerous objects, and observe their forms and properties, and the changes by which they are constantly modified, we naturally ask ourselves whence we came, how our surroundings became what they are, and toward what destiny we are making our way. As Emerson puts it : " We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended ; there are stairs above us, many a one, which go upward and out of sight." As time goes on, and our faculties become accustomed to their environment, and we become familiar with their use, our horizon broadens, and our view upward and downward on the " stairs " becomes more extensive.

By critical questioning of the earth and its inhabitants of every kind, and the relics of such as have passed away leaving their record only in the rocks, we learn that the visible universe has been an almost unlimited time in coming into its present condition ; and overwhelming evidence appears that every thing in the physical universe within our knowledge has become what it is by a slow process of evolution, and that our very selves, physically at least, are built up from lower forms by this gradual process. It appears that the universe once existed in the form of imponderable gases, some of which we still find, and into which we may still resolve small samples of the most solid substances.

By means of mechanical instruments we can extend our vision so as to discover great worlds in the immensity of space, and infinitesimal worlds in the apparently simple constituents of the globe on which we live. We thus realize that our capabilities are constantly enlarging as we increase in knowledge, and that new forms of existence and of life come into view with such enlargement. This being so, we ought naturally to expect to find on higher stairs (to recur to Emerson's simile) beings advanced as far at least above us as we are above the most stupid forms of life within our observation.

Having reached this point, we may perhaps find an inner sense awakening, by which we can become aware of the presence of invisible intelligences around us ; and also of the power to communicate our thought to each other, without the intervention of physical means, by the will alone. Recognizing this power, and relating it to such beings — call them highly developed men if you please—as have gone before us in the course of evolution to vastly greater heights and broader powers and superior wisdom and insight, we begin to get an inkling of the character of such men as the Masters or Mahatmas from whom our teachings purport to come.

The men of our generation are not of different mould from their fathers and grandfathers, but what vast changes they have wrought in all the affairs of life ! By the discovery and application of hitherto unknown

or at least unused laws, we have at immediate command the products of the ends of the earth, we talk with our friends a thousand miles away, we realize Puck's promise to put a girdle around the earth in forty minutes. An operator sits at his desk and with his fingers sends a message to another continent, while he talks to you of entirely different matters in which you are interested.

Is it then incredible that the Masters of Wisdom should have knowledge of other laws of Nature and are able to use those finer forces which we know must exist and to produce results which are impossible to us in our lower stage of evolution.

When discovery follows on the heels of discovery of laws and processes which, if they had been told us in the early years of the century, would have been dismissed at once as visionary and absurd, worthy only of being placed alongside the stories of Aladdin's lamp, we may begin to realize that the testimony of the leaders in the Theosophical movement in regard to the Mahatmas has a reasonable basis in the nature of things, and is at least worthy of examination. Especially is this true when we remember that those leaders enjoin upon us to take nothing upon authority, but to test the truth of every proposition, and at the same time point out the proper methods of verification. Some of these methods indeed require time and effort, but others are more simple and within the reach of all.

One of the most obvious tests is the same that is applied in the case of the "working hypotheses," so called, of science; that is, to examine and see how fully and how far the hypotheses, if one prefer to call them so, of the Secret Doctrine will explain and account for the ordinary facts of every day life, and the events of history. I venture the assertion that no one can honestly and intelligently apply this test without becoming convinced of the substantial correctness of our philosophy.

But the supreme test is the verification of these principles by living the life which they inculcate. It is constantly insisted that the only way to rise to higher planes of being and to obtain broader and clearer views of nature, whether on its occult side or otherwise, is to live a life of purity and of love toward all beings. By doing this, and at the same time exercising prudently the faculties of enlarged perception as they develop, we are assured that we may in time rise to mountain tops of vision which are now hidden even from our view, to say nothing of our present lack of power to ascend to them.

Until one is willing to enter upon such a life, he has no right to deny the existence of Mahatmas on the ground that he cannot see them. The test requires nothing but such living as any one will admit to be reasonable and right from any honest standpoint; not asceticism, but altruism is required. The flesh must be subordinated to the spirit; the will must

be purified and put in command over the lower nature ; selfishness must give place to selflessness ; and when this has become the accepted rule and consistent practice of life, man has only to open his eyes and see, and to open his ears and hear.

Thus he may rise to the plane where the Masters are ; but we may be sure they will not come down to us, or be seen of men in the ordinary walks and practices of life, unless occasionally for some far-reaching purpose ; and even then they will not be known as Mahatmas except by a chosen few whose steadfast purpose to work for humanity justifies the employment of unusual means to quicken their spiritual perceptions.

G. A. MARSHALL.

FRAGMENTS.

I.

IF you have patience and devotion you will understand these things, especially if you think much of them and meditate on them, for you have no conception of the *power of meditation*.

II.

Beware of anger, beware of vanity, beware too of self-depreciation ; these are all lions in your path. Live each day, and each moment in the day, by the light within, fixing your gaze upon it with faith and love. When the hours of darkness come and you see it not, wait in patience and contentment, knowing it still burns and that when morning dawns, if your watch has been constant, you will see it burning, perchance more brightly than before. "The darkest hour is before the dawn ;" grieve not therefore nor feel one moment's disquietude. Your lamp is lit, tend it faithfully, it matters not that the outer eyes do not behold it. Those who know and love you can always see it, and it may also be shining in some other heart which as yet has no light of its own. * * *

The Lodge waits and watches ever, and ever, ever works—think you not we have patience?—and those who serve us must do the same. You are right, no detail is overlooked. Life is made up of details, each a step in the ladder, therefore who shall dare say they are "small !" * * *

We are closer than you know, and love and thought bring us still nearer.

Kill out doubt which rises within ; that is not yourself, *you know !* The doubt is a *maya*, cast it aside, listen not to its voice which whispers low, working on your lack of self-confidence. Therefore I say have neither vanity nor self-depreciation. If you are the Higher Self, you are

all that is great, but since your daily consciousness is far, far below, look at the matter frankly and impartially. * * * Vex yourself not with contradictions. You know that you must stand alone: *stand* therefore !
* * *

Keep yourself *high*, and strengthen your faith. * * *

By your own supreme act of faith, you must claim and hold these things.

III.

Let not Humility, that tender presence, become a stumbling block. In so doing you sin against the Higher Self.

IV.

Closer insight gives heavier responsibility—do not forget that,—and a responsibility which affects others more than it does yourself. See to it then that the outer does not obscure the inner, for your lamp must be carried aloft for others to see, or not seeing it, to continually feel. * * *

Do not confuse the outer with the inner therefore. Though the outer be full and rich remember it is so because of the inner *shining through*, and look ever back to that which shines. No sorrow, no disappointment lie there, but a fullness of realization of which you have no conception, and a power and strength which shall lift you above these confusions to a sure place of your own. You have been too harsh with your lower nature, that leads to dangerous reactions. Quiet, steady effort is far better, casting aside all thought of results. Treat your mind as a child, lead it firmly but gently and in all ways and at all times strengthen your faith.

V.

Your instrument must not be like another's instrument—no need to duplicate these. It is your special kind which is needed and wherein you differ from others is not where you fail but where, if perfected, you may do your own special work which they cannot do.

VI.

Through these tears of blood you will learn; through this suffering you will gain the power to aid your fellows. What to you is the approbation or disapprobation of any one? Work and wait on and all will be well.

VII.

Sink into the very depths of your being, you will find all there. Be a follower of no man, follow the inner voice.

CAVÉ.

PAUL'S USE OF DIVINE NAMES.

IN Paul's own account of the turning point of his life, he speaks of "the unveiling of Iêsous, of the Christos," within him. To fully understand the thought in his mind, we must find out more precisely in what sense he used these two names, by examining them in their context throughout his letters. The first discovery we make, on doing this, is very remarkable; it is this: that there is no certainty at all what name he used in any particular passage, the manuscripts, even the oldest, differing widely in the report they give of his words.

The necessity for arriving at some certainty in the matter, arises in this way: if Paul uses the name "Iêsous," it is probable that he had in his mind a particular personality, who ultimately came to be conceived as a miraculous incarnation, the centre of a whole system of theological speculation; a largely artificial figure having almost nothing in common with the poet-teacher of the Galilean hills, and in whom we can hardly have any living interest. If, on the other hand, Paul uses words like "Christos" or "Pneuma," the Spirit, or the Self, we at once recognize the same divine power that is the centre and inspiration of all religions; and the accession of living interest to what Paul writes is immediate and immense.

Curiously enough, the doubt as to the use of divine names arises at the very outset, when Paul's Conversion is described for the first time by his miracle-loving friend, the author of the Acts. Some manuscripts, and amongst them those followed by the Authorized Version of 1611, read: "And forthwith he proclaimed the Christos, in the assemblies, as the son of the Eternal;" while others, followed by the recent revised version, read: "And forthwith in the assemblies he proclaimed Iêsous that he is the son of the Eternal."*

The same difficulty follows us all through Paul's own letters. We shall cite some of the most remarkable instances, taking the letters in their traditional order,—which is certainly not the order in which they were written.

This very doubt applies to texts which touch on the essentials of dogmatic theology, as in the following verse: "It is the Christos that died, yes, rather, that was raised;"† in which some manuscripts insert "Iêsous" before Christos, thus making it impossible to say whether we are dealing with the mystic doctrine of the Spirit's descent into matter, or with the

* *Acts*, ix, 20.

† *Romans*, viii, 34.

dogma of the sacrifice of the second person of the Trinity to appease the wrath of the first. In the verse that follows, "Who shall cut us off from the love of the Eternal?" other manuscripts read "the love of the Christos." A few verses later, we have a similar confusion; some versions reading: "Belief cometh of hearing, and hearing by the word of Christ," while others run thus: "So then faith by hearing, and hearing by the word of God."* A little further on, there is a fresh variant, where we have a choice between "serving the Lord" and "serving opportunity,"† and there is the added difficulty that "the Lord" is used as a translation of various terms in quotations from the old Jewish Book of the Law.

Here is another kind of variation: "To this end the Christos died and lived, to be Lord of both the dead and the living," which other manuscripts almost imperceptibly change into a dogma of a single personal resurrection, thus: "For to this end Christ both died, and rose, and revived,"‡ thus showing a probably quite unconscious tendency to dogmatics and away from mysticism, in the mind of the copyist, who certainly believed that he was simply bringing out more clearly the evident meaning of Paul's words.

We are quite prepared to expect, therefore, that in such verses as this: "I say unto you that the Christos was a minister of the circumcision, for the truth of the Eternal,"§ many manuscripts should take upon themselves to insert "Iêsous" before Christos, and our expectations are not disappointed. A further insight into the carelessness of the copyists is given, when we find that "the first fruits of Asia," in some manuscripts, appears as "the first fruits of Achaia" in others.|| Of the closing section of the epistle to the Romans, it has further been conjectured, with great likelihood, that its real place is at the end of the letter to Ephesus or at any rate a letter to one of the groups of pupils in Asia Minor, since it is in the last degree unlikely that Paul should be personally acquainted with numbers of pupils in Rome, before he had ever been there.

In the epistle which traditionally stands next after that of the Romans, we are again met with a like uncertainty in the use of divine names. Thus we find that "the day of the Lord," in one manuscript, becomes "the day of the Lord Iêsous"¶ in another; and again, "Neither let us tempt the Lord," becomes, in other readings, "Let us not tempt the Christos."** In the second letter to Corinth, we find a verse of very profound meaning: "Now the Master is the Spirit, and where the Spirit of the Master is, is freedom," moulded to the uses of dogma thus: "Now the Lord is that Spirit."††

* *Romans*, x, 17.† *Romans*, xii, 12.‡ *Romans*, xiv, 9.§ *Romans*, xv, 8.| *Romans*, xiv, 5.¶ *I Cor.*, v, 5.** *I Cor.*, x, 9.†† *II Cor.* iii, 17.

In the letter to Ephesus, which many critics, following a very ancient opinion, have thought to be in reality the epistle to the Laodiceans mentioned at the close of the letter to Colossi, there are several doubtful readings of precisely the same nature. For example, while some manuscripts read "the Eternal . . . brought us to life in the Christos,"* others read "quicken'd us together with the Christos," thus making it doubtful whether we are dealing with a mystical or a theological thought. A little later, we have the already familiar change of "partakers of the promise in the Christos," to "partakers of the promise in Christos Iêsous."†

The letter to Philippi also presents illustrations of the same character; thus we read in some manuscripts, "for the work of the Christos he came near death," and in others "for the work of the Master"; ‡ and again we find the better reading "I can do all things through him that strengthens me," changed into: "I can do all things through the Christos that strengthens me."

The letter to Colossi, after which the eloquent little note to Philemon should stand as postscript, contains several cases of the same uncertainty as in the following somewhat extended passage: "Even as the Lord forgave you, so also do; and above all things love, which is the bond of perfection. And let the peace of Christ rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly"; § of which the following variant is offered by many good manuscripts: "Even as Christ forgave you, so also do; and let the peace of God rule in your hearts . . . Let the word of the Lord dwell in you richly." Yet other manuscripts read: "Let the word of God dwell in you richly."

These are only a few instances out of many, which may be found abundantly, not only in Paul's letters, but also in other parts of the *New Testament*. A very curious instance is in the "general epistle of Jude," immediately following a verse where we have a choice between "our only Master and Lord, Iêsous, the Christos" and, "the one ruler, God, and our Master Iêsous the Christos."|| While the majority of manuscripts read "The Lord, having saved a people out of the land of Egypt, afterwards destroyed those that did not believe," there also exists the alternative reading: "Iêsous, having saved a people out of the land of Egypt." If we compare with this a verse from the Apocryphal "Wisdom of the Son of Sirach" in which we read "Mighty in wars was Iêsous, . . . who became great according to his name, for the salvation of his chosen people; "¶ we shall probably be inclined to believe that Jude really wrote Iêsous, the Greek form of Joshua, and had in his mind the son of Nun, and not at

* *Ephesians*, ii, 5.† *Ephesians*, iii, 6.‡ *Philippians*, ii, 30.§ *Colossians*, iii, 13-16.|| *Jude*, verse 4.¶ *Sophia Seirax*, 46, 1.

all the teacher of the New Testament. If this be so, then we see that the copyists were so careless of the identity of divine names that they did not hesitate here to substitute "the Lord" for Iêsous, thus unconsciously deifying Joshua, if our conjecture be correct.

As a result of the few instances we have quoted, and many others too numerous for quotation, it becomes clear that, throughout Paul's epistles, the scribes have done their work so carelessly that there is no certainty at all as to what Paul really wrote, whether "Iêsous," or "the Master," or "the Christos." Now there is no doubt at all that in the subsequent centuries, there grew up a quite clearly formed dogma of the incarnation of an anthropomorphic God as Iêsous, who was further identified with the Messiah of Jewish expectation. So that it would be only natural to expect that copyists of those times,—who had the anthropomorphic idea so firmly fixed in their minds that they had really room for nothing else,—should understand Paul to speak of their anthropomorphic incarnation, whenever he used the words "the Master," or "the Christos;" and that it would seem to them not the least reprehensible, but only quite natural to make what they believed to be his meaning clearer by inserting Iêsous in every case.

Now, if we can clearly show that Paul had really in his mind another and more spiritual teaching, in which he spoke, not of a personal deity incarnating, but of the universal spirit entering into mankind, we shall be entitled, in view of the already demonstrated changes in the texts, to assume that there are many more changes which have left no mark behind them; and we shall consequently be entitled to see in many texts a mystical and universal meaning, even though the manuscripts agree in giving them a theological and particular sense.

Paul, as we shall fully show, was a mystic; his followers, the copyists of his letters, were theologians with no understanding of his mystical teaching. We shall therefore be justified in believing that they read their theology into his mystical words; the more so as we have already proved that the copyists are quite divided among themselves as to what divine name really did occur in numerous passages. Their bias was wholly theological; we shall therefore be justified in believing that, if they were in the habit of making changes, as we now know they were, those changes would tend to be in a personal and theological direction, at the expense of the true mystical and universal meaning of Paul's words.

C.

RICHARD WAGNER'S MUSIC DRAMAS.

IV.—LOHENGRIN.*

IN an age when the dread shadows of Doubt and Despair o'erspread the race and the golden flame of Hope is but a glimmering spark in the hearts of men, the drama of Lohengrin stands forth as at once a pathetic and inspiring lesson. As a writer has beautifully expressed it in a few words: "The good angel of the human soul is its ideal; if it is called upon it will come, but if the imprudent Psyche doubts it and its divine message, immediately the angel veils its face and disappears."

The legendary matter out of which Wagner has created his drama is a fascinating study but would need an article by itself to touch even upon its main features. Lohengrin, the Knight of the Swan, is one of the Brotherhood of Knights or Initiates who guard the mystic Cup of the Holy Grail, and ever and anon go forth into the world to protect right and virtue and overcome the powers of evil. This, in the Age of Chivalry, was the symbol of that Brotherhood of Sages who, as Theosophy teaches us, watch over Humanity and send forth their messengers from time to time to keep alive in men the consciousness of their innate divinity. As Krishna says in the *Bhagavad Gita*: "I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

The Cup was the sacred receptacle of the Wisdom of the Ages which is to be found within each one of us, and which is represented by the magic cauldron of the Druids, the Eucharistic cup of the Christ, and many a more ancient symbol. The mysterious castle of Monsalvat wherein stood the shining Temple of the Grail, is located by the great Minnesinger Wolfram von Eschenbach in the mountains in the North of Spain.

The action of the drama is preceded by an instrumental Prelude constructed entirely from the marvellously pathetic and beautiful theme of the Holy Grail, a theme to which the chords of our innermost being vibrate in instant sympathy, making us feel that here indeed is a master mind that knows the secrets of the soul. "An Initiate of Monsalvat," Wagner tells us, "is praying in a high valley on his mountain." To his inner vision appears a celestial band, bearing the Cup of the Holy Grail, and on his bowed head he receives from it "the baptism of fire which consecrates him as Knight. The fiery cloud at once extinguishes its flame" and retires, leaving behind it "the perfume of its aura."

* I am largely indebted to Mme. de Neufville, President of the Taliesin Lodge, Amsterdam, for this epitome of the drama.—B. C.

It has confided to a pure soul the Holy Vessel, source of that Love which had disappeared from earth."

The first scene discloses the plain of the Scheldt in Brabant, where King Henry the "Fowler" is rallying his forces against the threatening enemy. He sits under the tree of judgment to hear a heavy charge brought against Elsa of Brabant by Count Telramund, who accuses her of murdering her little brother. This brother, Gottfried (*lit.* "Peace of God"), is heir to the throne, and he represents Hope in the heart of Elsa who is the Psyche or Human Soul. "Elsa has been in the dark forest with her brother, and at nightfall she comes back without him." Groping in the darkness of Matter she has lost Hope for a time, and the lower forces at once begin to attack her. Telramund, a brave soldier, to whom honor is dear, represents material Force or Impulse. Elsa had refused an alliance with him and he had therefore married Ortrud the sorceress (the Animal Soul) who now uses him as her tool to bring about Elsa's downfall.

Called upon to answer the charge Elsa, the virgin soul, enters in white raiment and tells of the vision which has appeared to her. "Shining with light, his sword radiant with a thousand fires, a Knight" had come from the heights of heaven to defend her. On him and no other would she now call to champion her cause. The trumpeters sound the challenge, and presently a boat drawn by a swan is seen advancing over the waters, and in it stands a noble Knight in silver armor. He is the "Warrior" of whom we read in *Light on the Path*, the incarnate Son of Mind, of whom Elsa-Psyche is the silver Ray or reflection thrown downward to gain experience in the world of Matter.

Alighting and bidding farewell to the swan (the sacred bird, or Hope under another form) he declares Elsa's innocence and tells her he will fight for her if she will place absolute faith in him and never ask his name or race. The tones in which he asks this vow of Elsa form a theme of deepest import, which is heard afterwards whenever Elsa is in danger from Ortrud's machinations. It may be called the Warning *motif*. Receiving Elsa's promise, the unknown champion declares his love for her, and shows at once his power and mercy by defeating Telramund and sparing his life.

Night has fallen when the second act opens with the lurid and snake-like *motif* of Ortrud followed by the solemn Warning *motif* twice repeated. She and Telramund are engaged in a violent altercation on the steps of the church, while at the back are the lights of the Palace, where rejoicings are going on at the forthcoming union of Elsa and the Knight. Presently Elsa appears on the balcony of the Kemenate and murmurs to the night of her new-found happiness. Now is Ortrud's opportunity; dismissing Telramund, she employs strategy and beginning by exciting

Elsa pity for herself and her husband she finally induces her to descend and speak with her below. Once there she instills into Elsa's mind the evil suggestion that, as magic brought her Defender, so also might it take him away. Here is Elsa's test. Perfect faith is wholly unselfish, but Ortrud's words put fear into her heart; she has not the strength to cast out this seed of Doubt, and while she declares her unshaken faith in her champion she permits her enemy to follow her into the Kemenate.

The next day when the procession is on its way to the church, Ortrud suddenly comes from the rear and bars Elsa's way, claiming the right to precede her. The evil power has been encouraged and, standing on the steps of the church, represents to the very letter the "Dweller on the Threshold." But the King and the Knight now enter, and as the latter advances to lead Elsa into the church the evil shadow is compelled to give way. Yet she makes a second attempt through Telramund, who rushes forward and loudly charges the Knight with gaining his victory by sorcery. But the King and the People of Brabant (who represent the fluctuating emotions) are with the Defender, and the ceremony takes place.

The third Act opens with a joyful musical prelude which merges into the well-known strains of the Bridal Chorus, as the newly-married pair are ushered into the bridal chamber. It is impossible to describe the psychological subtlety of this remarkable scene in detail; suffice it to say that the seed of doubt planted by Ortrud now comes to fruition, and, in the very theme of the Ortrud *motif* she presses the fatal question the while the Warning *motif* strives in vain to tell her of her danger. As she utters it Telramund rushes in with assistants to murder the knight, but is at once stricken dead by his sword. Sadly he orders Elsa's maidens to remove her, and on the following day before King and People he reveals his name and race in a song of wondrous beauty and deep significance,

He tells of the Sanctuary of Monsalvat and its Brotherhood of Knights; how on their missions the power of the Grail is with them, but if their names are revealed they must lose it or return to the Temple. And then he concludes with these words:

"I will speak because I am ordered. The Grail sent me and I have followed its law. My father Parsifal wears its crown, and Lohengrin its Knight am I."

Then, turning to Elsa, he tells her that if she had trusted him for one short year his name would have been revealed to her and he could have remained to rule over her people. Now he must depart, but in case the Grail permits her brother (Hope) to return, he gives her for him his conquering sword, his horn to call him in time of need, and his ring as a symbol of their essential unity. As he moves towards the boat Ortrud

appears and announces with triumph that Gottfried cannot return him as she has changed him by her sorceries into a swan ; but Lohengrin concentrates himself by a powerful effort of will, the swan sinks and the missing heir of Brabant appears in its place. The Holy Dove, symbol of the Divine Spirit, floats down and, taking up the golden chain attached to the boat, bears Lohengrin away, while Elsa sinks lifeless in the arms of her brother. Thus, while Elsa has failed to keep up to the level of her original aspiration, she has gained a valuable experience, and Hope, restored to her by the Warrior and armed with his talismans, is not likely to be taken from her in a future incarnation by the lower powers. The link is not broken, she has not really lost her champion, for "when once he has entered thee and become thy Warrior he will never utterly desert thee, and at the day of the great peace he will become one with thee."

BASIL CRUMP.

A DREAM.

I SLEPT and dreamed. Before me stretching out on every side lay an immense forest ; tall oaks and pines lifted their mighty branches to the sky, and interlacing boughs formed a roof of nature's own fretwork. The wind came down among the trees, sobbing and moaning like the sea, as I walked alone, seeming to search for something lost, ever seeking the way out of the gathering darkness. Long stretches of shadow lay before me, and no sooner had I left one than I plunged into another deeper than the last

"There must be light, there is some way out of this dreadful wood, how shall I ever find it?" I said, and weary and discouraged after long wandering I threw myself down in despair, covering my face. I felt a touch and looking up saw standing beside me the Helper, with tender eyes and gracious smile.

"Child," he said, "why grieveest thou? That which thou seekest is not in this dark place."

"Master, the path is gone, the shadows gather on every side, there is no light."

"Child, thou makest the shadows, thou ever walkest in thine own shadow, cutting off the light from the path, and continually going on into greater darkness. The forest of self will grow around thee closer and closer ; what to-day is but a clinging tendril, to-morrow will be a stout limb, holding thee fast. The shadows will gather ever more deeply until at last thou art cut off from all light, and canst find no way out.

Turn from the self to that Universal All, walk no more among the shadows, and light eternal will surround thee. Arise ! ”

With strong hands he lifted me to my feet and turned me in the opposite direction.

There in the west, resplendent shone the sun, filling the sky with brightness and warmth, and as we walked toward it hand in hand, I saw that the wood was flooded with long stretches of light, the dark shadows all lay behind. Together we walked, the dear presence beside me, filling me with strength and courage for the long journey, showing me which way ever lay the path of light, away from self.

At last we halted, he embraced me saying, “ I must away, be of good cheer, I leave thee never, yea, I am with thee alway, until the end of the world. ”

I waked, but the presence still lingers with me.

E. M. J.

QUESTIONS AND ANSWERS.

H. T. V.—What should be the attitude of a Theosophist towards the Questions of the day?

ANS.—It would be impossible to give any categorical answer to this question, for the attitude will vary with the individual and will depend upon the character, experience and knowledge of the individual. It must also be remembered that the T. S. leaves its members entirely free in all matters religious, social or political, requiring only the assent of each to its first object—to form the nucleus of a Universal Brotherhood of humanity without any distinctions whatever. If it can be said that adherence to this object constitutes a Theosophist then we may also say that the attitude of a Theosophist on all questions should be in accordance with this idea of Universal Brotherhood.

Taking this as our basis we may, however, go further and say the attitude of a Theosophist should also be marked by impersonality and harmonious relations with the whole of nature. The true bearings of any question cannot be seen except from an impersonal standpoint. Hence personal needs, personal gains and losses should sink into insignificance compared with the needs of humanity. If the non-separateness of all human beings be true, then it must follow that the ultimate welfare of the individual can come only through the welfare of humanity. And the welfare of humanity requires that harmonious relations exist through all its parts. So we may say that not only should the attitude of a Theosophist be impersonal and universal, but also be such as to bring about the greatest harmony. But this must be a true harmony,

not a false peace which comes from ignoring right and wrong and the true ethical side of the question. True harmony cannot result save from the rigid adherence to right.

Such an attitude which would be in accord with the above can be reached only where there is freedom. We must be free to form our own opinions, we must learn to rely on ourselves and not on the authority of another. We must have the courage of our own convictions, but at the same time have that charity and toleration which will grant to others the same right. There is, however, another kind of freedom necessary, and this is allied to impersonality. It is freedom from attachment to results. We are rarely willing to act the best we know how at the time and then let the thing go, but we are all prone to look for certain results and are not satisfied unless the results turn out as we wish.

This question of attachment to results is very interesting in its relation to Karma. Where there is attachment to results Karmic ties are made and one becomes entangled and involved in these results.

Attachment to results hinders the mind from adapting itself to new conditions which may arise and perhaps change the whole aspect of a question. It is really the same as attachment to outer form and organization as opposed to the principle which these should embody. There is a tendency towards crystallization in all organizations as well as in matters of individual opinion, and there is always a danger of becoming imprisoned as it were by this crystallizing process. The only remedy against this is strict adherence to principle. Sacrifice the form to the principle, adjust the former to the latter, but never *vice versa*. Where there is real life, as in nature, the form is ever changing, ever being renewed—rigidity of form, cast iron rules, precede death. Therefore we may add as other characteristics of a theosophic attitude, adherence to principle, non-attachment to results.

J. H. F.

LITERARY NOTES.

THE IRISH THEOSOPHIST for August. The notable article this month is "Fear and Valor," from the ever delightful pen of Charles Johnston. Would that we could have more such, combining deep mystic insight with fine literary style and finish. Mrs. Johnston also writes, commencing an article on the Mysteries which promises interest. There is a sensible little article on "Helping Others," and another excellent in tone and intention on "Brotherhood." An account of the Convention and a letter from Mrs. Tingley to the members of the T. S. E., closes a number which needs the brilliance of the first paper to save it from dullness.—[G.]

THE LAMP for August. The editorial deals with reincarnation under the heading "The Lost Chord of Christianity," and tries to show that this doctrine was preserved in the

early days of the Church, but lost as the priesthood grew in power and materiality. There is the beginning of a paper on "Justice," and a very good one on "Principles of Expression" in public speaking. As usual the strong point of excellence is the notes and cuttings, which always have merit, the latter being invariably well chosen.—[G.]

THE THEOSOPHIC ISIS for August. The most interesting article this month is the "Finding of the Self," by Dr. Coryn, another study from the *Secret Doctrine*. It deals with the forces of the man, latent and active in the various personalities, using effectively the simile of the pendulum. Dr. Keightley, writing of the School for the Revival of the Lost Mysteries of Antiquity, reviews the mysteries of the past and traces the hidden stream of their descent to the present day. Mrs. Keightley sketches "The Crusade in Scandinavia," undertaken by herself and Miss Hargrove, and two articles of value, one on "Paracelsus," the other on the old maxim, "As above so below," are contributed by C. S. An excellent likeness of Dr. Hartmann goes with this issue.—[G.]

LUCIFER for August contains several good articles, the first being a series of "Fragments," from the pen of H. P. Blavatsky, dealing in order with Idolatry, Avatars, Initiations and Cycles and Modern Fallacies. There is also a third of the series "Letters to a Catholic Priest," which, like the others, is admirable in style, tone and matter, the subject of discussion being work in the slums, and the difficulty of reaching and impressing the people there. A few interesting notes are given on "Cagliostro," and Mrs. Hooper commences a paper, "Occultism in English Poetry," which is charmingly written and shows much sympathetic insight into the works of the poets dealt with—Scott, Byron, Tennyson, and Blake, though why that choice one does not exactly understand. We rejoice to see printed under the heading, "An Important Letter," one already familiar to many of us, and of such great value that it can hardly be spread too widely. It would be well indeed if many others from the same source could also see the light, containing as they do so much of such great helpfulness, and yet nothing which could not be printed to advantage. With a sense of deep thankfulness one reads "concluded" written after the article "Devachan," which has depressed the pages of this magazine for so long a time.—[G.]

THE THEOSOPHICAL NEWS for the month contains the same excellent and interesting reports of current activities with occasional bits of philosophy. It makes a feature of Crusade News, and is the best medium for keeping informed as to the progress and doings of the Crusaders.—[G.]

LOTUSBLÜTEN for August gives further installments of "Theosophy in China," "Karma," and "Leaves from the Mysteries," and has in addition a short account of an Indian Yogi.—[G.]

THE THEOSOPHICAL FORUM for August. Dr. Anderson and T. E. Wilson ably treat of the relation of Theosophy to modern science. Dr. Buck and J. H. Fussell write on the old question of whether the desire of the Masters to benefit humanity is not against the precept "Kill out desire." In addition to the usual departments there is an account of the Crusade with quotations from letters of the Crusaders. A supplement gives the names of the branches, T. S. A., with the usual details.—[G.]

THE THEOSOPHIST for August. "Old Diary Leaves" describes a trip on the Marlborough Canal, with many lectures and receptions, and tells of the finding and purchasing of "Adyar." A comprehensive elementary review of Theosophy by L. E. Harcus follows, and then comes two of the hopeless articles on eastern subjects with which we always associate *The Theosophist*. "Searching for Krishna" smacks disagreeably of the séance room with an eastern flavor. Mr. Nicolson prophesies dire things to come—a revolutionary epoch from 1897 to 1917, to parallel that of 1797 to 1816, with perhaps another Napoleon to the front.—[G.]

MIRROR OF THE MOVEMENT.

THE KATHARINE A. TINGLEY BROTHERHOOD CLUB was opened on September 6th, at 607 East 14th Street, New York, with an attendance of about sixty, of which forty were children, and has thus far met with very great success. This centre was started at Mrs. Tingley's request, and one of its objects is to continue the class for instruction of the poor which was conducted by Mrs. Tingley in East 14th Street during the winter of 1893 and '94. The work is under the general direction of a committee composed of Mrs. E. C. Mayer, Miss E. P. Chapin and Mr. M. H. Phelps, and is under the immediate charge of Miss Chapin. The first work taken up was the organization of a Lotus Circle, which meets Sundays at 9 A.M. It is proposed to keep the rooms open day and evening for reading and conversation; to provide a library containing books and periodicals; to hold afternoon sewing classes; to have evening meetings with addresses; to give brotherhood suppers, and to render assistance in food, clothing and money, where urgently needed. Other projects are in contemplation. The Germania Branch has arranged to have the hall for its meetings on Friday evenings.

PITTSBURG T. S. held its first public meeting this fall on September 6th, Mr. W. C. Temple lecturing on "Theosophy." The hall was kept open during the summer and has done good, the "visitor's register" showing many new names.

BALTIMORE T. S. has lost its secretary, Mr. Wm. H. Harvey, owing to his business calling him away from the city. In his place Mr. John T. Ward, 1731 E. Oliver Street, has been elected Recording Secretary, and Mrs. Ada Gregg, 1806 Edmundson Avenue, Corresponding Secretary. The Branch is preparing for public work during the winter and hopes to make music a useful element in its meetings.

Dr. Ernest F. Robinson, of Tampa, Florida, has been invited to deliver a series of lectures on Theosophy before the "Society for Psychical Research" of that place. Three lectures have thus far been given, his subjects being: "An Outline of Theosophy," "Reincarnation," and "Karma." Considerable interest is displayed, the audiences being about fifty, and with the assistance of Mr. Robert L. Davis, Dr. Robinson hopes to establish a study class and writes that Tampa may next winter have a Branch.

A CLASS for study has been formed at Princeton, Indiana, by Mr. Elliot Holbrook, formerly President of the Pittsburg T. S., who has taken up residence in that city.

DECORAH T. S., Iowa, has reelected its old officers for the ensuing year, Mrs. A. M. Severson President, Mrs. Ida M. Kendrick, Secretary. The Branch is getting on well and is doing good work.

DENVER T. S. is in a flourishing condition. The removal to the new rooms in the early summer has been justified by the large audiences that have filled them at nearly every meeting. New members are coming in all the time. The Lotus Circle, lately started, is a great success, there being an attendance of from 20 to 35 every Sunday afternoon.

PACIFIC COAST ITEMS.

DR. GRIFFITHS started on an extended trip in the north west from San Francisco, Aug. 16th. Portland, Oregon, was his first stopping point. Aug. 18th, he lectured on "The Sun"; 20th, on "Inoculation and Hypnotism"; 21st, attended Secret Doctrine Class; 23d, lectured on "The Mysteries of Sleep and Death"; 24th, held a Public "Quiz", and on the 25th, lectured upon "Adepts and the Mysteries of Antiquity." Large audiences attended at all lectures. Aug. 26th to 29th, was spent in Olympia where two lectures were given in the City Hall to the largest audiences ever assembled to hear Theosophical lectures in that city. Other meetings were also held while there. The Branch in Olympia maintains a headquarters and free library and is devoted and determined to do good work.

SAN FRANCISCO T. S. is now having a period of great activity. It was necessary to get a larger hall for Sunday lectures, so Golden Gate Hall, 629 Sutter Street, has been secured. It will seat between four and five hundred, and has so far been crowded. Rev. W. E. Copeland, F. T. S., lectured there Aug. 23d upon "The Mysteries of King Solomon's Temple," which crowded the hall. Brother Copeland is one of the old guard of workers. The branch and many other meetings are held at Headquarters, 525 Golden Gate Avenue, and are all crowded. A class for beginners was started some time ago by Mrs. Annie T. Bush, which grows in interest and numbers weekly. The Lotus Circle, Secret Doctrine Class, Bhagavad Gita Class, Patanjali Class, Adult's Class, and Chil-

dren's Sowing Class, are all regularly held in Headquarters and are doing good work. Other branch members conduct meetings elsewhere. Dr. W. W. Gamble, Mrs. Fountain and others, hold meetings in the Old Men's Home and Theosophical lectures are given monthly at the Sailors' Home on the water front. During the fall and winter this work will be enlarged.

THE PACIFIC COAST THEOSOPHICAL HEADQUARTERS, has been moved to Room 11, Flood Building, Market Street, where all future business will be conducted.

MOVEMENTS OF ABBOTT CLARK.

Since the last report Mr. Clark has given lectures in Los Angeles as follows: "Theosophy and the Theosophical Crusade," "Who and Where are the Mahatmas," and "Ancient Mysteries and Modern Science." Two trips were made to Avalon, a pleasure resort on Santa Catalina Island, and two lectures and four parlor talks were given. A visit was paid to Redondo; here no lecture was given but Mr. Clark was invited to write articles for a spiritualist magazine, of which the first has already been published. At Pasadena three lectures were given and at Santa Monica one on "Theosophy," after which a study class was formed. Another lecture was given in Los Angeles on "The Evolution and Perfectibility of the Soul." Santa Barbara was reached September 3d. A parlor meeting was held on the next day, and on the 6th a lecture was given in the Unitarian Church on "Theosophy—not Spiritualism, Brahmanism or Buddhism—What is it?" On the 9th a lecture was given on "The Science of the Soul, its Evolution and Perfectibility," and on the 13th on "The Mahatmas and The Future of America." Question meetings were held on the 8th and 11th.

OBITUARY.

It is with profound regret that we have to chronicle the passing away of our friend and brother, William H. Cornell, of St. Louis, who left his body on the 23d of July, at 10 o'clock A. M., after a long and very painful illness.

Brother Cornell entered the Theosophical Society in 1885, and during his entire connection never once wavered in his devotion to the Society, its principles, or its leaders. Owing to physical inability, he was never able to take an active part in meetings at a distance from his home, but his time was always at the disposal of any inquirer after Theosophy. His death leaves a gap in the band of faithful workers in St. Louis, but his example will be an incentive to all who knew him to go on with the work that makes for the regeneration of Humanity.

CORRESPONDENCE CLASS.

In October, 1893, a Correspondence Class was started to enable members to pursue their studies in Theosophy more systematically, and to gain a more exact understanding of the philosophy in its application to daily life. This Class was a favorite project of Mr. William Q. Judge, and he was desirous that members in all parts, especially those who are isolated, should join it, that the growth of the Theosophical Society should be not only in numbers, but should be rooted in knowledge. The work of the Class has been greatly interfered with during the past year by the immense amount of work required in other directions from the few who could render it. But now arrangements have been made for again carrying on the Class with all its old-time vigor and efficiency, and it is earnestly hoped that the old members will take up the work again, and that new members, who have not yet had the privilege of the help which this Class gives, will take an early opportunity of writing and applying for membership to

SECRETARY CORRESPONDENCE CLASS,

144 Madison Avenue, New York City.

ENGLISH LETTER.

The Crusade has swept onwards to the Continent after six weeks of such propaganda as has never been approached in the history of the movement. The amount of work done was extraordinary; indeed, that devoted band seems to be an exhaustless generator of a mighty force which has permeated the darkest recesses of our Isles. It is a splendid example to us all of the tremendous power which can be wielded by those who work together in perfect unity and harmony for a noble purpose, sinking every personal consideration and giving themselves up heart and soul to the work.

What that work will do for us in the future is indeed difficult to estimate, but already the membership roll has increased over 25 per cent and is still growing rapidly.

Brother Crooke has begun his work as Special Crusader for England by visiting the Southwest. At Bristol he lectured on the invitation of a men's discussion class to an audience of five hundred, on "Brotherhood," arousing keen interest. From there he went to a village called Marlet Lavington, not far north of Stonehenge, where Brother Kenneth Morris (who is only eighteen) has worked fearlessly despite most violent opposition. Here the "William Q. Judge Centre" was at once formed with immediate prospect of expansion into a branch. At Bristol a press man was enrolled, and it is noticeable that both here and on the Continent the work of the Crusade has attracted this class of members who will be of the utmost service to the cause. Another Centre is to be formed at Weston-super-Mare and throughout the district Brother Crooke reports bright prospects of further activity.

His next tour will embrace Halifax, Middlesborough, York, Hull and other places. Evidently, if funds will permit Brother Crooke to keep on working in this way, we shall very soon double our membership and roll of branches. Already the latter has nearly trebled itself since last year.

BASIL CRUMP.

T. S. IN AUSTRALIA.

The Secretary of the New South Wales Central Lodge of the T. S. in Australia in his annual report gives very good accounts of the work being done in Australia. The annual meeting was held June 12th. The officers were elected as follows: T. W. Willans, President; A. A. Smith, Vice-President; F. Strafford, Secretary; E. W. Minchen, Assistant Secretary; E. Redman, Treasurer; Mrs. M. A. Minchen, Librarian. Public meetings are held Wednesday and Sunday evenings. Attendance at these has been very good. Other meetings are: H. P. B. Training Class, Secret Doctrine Class and Conversation evenings once a fortnight.

FIRST ANNUAL MEETING OF THE T. S. IN EUROPE (GERMANY).

The first annual meeting of the German division of the T. S. in Europe was held in Berlin on August 30th. Mr. E. T. Hargrove, as President of the T. S. in Europe, acted as Temporary Chairman. He called the meeting to order at 12.15 P. M., and after expressing his sincere pleasure at witnessing the first general meeting of the society in Germany, which had recently been formed under the most auspicious circumstances, he asked for nominations for permanent chairman. Mr. Theodore Reuss was unanimously elected, Mme. Corvinus and Mr. Schwabe being appointed Secretaries of the meeting.

For President of the T. S. in Germany, Mr. Paul Raatz proposed and Dr. Nagel seconded the election of Dr. Franz Hartmann. The motion was carried amid much applause. As Vice-President Dr. Hartmann proposed Mr. Reuss, and the motion having been seconded by several members it was carried unanimously and enthusiastically. Dr. Nagel was then elected Secretary, Mme. Corvinus, Assistant Secretary, Mr. Leopold Engel, Treasurer, Mr. Schwabe, Assistant Treasurer, Messrs. Raatz and Zillmann to act on the Executive Committee in addition to the above.

Dr. Hartmann then spoke on the future of the work in Germany and on the mission of the Crusade. Dr. Nagel moved that the Crusaders should take part in the meeting officially and that they should be invited to address the meeting. This motion having been carried by acclamation, Mrs. Tingley spoke on the harmony that had characterized the meeting and congratulated the members on the success of their efforts. After speeches by the other Crusaders Mr. Raatz read a proclamation of friendliness to all kindred societies, which was formally adopted by the meeting and ordered to be printed and circulated. The meeting then adjourned *sine die*.

LETTER FROM GERMANY.

The first Convention of the T. S. in Germany was a tremendous success and surpassed all previous expectations. The arrival of the "American Crusaders" created a great sensation and the halls of meeting were filled on each occasion with an appreciative audience. You will undoubtedly be informed through other sources of the proceedings that took place, and I will therefore confine myself to my personal experiences in regard to this matter.

Everyone acquainted with my way of thinking knows that I heartily dislike all vain pretence, bombast and show; and certain rumors, starting from a well-known source, but which it is not necessary to mention, having reached me, that the American Crusaders were in the habit of marching about the streets in procession with trumpets and flags, and doing all sorts of extravagant things, even surpassing those which I ridiculed in my "Talking Image of Urer," I had no desire to go to Berlin to participate in such a perform-

ance. Nevertheless on Sept. 26th, an hour before the train started, the firm conviction that I would have to go to Berlin became settled in my mind, and after telegraphing to Mr. Z. in Berlin the time of my arrival, I left for that city.

When I arrived in Berlin, there was neither Mr. Z. nor any other person of my acquaintance, nor could I find any one I knew or any one who knew where the Crusaders were. Getting impatient, I made up my mind to return to Hallein, and happening to be near the Potsdam R. R. station, I stepped into the telegraph office, to telegraph to Hallein, so that no letters would be forwarded to me at Berlin. On coming out of the telegraph office I met Mr. Claude Falls Wright at the door, who to my astonishment told me, that Mrs. Tingley had requested him just then, to go to the Potsdam R. R. station without a moment's delay, although she did not give any particular reasons for making such a request. This may have been a "co-incidence"; but I am more inclined to think that it was a result of Mrs. Tingley's being in possession of clairvoyant powers. At all events it was the means of giving me the great pleasure of meeting the "Crusaders," on which occasion all my evil anticipations were at once destroyed; because I have never met in my life more amiable and unpretentious people than the American Crusaders.

During an hour of private conversation which followed, I was often struck with the great resemblance between this occasion and the olden times, when I used to sit alone with H. P. Blavatsky. More than once it seemed to me as if the aura of H. P. B. were surrounding Mrs. Tingley and penetrating her person; in fact I often felt as if I were talking with H. P. B. herself in a rejuvenated state. Not that I fancy that Mrs. Tingley is a reincarnation of my old friend H. P. B.; but I recognize the power that spoke to me through Mrs. Tingley's personality, as being the same that spoke to me through the person of H. P. B. I would perhaps rather call such a state a "transfiguration" or "transubstantiation," and having been repeatedly in similar states myself, such a condition is not to my mind either incredible or supernatural.

My object is not to mystify or astonish the reader, but merely to give a few interesting facts from my own observation. I will therefore not enter deeper into a revelation of occult mysteries, which might give rise to misunderstandings, but merely say that I found the representations which had previously been made to me by certain persons who claim that to worship the truth, were false and that no words will be strong enough to express my appreciation of the high character of Mrs. Tingley and her companions.

Unfortunately there was no short-hand writer present to take down the excellent speeches delivered in English by the Crusaders and it is therefore impossible for me to render them and do them the justice they deserve, but the following is a translation of the substance of what I said in German:

LADIES AND GENTLEMEN: All who are acquainted with my writings know that I do not sympathize with the mania prevailing in this country of forming exclusive sects and societies. The link of union in such societies is usually the narrow mindedness of their members. They crystallize around some petty opinion or theory, in which, for some reason or other, they are putting their faith, and they then fight against everybody who does not subscribe to their articles of belief, and in the majority of cases they quarrel and dispute among each other on minor points of differences, each one trying to prove the other to be an ignoramus and himself to be wise. An exception to this class of societies, and the only exception I know, is the "Theosophical Society" which was founded twenty-one years ago in the United States of America, and which I joined in the year 1882, in New York, while General Doubleday was President, W. Q. Judge, Secretary, and H. P. Blavatsky, Corresponding Secretary; travelling then with Col. Olcott in India for the purpose of investigating the philosophies of the East. To this Society I still belong and fully sympathize with its principles, because this Society has no theory or opinion which any one is asked to accept, or which it as a Society has to defend. Its members may know or believe whatever they please; they may be Christians, Buddhists, Jews, Mohammedans, Brahmans, theists, pantheists, materialists, spiritualists, agnostics or even atheists, they may exchange their opinions among themselves; their religious views do not concern the Society as such, any more than their views in regard to botany, chemistry, astronomy or mineralogy.

I do not care whether this or that member is a Catholic, a Protestant, a Baptist, a Methodist, a Presbyterian, Congregationalist or anything else, whether he believes in the Pope, in the Archbishop of Canterbury, in Mrs. Besant, W. Q. Judge or in any other person. Self-knowledge has nothing to do with any belief in authorities, nor with the respectability of any other person than one's self. Even the personal opinion or belief of the President or any officer of the Society is his own affair and does not concern the Society as such. The "Theosophical Society," as a body, has no other aim than the recognition of truth. Its object is to outgrow all narrow minded dogmatism and to rise above sectari-

anism of any kind. It is a Society granting the utmost freedom of thought, and its fundamental purpose is expressed in its constitution, namely: "*To form a nucleus around which the (already universally theoretically recognized) theories of universal brotherhood may crystallize and be practically carried out.*"

To this no sane person can possibly object. Objections may be raised against this or that view held by this or that member of the Society; but the Theosophical Society as such has no dogma to defend, and thus all disputes that may arise against the opinions held by the T. S. are without an object and without any foundation.

Thus the foundation upon which the Theosophical Society is builded is not a theory, but a true principle of universal divine love, and this love is not a dream nor a product of the imagination, but is identical with the recognition of the eternal truth, which shows that all mankind, and even all creatures, are a unity in their essence, even if that one essence appears in a variety of forms or appearances, each having its own individual qualities.

Here an explanation will be useful, and it may be said, that in proclaiming the essential oneness of the All, while being a representative of the T. S., I am already establishing a dogma for the T. S. I must therefore ask you to regard all that I may say concerning any particular theory, not as an official declaration of that Society as such, but only as my own personal view, which I have as much right to express as any other member of the T. S.

My views regarding the oneness of God in the All are identical with those which are held by the greatest philosophers of all ages and the German mystics of the middle ages, and which are perhaps found best expressed in the writings of the great Indian sage Sankaracharya. According to this view all is spirit (Atma). Spirit is the very essence of everything. It is one and indivisible; but it manifests itself in a multitude of varied appearances. I will not enter here into lengthy philosophical speculations, but try to illustrate this theory by an example, however inadequate that example may be to describe the whole truth.

I find that there is only one universal soul, the soul of the world. The individual souls therein do not differ from each other in their innermost essence. As in a great ocean every particle is water, and all the particles together represent the ocean, so in the great soul of the world all the individual souls consist of only one essence, and the sum of these individual souls constitutes the soul of the world. Let us now imagine one great ocean, in which through the influence of the cold, icicles, icefields and icebergs are forming, and we find that they also essentially consist of nothing but water, although they may differ from each other greatly in regard to size, form or shape, in regard to purity and in the way of crystallization. They differ from their liquid surrounding only in so far as they are in a frozen state, and if the heat of the sun acts upon them, they melt, their individual qualities disappear and they are again what they never ceased to be, namely, water. Neither do they then continue to exist as separate particles of water, but each particle together with the rest is itself the ocean.

In a similar way the one universal spirit, the great soul of the universe, the one great Self of all beings may be regarded as an ocean, in which in consequence of the desire for separate existence innumerable individual "selves" spring into existence. They are all one in their essence, but as one image in a broken mirror appears reflected in many forms, so each individuality now appears as something different from the rest. As one iceblock in the ocean differs from another, so each personality has its own individual qualities. There are "blocks" that are learned and others that are ignorant; some good, others bad, some beautiful, others ugly; some virtuous, others wicked, and so forth; but essentially they are all one. Their separatedness is not in essence, but only in appearance, and due to the nonrecognition of their own real nature. As the cold freezes the water, so the delusion of self causes a hard crust of egotism to surround the human heart, so that it no longer recognizes its oneness and harmony with the all, but fancies itself to be a central point around which the universe turns. But within each is latent the energy of divine love. Under the influence of divine wisdom the hard crust becomes dissolved, and when the delusion of self has entirely disappeared, man recognizes himself no longer as a thing separated from God, but one with the God of all beings.

This is not annihilation, but an expansion of consciousness. Universal consciousness becomes manifest in the place of limited knowledge. The more man loses his own self-conceit and recognizes the divine Self of himself and of all, the more will he be happy and the more will there be happiness and peace upon this earth. This is not an imaginary but a logically proven fact, and the foundation of every true system of religion.

Religion itself is based upon the recognition of truth. The various forms and systems of religion which serve as a vehicle for the truth may have their origin in different tra-

ditions or belief ; they are only forms, which are subject to changes, as is shown by the religious history of the world ; they are born and they die, but the truth itself cannot be limited by any system, it is universal, eternal and free. Without the recognition of truth there can be no true religion nor a true science ; the more a system of religion represents the truth, the more is it true itself. This recognition of truth is called *theosophia* or "the hidden wisdom of God" (I Cor., II, 7). It is called "hidden," because it is beyond the grasp of the human-animal intellect, it can only be grasped spiritually with the heart. It does not consist in knowing the qualities of a great many things, nor is it the product of learning, but it is due to nothing else than to the manifestation of truth in the heart of man. It consists in an awakening of the inner spiritual consciousness, which enables man to know the truth intuitively and without regard to any external information, and to enter deeper into the divine mysteries of nature, not by means of artificially induced trances or hypnotism, but by means of the truth revealing itself to his internal understanding.

All mankind possess this spiritual energy, but not in every person has it become developed. Each human being has in his or her soul a spark of divinity, which by the influence of divine love may become a flame. The seat of that spark of divine life is not in the brain, but in the heart ; but when it begins to burn in the heart, its light illumines the mind. The reason why so few people are illumined by the light of divine wisdom, is because the majority know nothing of any interior life and therefore they do not desire it. The world is full of clever intellectual reasoners, people with heads but without hearts, living so to say all the time outside of their own self. Many dream only that they live, but do not know real life. Some revel in their sentiments and imagine a sickly sentimentalism to be wisdom. Two things are necessary for the true understanding, heart and head, soul and spirit, feeling and understanding. The old Rosicrucians used to compare the light of wisdom within the heart with the sun, the light of the intellect with the moon. We know that the moon has no light of her own, she borrows it from the sun ; her light is a reflection of the sunlight upon the surface of the material moon ; it is superficial and uncertain, while the light of the sun comes from the centre of his sphere. Thus an intellect without that love which comes from the heart is without life and without spirit, uncertain, superficial and without true understanding. Nevertheless the intellect is as necessary for man as the moon is for the solar system. When the sunlight is absent, the moonlight will be of service ; where wisdom is absent, science steps to the front. The heart should perceive the truth and the intellect weigh it upon the balance of reason ; then would we arrive at a true knowledge of truth.

Thus real knowledge is not a product of dreaming or of argumentation, but a spiritual awakening, which can take place only when the delusion of self, which keeps the soul imprisoned in a state of torpor, disappears. The power which destroys that shell of selfishness is that divine and universal love which springs from the recognition of the oneness of all life. To cultivate this love which is not merely "unselfish," but exalted beyond the conception of self, is the object of the "Theosophical Society." It can only be cultivated by works ; good intentions alone are not sufficient. We do not wish to follow the sectarians who believe it their duty to continually preach about love without ever practicing it themselves. The ideal does not become realized by merely being looked at and admired ; it can only be realized by practice.

This is the message of love which Theosophy teaches and which is to be carried around the world by our "American Crusaders." Their dogma is : "Seek to attain real knowledge of your own self, by letting the power of truth become manifest in your soul." In this doctrine there is nothing to be proved or to be disputed about. It is a self-evident truth that requires no proof, but needs only to be understood. It only teaches an universal principle, which every one may grasp, if he is able to rise above the narrow conception of self.

Let us therefore rise above the sphere of selfishness, personality, dogmatism and the adulation of authorities and open our hearts to the influence of the holy spirit of love and truth. If we accomplish this, others will follow our example and the world will become wiser and happier. Thus will be fulfilled the mission of the T. S. and the mission of the American Crusaders.

FRANZ HARTMANN.

If that light be shining in thy midst, what power of earth or sky can stand against thee? Have faith.—*Book of Items.*

OM.

Æ U M

Lo, this only have I found, that God hath made man upright ;
but they have sought out many inventions.—*Ecclesiastes*, ch. vii,
v. 29.

THEOSOPHY.

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THE SCREEN OF TIME.

IT is very difficult for those actually taking part in the Crusade of American Theosophists around the world to adequately describe its progress. The very appearance of exaggeration has to be avoided, and this may well lead to an under—rather than to an over—estimate of the success of the work. It is notorious that a participant can never write the history of an event. He colors all that he sees with his personal idiosyncracies and preferences. He is not sufficiently removed from the “sphere of activity” to see things in correct perspective. The best he can do is to faithfully narrate occurrences, leaving it to others to compare results with previous achievements and to offer a synthetic view of the undertaking.

The duty of the historian is to help the man of to-day to understand himself and his fellow men. This he can do by revivifying the thoughts and actions of men in by-gone ages, showing that history is but the orderly unfolding of thought in action—of thought which was not peculiar to Nero, Constantine or Alexander, but which is very common, very near, and which enters as much into the buying and selling of a cabbage as it entered into the partition of Poland many years ago. But to see the universal application in the particular instance when the instance is still vibrating within us, is a difficulty hard to overcome. Nevertheless, until overcome, we are only talkers of philosophy, not livers of it. We must

learn to see the great in the small and the small in the great, and must know that both great and small are the expression of universal forces and are governed by universal laws.

This impersonal view of history and of life cannot be obtained, however, without an understanding of the personal element which plays so prominent a part in every political as well as domestic incident. To properly study the war of American Independence would be impossible unless the character of Washington, for instance, were constantly kept in mind. Both the inductive and deductive methods must be followed in order to insure satisfactory results. So, in the case of the Theosophical Crusade, no matter how impersonal we may wish to be in recording its activities, it would be unwise to overlook the characteristics of those taking part in it. What may be said will not be an elaborate analysis, for the difficulty previously referred to of justly estimating immediate surroundings makes brevity not only a virtue but an overwhelming necessity. And in any case we may know that future historians will be delighted to provide unlimited destructive criticism !

Mrs. Katherine A. Tingley is the leader and originator of the Crusade. She has been well called the leader of the Theosophical movement, throughout the world. At the last Convention of the Theosophical Society in Europe, she was elected Corresponding Secretary, the significance of which lies in the fact that the only previous holder of the office was Mme. H. P. Blavatsky, the Founder of the Society. Mrs. Tingley is also the Head of the Esoteric School.

I think it is Emerson who says that one of the most delightful attributes of the "heroic class is the good-humor and hilarity they exhibit," and the leader of the Crusade has an inexhaustible fund of good-humor. Neither illness nor what is often acute pain resulting from illness can in any way daunt her perennial cheerfulness. Another of her characteristics is her persistency. Having chosen her path she will abide by it ; having entered upon some undertaking she will never relinquish it until success has been achieved. She is an indefatigable worker, with boundless energy, and becomes absolutely absorbed in whatever she has in hand. She is wonderfully free from prejudice, and as long as a thing is wise and right is careless of precedent or custom. Fearless of public opinion, without going to the foolish extreme of disregarding it ; deeply compassionate as only those can be who have suffered largely and generously ; humble and peculiarly child-like in disposition, she also has a large fund of common-sense, a very keen understanding of human nature and a profound knowledge of the world. Another characteristic is of great importance,—a capacity rather than a characteristic. In the past men have become famous on account of their ability to sense and take advantage of an opportunity. Such men have not always known when

to abstain from action and have consequently brought about their own destruction in the end. It is a question of sensing the tide of great forces in nature, whether expansive or contractive. Events and what we call opportunities are but the outer expression of these forces. Mrs. Tingley has that sense to a remarkable degree, unusually developed, for she recognizes occasions when inaction is as important as decisive action is necessary at other times. This in itself stamps the great leader. She is furthermore a very fine speaker, appealing to the hearts of her hearers, throwing great force into all that she says. No wonder that she is both beloved and respected by all who know her! What the movement owes to her self-sacrifice it would be impossible to express.

In this brief sketch, based upon continuous personal experience, no reference has been made to the higher psychic and spiritual gifts which Mrs. Tingley possesses, for testimony in regard to such matters more often does harm than good.

Continuing, with the ladies of the party first in order, there is Mrs. Alice L. Cleather, an old and faithful member of the Theosophical Society, one of Mme. H. P. Blavatsky's personal pupils and a very warm friend of Mr. W. Q. Judge. She joined the Crusade on September 20th, at Rome. An Englishwoman by birth and education, wife of a colonel in the English army, she is nevertheless a good American in her sympathies. Two visits paid to America, one in '95 and the other in '96, endeared her to so many members there that they will well understand how useful are her services as a member of the party. Mrs. Cleather is a good lecturer, speaking with deliberation and with considerable force. She is tireless in assisting younger students, for which she is admirably fitted as a result of many years careful study of the philosophy.

Mrs. Claude Falls Wright, who did so much for Theosophy in Chicago and Boston, is another important factor in the work of the Crusade, a great favorite with all who meet her. She has the rare gift of adapting herself to circumstances, an invaluable quality in work of this sort. Her unselfishness, her evenness of temperament, and her intense devotion to the cause, have often been severely tried, but have never been found wanting. As a speaker she enlists the sympathies of her audience by a certain freshness of style and by her evident indifference to its opinion of herself, personally; a characteristic which this *blasé* world does not look for in the younger generation! She is also logical in her thought—altogether a convincing speaker. At receptions and interviews she has been of great assistance to Mrs. Tingley, who has the highest possible regard for her. If it had not been for her numerous letters to Branches in America, members there could not possibly have been kept as well informed as they have been of the progress of the Crusade.

Claude Falls Wright is so well known throughout the length and

breadth of the Theosophical Society that little need be said concerning him. He is the President of the Aryan Theosophical Society of New York. Like Mrs. Cleather he was a pupil of Mme. H. P. Blavatsky's, acting as her Secretary as he later on acted as Mr. Judge's. He has had a most varied experience of the work in the movement, both in the office and in the lecture-field, of which he has taken the fullest advantage. And he loves the work; nothing better, throwing into it all his life and energy. He has of course been of the greatest service on the Crusade in working up public meetings, as well as when speaking at these meetings. For as a speaker he is not only fluent; he shows a wide range of thought and much originality. He is versatile and on his travels will doubtless gather much information which should ultimately be of no little use to the movement. Certainly the Crusade would have lost very much if Claude Falls Wright had been by any chance omitted from the party. No one could have filled his place.

H. T. Patterson, President of the Brooklyn Branch of the Theosophical Society in America, is also well-known as an old student and an incessant worker for Theosophy. As the head of a large business in New York it naturally fell to his lot to look after many matters of detail in connection with Crusade activities. He has performed the incredible task of shepherding the trunks and hand-baggage of the party across Europe without loss or damage (the check-system is not in vogue there). He has had stand-up fights with English, French, Belgian, Dutch, German, Austrian, Swiss, Italian, Greek and even Egyptian porters, and has preserved the amiability for which he is justly celebrated. Seriously, his well-known affability and kindness have been of real service, particularly when he has occupied the chair at public meetings, which he has almost invariably done. As a speaker he excels in his illustrations. He has written more letters since leaving America in June last than he has ever written in his life before.

F. M. Pierce is also a prominent business man in New York. He is acting as the representative of the School for the Revival of the Lost Mysteries of Antiquity in connection with the Crusade. He has done an immense work in that way; a work, however, which cannot be chronicled, for it has been done through personal contact with individuals, only the results of which have been evident. But the School already owes him more than could well be believed unless his work had to some extent been witnessed. He has also acted as the *cicerone* of the party—no light task. He has looked after railway and steamboat routes, hotels, and the countless other necessary things which make traveling comfortable or the reverse. No one with experience of European traveling would have believed that such a party could have traveled either so cheaply or so comfortably as it has done. Not one hitch, and not one

cent wasted. This should show what type of man he is: a tall and very strongly built man, patient, intuitive, with sound "horse-sense," absolutely devoted to Theosophy, self-sacrificing as few can be. His best work is done with individual enquirers, to whom he gives Theosophy in "solid chunks," as one of them remarked, ramming these home with pointed logic and his own over-mastering conviction.

In addition to the above there is the writer, making seven in all; as united a body as it would be possible to get together, each having his own place and duties and yet all of them interacting perfectly.

Much territory has been covered since my last report was written and a great many people have been helped by the message of the Crusade. The Crusaders left Hallein for Vienna on the 11th, arriving there the same day. They received a most cordial welcome from the three or four members of the Society in that city, and on the following evening held an informal meeting at their hotel to consider the formation of a Theosophical Society in Austria. About twelve were present, not including the Crusaders. On the 13th a public meeting was held in a large parlor in the hotel, some fifty attending. It was a decided success, as it ought to have been, considering the labor of organizing it. For the doctrine of "the liberty of the subject" is not looked upon with favor by the Austrian police, and in order to hold a public meeting an infinite amount of red-tape has to be twisted and untwisted. Affidavits have to be sworn that no reference will be made to religion, nor to brotherhood (!); a police officer must be in attendance and must be paid for his services, and if he hears any remark which in his opinion is disrespectful to Emperor or government, woe betide the offender. As delay is of the very essence of red-tape, it is not surprising that as a rule it takes three days for an application for permission to hold a public meeting to reach the officer who controls such matters, and an indefinite time for the permission to be finally granted. So there were some doubts as to whether it would be possible to rush a meeting through with only twelve hours' notice. Thanks to Mr. Wright's persuasive pertinacity and to his plea that we were Americans and were built that way, permission was granted, the meeting was held, and an officer in full uniform graced the proceedings throughout—a congenial spirit, as it happened, a very polite and amiable man.

Next day a Theosophical Society in Austria was formed, with seventeen earnest and devoted members, many of them old students of Theosophy. Herr Last was unanimously elected President; Herr Lang, Vice-President, and Herr Max Taubert, Secretary. The latter had given invaluable assistance as interpreter and as guide through the intricacies of Viennese custom. On the 14th, ten members were taken into the Esoteric

School. An early departure was made on the following morning for Udine, a small town in Italy, just beyond the Austrian frontier, not far from Trieste. The journey to Venice had to be broken in any case, and a promise had been made by Mrs. Tingley to her friend the Countess di Brazza that if possible the members of the party would visit her at her old Frinlian castle, an hour's drive from the city of Udine. Two restful days were thus passed, Mrs. Tingley and Mrs. Wright staying at the castle, the men of the party sleeping at an hotel, the opportunity being taken to catch up to some extent with the pile of accumulated mail. Then to Venice, once so mighty, now so terribly dilapidated; a relic of the past, a skeleton city; glorying in its monuments, in its Piazza and Church of St Mark, magnificent with mosaic, in its Palace of the Doges and *Ponte dei Sospiri* or Bridge of Sighs, in its much-vaunted "oldest aristocracy in Europe"—soulless, nearly lifeless, nothing but a husk.

So on to Rome, reached on the evening of the 20th, after a twelve hours' stifling journey: Rome, once the capital of the world, the home of the Cæsars, still the centre of much power, wielded by the Roman Church. It is a wonderful city, a lasting exemplification of the old warning, *Sic transit gloria mundi*. There is the Palace of the Cæsars and the Colosseum to remind one of the splendor and yet the folly of Imperial Rome; the Catacombs, a relic of early Christian days as the guide-books say, and St. Peter's and the Vatican, resplendent with marbles that once decorated heathen temples, as witnesses to the size and imposing majesty of the modern church. Then there is the Castle of St. Angelo, once the tomb of Hadrian, next a fortress, a Palace of the Popes and a prison, where Cagliostro was incarcerated and before him, Bruno.

But there was a meeting to be held there and only a spare hour or two for sight-seeing, at which, as has been remarked before, the Crusaders do not excel. So in this of all cities, speeches were delivered on Brotherhood, Toleration, the universality of truth, on the dignity and innate divinity of man, on Reincarnation. The audience in the large parlor of the hotel was a mixed one; people present from Russia, South Africa, England, as well as Italy. Other and equally important work was done, and then at midnight on the 22d a start was made for Naples. This was a halting place on the way to Athens, where trunks had been forwarded by sea from London. Naples is celebrated (a) for being the dirtiest city in Italy, (b) for being near to Mt. Vesuvius, (c) for being the modern imitation of the ancient city of Pompeii which was so fortunately destroyed during the eruption of Vesuvius in A. D. 79. It is also celebrated for its mosquitos, which "do not bite, but chew," as an American tourist once remarked. These mosquitos did serious damage to three members of the party, who carried away with them a lasting souvenir of their visit.

No public meeting was held in Naples, but circulars and leaflets were industriously circulated throughout the town. Early on the morning of the 25th the Crusaders left for Athens, going by train to Brindisi and from there traveling by the Austrian-Lloyd line to Patras, the Liverpool of modern Greece.

Patras was reached on the morning of the 27th, and Athens, by way of Corinth, the same evening. There were no members there to meet us, and not one in the party could speak modern Greek! Judged superficially the outlook for Theosophy did not look hopeful. Only those who have experienced it can quite appreciate the peculiar sensation of being surrounded by unintelligible talking, and many vows were registered by the Crusaders to learn not only French and German, but *all* the spoken languages. Not an easy task truly, but the fact remains that one of the most formidable barriers to Brotherhood, is the barrier of unknown languages.

Nothing daunted by either real or apparent difficulties, steps were promptly taken to overcome them. The American Consul was called upon, a cultivated and delightful man, who, curiously enough, had been made an honorary member of the Chicago Branch years ago and who was familiar with the tenets of Theosophy. He introduced the party to the American Vice-Consul, Mr. Nicoleides, a Greek of the best type, a friend of the King's, of marvellously quick intelligence, who knew everyone worth knowing in Athens, and who spoke English excellently. He not only quickly understood what was wanted and hastened to do his utmost for us; he as quickly grasped the general principles of Theosophy and ultimately became a member of the T. S. in Greece.

But before forming the Society there was another matter needing attention. There were several hundred Armenian refugees in the neighborhood of Athens, in the most miserable plight. They had been generously supplied with tents by the Greek government and received a pittance of food from the local Relief Committee, but during the cold nights were in terrible need of warm coverings. Many of them had fled from Constantinople with nothing but the clothes they were wearing at the time. It was at first proposed to give them a "Brotherhood Supper," but their more pressing need of blankets being only too evident after a visit to their camp, Mrs. Tingley decided to purchase a number out of a private fund partly raised by the Crusaders themselves, and to distribute these in place of the supper. An Armenian gentleman, a naturalized American citizen, who had devoted his life to the protection and relief of his unfortunate fellow-countrymen—Mr. Verjohn—assisted in this, translating the few words of hope and encouragement which the Crusaders addressed to them into their own language. It was an extraordinary sight, one never to be forgotten, to see these exiled and homeless

people so eagerly listening to all that was said, so piteously grateful for the help they received. They will not hastily forget Theosophy.

But modern Athens still had to be converted to the doctrines it had once known so well! Only a few miles from the city stands the site and many of the ruins, recently excavated, of the ancient Temple of Eleusis, where the Eleusinian mysteries in honor of Demeter were held until the end of the fourth century of our era, then to disappear, alas! from the gaze of men. It was of those mysteries that Cicero, who had been initiated, wrote that they taught men "not only to live happily, but to die with a fairer hope." Right in the heart of Athens itself stands the world-famed Acropolis, with its Temple of Minerva and its Parthenon which once held Phidias' statue of Athene Parthenos. Not far from there lies the site of Plato's School; the prison of Socrates, in perfect preservation, and countless other reminders of what the Athens of the past had done for the western world—sufficiently inspiring, as every Theosophist will understand. And the results were in keeping with the inspiration. The largest hall in the city, the "Hall of Parnassos," was taken for the public meeting on the evening of the 30th. It was packed with a deeply attentive audience, who appreciated every point made and seemed to intuitively grasp the full application of every idea put forward. There was not a vacant seat, hundreds were standing, and according to the police report over five hundred people were turned away at the doors after the hall had been filled to overflowing. A wonderful meeting, followed next evening by the formation of a Theosophical Society in Greece with 106 members. Mr. Cavarfy was elected President amidst much enthusiasm. He had very kindly acted as interpreter and his perfect knowledge of English together with his previous reading of theosophical literature enabled him to render in classic Greek ideas that are too easily distorted by bad translation. Under his able leadership the Society in Greece is sure to prosper. Applications for membership were already coming in from the provinces when the Crusade left the city on October 4th, and in a few years it is quite possible that Athens will again become a great centre of Theosophical thought.

A smooth passage across the Mediterranean from Piraeus to Alexandria, brought the Crusaders to the mouth of the Nile on the morning of the 6th. That afternoon they reached Cairo. The next report will tell of the work in Egypt.

E. T. H.

Cairo, October 7th, 1896.

JACOB BOEHME AND THE SECRET DOCTRINE.*

JACOB BOEHME (or as some say, Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the *Kabbala*, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the *Bhagavad-Gita*, he has been already or will shortly be "born into a family of wise devotees"; and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were, was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took

* Reprinted from the *Theosophist* for April, 1886, Vol. VII, p. 417.

cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavors to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its three chief hierarchies, and the awful effects that thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the Eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the *Bhagavad-Gita* we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously."—(*Bhagavad-Gita*, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two principles of positive and negative, the *yea* and the *nay* of the outspoken *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed "the root of nature,"—the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purusha and Prakriti, or taken together, what is referred to in the *Bhagavad-Gita*, where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purusha alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vita Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratia" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to the contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the *Bhagavad-Gita* is denominated

Raja—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in *Bhagavad-Gita*, Chap. IV. : “There are three kinds of action ; first, that which is of the nature of *Satyam*, or true action ; second, that which is of the nature of *Raja*, or bad action ; third, that which is of the nature of *Tamas*, or indifferent action.” He then says : “Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom ;” and a little farther on, “The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world.” And in another chapter, in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole Secret Doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the *Bhagavad-Gita*, and many other books treating on the Secret Doctrine, must be regarded from seven points of view ; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the “Dawn of the Eternal Day,” and the second was devoted to an elucidation of the “Three Principles of Man.” In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in *Esoteric Buddhism*.

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of “tinctures,” which we may call principles. According to him, there are two principal ones, the watery and the igneous. These ought to be united in man ; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

“ Jacob Boehme took for granted the existence of a Universal Principle ; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material Nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus : The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*.”

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

“ The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the astringent principle.”

There are in this many suggestions and a pursuit of them will repay the student.

“ Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun ; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator.” It is well known that from the sun was taken by the ancients all kinds of power ; and if we mistake not, the Hindus claim that when the Fathers entered into Para-Nirvana, their accumulated goodness pours itself out on the world through the “ *Door of the Sun*.”

The *Bhagavad-Gita* says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

“ The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley.” It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unraveled.

Boehme proceeds : “ When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light, it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to

the bottom or end of the rigidity of Nature, whence, unable to proceed further, it stopped, and became corporeal; remaining there, it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

“ Saturn does not originate from the Sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto.” (This is all the highest astrology, from one who had no knowledge of it.) “ As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation, nor any corporification.

“ Venus originates in *effluvia* from the Sun. She lights the unctuousity of the water of the Universe, penetrates hardness, and enkindles love.

“ Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power.”

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: “ The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre.”

As to the Moon, it is curious to note that he says, “ She was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse.” Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the “ Theosophic Correspondence ” or “ Man—His Nature, ” etc., of

Saint Martin, will show that from that study he learned much. How much more, then, will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

“ Let the desire of the pious be fulfilled.”

WILLIAM Q. JUDGE.

THEOSOPHY IN THE APOCRYPHA.

I. ESDRAS.

THE word *Apocrypha* means hidden, or secret, *i. e.*, esoteric, and is applied to fourteen books originally published with the *Old Testament*, but now omitted, as they are not recognized as canonical by the English Church. The Roman Catholic Church admits most of them, the Greek Church admits them all. They are too little studied by theosophists, for they are full of wisdom and beauty, and rightly bear the name of the secret or esoteric teaching, and they need no endorsement of church or state to those who are familiar with them.

The most important, to us at least, are the two books of *Esdras* (identified with *Ezra* and a continuation of the books of *Ezra* and *Nehemiah* in the *Old Testament*), the *Wisdom of Solomon* and *Ecclesiasticus*. From the two latter Dante drank deep draughts of inspiration, and his descriptions of Beatrice are full of quotations from the *Wisdom of Solomon*. I shall not try to unravel the meanings of the seven wonderful visions of *Esdras* in this brief paper, but only endeavor to point out a few striking instances of the theosophical ideas in these books.

The *Wisdom of Solomon* was said by the Fathers to have been written by Philo, called Judæus, but this point is much disputed. Philo was a Pythagorean and Platonist, and his teachings were those of Theosophy as to the doctrine of the Absolute; he wrote of the Logos as a synthesis of the creative forces of Nature, and taught the dual nature of man and reincarnation, and his writings are at least in accordance with the books above mentioned, even if he wrote none of them.

The first book of *Esdras* is chiefly historical, like *Ezra* and *Nehemiah*, but *Esdras II.* is apocalyptic and full of beautiful and significant passages. Not to mention the vision of Ch. II., the idea of primitive man as an unreasoning animal is distinctly set forth in v. 5 of Ch. III., which says:

“ Thou gavest a body unto Adam *without soul*, which was the workmanship of thy hands, and didst breathe into him the breath of life, and

he was made living before thee. And unto him thou gavest commandment to *love thy way* [nothing said here of anything more than an observance of natural law], which he transgressed, and immediately thou appointedst death in him and in his generations."

In Ch. IV. we have the beautiful parable of the forests and the sea, and in v. 28-30, comes what might be a description of the *Kali-Yuga*.

"The evil is sown, but the destruction thereof is not yet come. If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good. For the grain of evil seed hath been sown in the heart of Adam from the beginning."

We cannot have reconstruction without destruction, and the nature itself must suffer change before the better harvest can be planted. Here we have clearly suggested too, the dual nature of man, and the doctrine of Karma. Unless the grain be uprooted, the necessary harvest must follow the sowing, and in the first of men was implanted the capacity for sin; as well as the capacity for right-doing.

It would take too long to go through the whole book, but it is an interesting fact that Esdras refers to the gradual decrease of stature in the races.

"Ye are of less stature than those that were before you," he says, "and so are they that come after you less than ye."* And he refers in Ch. VII. to that primitive state of innocence when "the entrances of the elder world were wide and sure, and brought immortal fruit," but when mankind had fallen into sin, "then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils and very painful."

In the same chapter the prophet refers to the *pralaya* of seven "days":

"And the world shall be turned into the old silence, seven days, like as in the former judgments [indicating former periods of repose]. And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them." So is it said in the *Sacred Slokas*: "The thread of radiance which is imperishable and dissolves only in *Nirvana*, reëmerges from it in its integrity on the day when the Great Law calls all things back into action."†

Then Esdras, moved by the thought of all the sin and suffering that

* *Esdras II.*, Ch. V., 54-55. *The Wisdom of Solomon*, Ch. XIV., v. 6, speaks of "the old time, when the proud giants perished."

† *Secret Doctrine II.*, 80.

must be in the world, before the promised glory should return, asks the old question, "Why do we live at all?"

"It had been better not to have given the earth unto Adam, or else when it was given him, to have restrained him from sinning."

And the Voice that was like "the sound of many waters," that spoke to him in the visions of the night, answered him with the doctrine of the Cycle of Necessity.

"This is the condition of the battle, which man that is born upon the earth shall fight; that if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say." "Therefore, O Arjuna, resolve to fight," says Krishna.

When Esdras had prepared himself by prayer and fasting for spiritual illumination, a full cup was reached to him, "which was full as it were with water, but the color of it was like fire. And I took it and drank; and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

Of the two hundred and four books that the five swift scribes wrote at his dictation, he was told to publish the first openly, but to keep the seventy last, "that thou mayst deliver them only to such as be wise among the people. For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

"I shall light a candle of understanding in thy heart," said the Voice, "which shall not be put out till the things be performed which thou shalt begin to write."

KATHARINE HILLARD.

A CHOICE.

I SAT by the fire mourning the mistakes and failures of the past, with only the ever-watchful "Eye" for company. Suddenly a voice within conversed with me, yet not a "voice" but rather another *part* of me, which put its thoughts within the brain beside of mine.

"Regret not what is done and cannot be undone. Lo! while you sit brooding here, gray shapes of doubt, fear and disappointment fly from your brain to lay their weight of care on other minds and so increase the sorrow of the world."

My answer was "If I do not repent what I have done, how shall the lessons of my life's mistakes be graven deep enough upon my soul."

The voice replied "Write them upon your heart in words of *fire*, but with *rejoicing* that you thus have gained further illumination for your way

ahead which yet is dimly lit. No weak repiner gains the Gates of Gold, no feeble arm can raise its mighty bars ; think you of this and learn your lessons well."

Gold and silver rays flashed through the air. The "Eye" watched closely, and seemed to glow with phosphorescent light. Therefore I turned my thoughts upon the Master, striving to place his face before me.

Then the face of a dear Friend, who is not known on this material plane, came up before me, and my whole heart went out to him.

"Dear Friend," I thought, "if I could have a moment's converse with you face to face, as man to man, without a veil between, the force you have would bear me like a mighty tide, to heights I never dreamed of scaling."

Again the voice spoke, "You know not what you ask ; that force you speak of might shake your nature to its very depths. And do you know what demons might fly out from thence to torment and assail you? Are you strong enough for these? But since the soul has power of choice, say for yourself, whether you will or not ! But think of this, if for the personal gain you will risk the personal loss, will you risk losing some future power to aid your brothers?"

I felt abashed, ashamed. Beside me I saw a golden light. I closed my eyes and said, "No, I dare not, dear Friend, come not yet !"

CAVÉ.

PLEASURE.

"Onward he passed
Exceeding sorrowful, seeing how men
Fear so to die they are afraid to fear,
Lust so to live they dare not love their life."

CHARACTERS.—THE AUTOCRAT, VESTA and THE SCRIBE.

SCENE. *A sick room.*

The Autocrat, recovering from an attack of the grip, is discovered tossing in bed vainly trying to find a cool spot on his tumbled pillows but, being an autocrat and hating to be fussed over, suffering in silence. Vesta is sitting by the window in a riding habit. Enter the Scribe dressed for riding.

The Autocrat. Let's ask the Scribe.

The Scribe. Ask him what?

The Aut. It is a question of morality, that is, perhaps, immorality.

[*The Scribe blushes to think he is to pose as a judge of morals, but, obeying a stern command from the Autocrat, seats himself and attempts a judicial expression.*

The Aut. What would you think of a man who——

[*Here he pauses trying to think of a simile that will be sufficiently near the facts to escape comment from Vesta, while sufficiently far from them to make the Scribe agree with him. He is interrupted in his meditation, however, by Vesta, who suggests that the Scribe be given the conversation as it occurred. The Autocrat objects violently to such an injustice to his side of the case, but pulls himself together and starts afresh.*

The Aut. It is all contained in something Mr. Judge once said to the effect that you should never do anything for the lower self alone.

Vesta. For the sake of the lower self alone, I think more nearly expresses Mr. Judge's meaning.

The Aut. Yes, the exact words are "not doing that which one's personal self desires for itself." That I believe is a complete guide for conduct. If you live up to that——

The Scribe. You'll not be immoral.

[*The Autocrat frowns sternly at the interruption, and the Scribe subsides.*

Vesta. But Mr. Judge was then speaking of the perfection of self-discipline, which, he added, "is hardly possible in our present state, nor would it now be judicious."

The Aut. (*continuing his own thought*) Some people are born ascetics, and pleasure has to be pumped into them. That is the nature of Vesta there. Ever since she can remember, and long before she was conscious of it, she was doing penances, denying her lower self, saying "Ave Maria's," and all that sort of nonsense.

[*Vesta here interposes a strenuous denial of anything of the sort, mildly inquiring how the Autocrat knows anything about it. The Autocrat continues, however, without heeding.*

The Aut. Now I, on the contrary, at that age, was just gunning round after all the pleasure I could find. I tried to get the last ounce of physical enjoyment out of everything I came in contact with.

The Scribe. I should judge that highly immoral.

The Aut. The result is that now, twenty-five years from then——

The Scribe. Oh, if it goes back twenty-five years, I take it all back about being immoral.

[*The Autocrat comments upon the Scribe's extreme youth as manifest in that last interruption, and continues.*

The Aut. The result is that now Vesta can let herself go,—get some

fun out of things, and I can't. Every time I take a particle of pleasure I have to hold on to myself. Sometimes I get through all right, sometimes I don't.

The Scribe. If that's what you ask my opinion about, I think it is a — shame.

The Aut. Isn't it? But then you have to pay the piper. In my last incarnation I must have been a king or big gun of some sort, who while he may have been a decent enough sort of man, was indulged in ways kings were in olden times.

The Scribe (with a highly reprehensible flippancy). Given too much to eat?

The Aut. Yes, too much of everything, and I brought all that over in the shape of a body the reverse of ascetic.

[*Vesta, who has kept the main thread of the discussion here brings us back from the Autocrat's interesting Autobiography by remarking that the conversation began with reference to her riding.*

Vesta. If you take as narrow and literal a view of what Mr. Judge says as the Autocrat does, interpreting it to mean that you should deny yourself all pleasure ———

The Aut. I don't so interpret it. Don't take pleasure for the sake of the lower self only.

Vesta (continuing). Why should I ride? Why shouldn't I take my exercise in some less agreeable form? It would do me just as much good. As the little Doctor says "Medicine for your soul and medicine for your body."

The Aut. No it wouldn't. Exercise doesn't do you half as much good if you don't enjoy it.

Vesta. That is just what I mean. I think it a mistake to consider that you are to deny yourself all pleasure. It is against all our teachings. It is comparatively easy to deny one's self altogether, but as usual it is the middle-path that is right; it takes far more strength to be moderate.

The Scribe. Yet despite its difficulty it is surely the true asceticism. No one could read the *Bhagavad Gita* and doubt that. We are told to sacrifice action in inaction. So it is with our pleasures. In the very enjoyment of them we should sacrifice them,—if you can take my meaning.

Vesta. It is the old Catholic idea—In joy or grief the Catholic Sisters will tell you the same thing "Offer it up." The thought underlying the phrase is very occult. You remember what is said in the *Letters* about the "Altar of the Heart?"

The Scribe. It seems to me we have grown beyond the Autocrat's view. His is the asceticism of the middle ages, which led men to shut themselves away from all temptation. Surely the world has grown beyond that now. We of to-day should be strong enough to lead ascetic

lives, enjoying the pleasure, as we have to endure the pain, without being blinded or absorbed by it.

Vesta. Truly, we must "be happy as those are who live for happiness," yet remembering always that our happiness is an incident, not our real aim, striving to realize that "though the outer be full and rich it is so because of the inner shining through and to look ever back to that which shines." That seems to me to be the heart of asceticism.

[*The Autocrat who has been vainly trying to make himself heard here interposes an energetic denial of all that has been attributed to him.*

The Aut. I protest. I did not say anything so foolish as that a person should deny himself all pleasure. I said the perfect practice would be never to do anything for the sake of the lower self alone. It must be quite frequently the case that one's duty leads one along pleasant paths, our weak human nature could not stand the strain of life otherwise. But it is equally true that this legitimate pleasure when it comes is dangerous for some natures and perfectly safe for others. I've got to look out.

The Scribe. I don't believe that our human nature is so awfully weak. We have simply abused our senses, and that which has once been abused cannot be used with impunity. There must first be a readjustment of the relative positions. The man must regain perfect control of his instrument.

Vesta. But it is my belief that strain and undue pressure will never accomplish good results. We should be firm with ourselves but not needlessly severe. Otherwise we provoke dangerous reactions and run risk of breaking, instead of tempering our instrument.

The Scribe. To my thinking the mind is a machine and should be cared for and studied as such. In conquering and gaining control of what should be an instrument do not break it, or destroy its edge and usefulness.

[*The Autocrat not to be behindhand now puts in a quotation.*

The Aut. "For the first step is one of difficulty and needs a strong man full of psychic and physical vigor to attempt it." We all have some faculty, some instrument so strong that when we attempt to forcibly conquer it, to break it to our will, it has the power though conquered to leave us exhausted both mentally and physically. Then it is that there is most danger from reactions. I know T— had a good deal to say on that subject. It was his theory that you should lead your own reactions. That when you feel yourself under too great a strain and find it necessary to hold on to things with both hands and your teeth it is time to call a halt. Go to the theatre, read a novel or do some other perfectly aimless thing that usually you don't allow yourself to do. Then instead of gradually working up to the breaking point and coming down with a flop, you recognize your danger and walk quietly down hill to a safer level,

stay there long enough to get a good rest and then begin to climb again. The simile is mixed but the idea is good.

[Here the horses are announced. The Autocrat subsides and once more wrestles with his pillows, with the result that his lower self comes to the surface through the disordered bed coverings. Vesta starts to help him but remembers in time and she and the Scribe turn to leave the room. The Autocrat still scowling at his lower self makes a remark about some people leading their reactions every day, the purport of which is lost however, for Vesta is saying to the Scribe.

Vesta. After all, we all think alike. "That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical."

THE SCRIBE.

THEOSOPHY IN THE HOME.

THEOSOPHICAL principles to be vital, must be lived from within, outwards. They should pass uninterruptedly from the state of intuitive ideas into that of objective activity. Pure intellect, analytical and agnostic in attitude, delays this process. While it searches the content of the heart in the spirit of a customs officer examining suspected luggage, much of the force of that heart's spontaneity is lost. We are dealing with questions of Force, and, from that aspect, intuitive ideas are deadened the moment they are intellectualized.

It imports much for the progress of Humanity that individual men shall at the present juncture learn to *trust* the heart-impulse lying at the back of Nature ; that they shall transmute the potency of the Ideal into the Real in action, and so make Theosophy a living power in the Life.

In the daily practice of our philosophy we need a thread of light to guide us to that living heart of Nature whence Life, upspringing, wells forth to animate all lives. Shall this clue be found in the sad and labyrinthine homes of men, too oft abodes of the "living dead" ? To live in conditions opposed to the laws of Life evolves activities of that separative order which conserves only to paralyze ; which destroys with destruction in view as an end, and not as a means of building afresh. Could we discard the fatal habit of viewing acts and conditions as final and complete in themselves, could we see each interlinked with the whole plan of Nature, we should in that broader aspect regain a sense of proportion, of relativity, of interaction of states of Being, to which the minds of men to-day are either strangers, or wholly averse.

In respect of the Home, it would appear that the necessary clue may be found by regarding the Home in its true, its essential light. Life is full of false lights, false reflects from the falser Self; the homes of men are in the main unwisely viewed; they are regarded as centres of self-conservation. To most minds the function of the Home, of the Nation, of all organizations is, primarily, to establish a distinction between the life of that centre and other similar centres; to mark off a portion of Life for individual purposes. This is partially true, this use of centripetal force; but let not the centrifugal be omitted; neglect not the uses of interaction. The Home is a place where are gathered together the results of the personal life, a place where we garner all the accretions of a life pursued for the purposes of self; we maintain there the same unyielding central motives and plans, resisting all that opposes them. Home! It is a Kama-lokic treasury where the personal self takes its ease in a mirror lined domain, seeing on all sides itself in its multitudinous hopes and fears. *My home, my children, my religion, my plans:* So runs our dreary creed. The man or woman who has even changed the personal accent, so that it shall read *my home, my children, my religion*, has taken one step towards the Actual, has glimpsed a possible alteration in the tenor of life. Our homes, that should be causes, are results. Let us make them causal and final.

To do this, to elevate the Home in the scale of Power, we must recognize that it is, in essence, a sphere of action, a centre of Force. It imports much and continuously what forces we originate in our homes. The Home is a sphere of Life, not a centre of static or mechanical Force; it is an atmosphere where divine breaths are playing. All who come to it take from its energies and none can depart without having contributed to them, for each has brought and has taken away Life and the experiences of Life. Each contacts there a certain mode of Force whose impress has made for or against evolution. Every Home has a spirit which it unconsciously expresses; from this spirit men may learn, whether it be wisdom or foolishness, but that which is helpful alike to the dweller and the stranger within the gates is that spirit of broad tolerance which modern education so often aims to defeat. It is not sufficient that the Home should be hospitable to persons; let it be hospitable to ideas; the angels entertained unawares are not bodies; it is our high privilege to minister there to souls.

Consider with me for a moment that the soul chose its earthly dwelling, its various abodes in matter, whether of the body, the family, the nation, as centres of Life wherein it might best express itself, while evolving and gaining the experience now most needed by it. Yet in the modern Home we have attempted to crystallize the living Life into some form which shall represent the mind of the builder of the Home! When

that living Light which evades our classification and mocks our sterilizing plan, pours into our mould of clay and breaks it, what futility of grief or wrath is ours! When some line of Karma is worked out, there comes a precious instant where further growth is possible. In that instant the forces of Life assist the budding soul to cast a husk away; it may, if it will, enter a further stage of unfolding, of development toward a fuller Life. Yet in the very moment when greater freedom becomes possible to the soul, the human mind names these agencies of liberation Death, Loss, Disappointment, Despair, until the shuddering soul—as human beings have been known to do—entreats that it may again feel the safe enfoldment of the prison wall. The Home is maintained as a higher form of limitation, but the aroma of Freedom is lost.

How then to make a Home which shall assist those souls who come to it as to a nucleus of Life, there to learn of the Mighty Teacher? There is no formula for this diviner atmosphere. It is created by the breath of the souls dwelling therein: it is themselves. This question may well be asked and must be often asked, with intervals of stern endeavor set firmly between each inquiry, before the true Home impulse can be communicated at all: each fresh propulsion of the heart towards this image assists in its evolution, until at last the centre becomes actual because it has been so long and so fervently ideal. Vibrating waves of Thought, pulsing about the image, have urged it on through the ether into the receptive air, have developed it from a thought into an action, from power latent to power alive and current in the world of men.

It thus seems that we must go to the field of Force for our answer, seeing that we deal with Forces, and not with a supposed solid, material fact called Home. The essence of all Energy is that it shall act and react; the moment it had ceased to interact it would have passed out of Being. It is unthinkable that Energy shall cease to be; though man in his folly endeavors to detain it in the cells he so laboriously builds for its occupation; yet in so far as he thinks and observes at all he comes to see that if he would make of his Home a living centre, he must first provide for the free interaction of Life there.

He does this by means of two great occult forces. The first of these is Harmony. Magic word, so oft repeated, so little known! Harmony! By its true use man the slave becomes man the master magician, balancing the Forces of his own existence. It is not to be presented in a nutshell, or to be verbally included between the covers of a book. It is to be sought for, to be lived, to be felt, but not to be described. It is not amiability, nor cheerfulness, nor sentiment, nor sympathy with those whom we can understand to the exclusion of the broad Whole whose sole common experience is Pain. By-products these; partial and temporary adjuncts which disappear in the fiercer throes of Life. Patience perhaps? Patience wears

a tinge of sadness ; she must merge into Contentment, her higher Self ere she can touch this master-chord of Harmony. In the *Voice of the Silence* we are told that the real Compassion is Harmony ; I seem to descrie it as that entire acceptance of the Law, that harmonious adjustment of the mind to the ebb and flow of Life.

The continual alterations in the mode of Life's action which we feel in our lives, are they not really the efforts of the Law to readjust those lives, bringing them into line with the currents of Life in that ether, that atmosphere, that heavenly breath which pours its tidal waves throughout our spheres in continual endeavor to adjust their individual pulsations to the universal action? Did we never think that Life must snatch us from the sands ere It could launch us on the shoreless sea? The evil which is not resisted of the wise is that seeming sorrow which is the breaking up of our hopes and habits under the action of a wider Law. To hold the Home as a place where Life may freely come and go ; to teach each heart within that Home to cast itself freely upon Great Nature ; to trust Life largely ; thus, companions, shall we administer our stewardship faithfully.

From this point of view, the Home serves a universal purpose. Our children are not ours ; they are Life's children ; their souls sparks of the Mother-Soul, their bodies formed of lives of Mother-Nature. We and they came together, not by chance, but of set purpose. We are here for one another and because of one another, our purpose that of learning more of Life in company. Human Law compels us to feed, clothe and nurse our children ; divine Law demands that we do the same by their minds. It is for us to assist these Egos to evolve their powers and train their thoughts. We can help their building of the brain by simple demonstrations of the Unity of all things, of the analogies of Nature. We can show them that every model man ever made has been patterned after some one of her forms, that every thought mind ever thinks takes effect in surrounding Life ; we can call the tides, the winds, the stars in their courses to our aid ; no example too high to serve the purpose of the true Home.

Our own relations with our home companions must be our first and continual illustration of these truths. We must look at the essence of things, see them in their wider relations, inform all our dealings with Love, with Compassion, with Harmony ; shall we evoke these in other hearts if we have not poured them forth from our own? No ; no ; our lives alone are teachers and helpers of men : our fine language is nothing. The deed, and not the word, is eloquent.

Toleration is the second necessary Force. It is Harmony expressed in relation to mankind. It opens the mind and sweetens the heart. It enriches the individual life by many an experience not yet its own, for

to the tolerant man many puzzles of existence are revealed. In pure practicality this quality is invaluable in every form of civic life. It is the Door of Heaven—that Heaven which is Harmony. A little child comes to its use as readily as the sage—more readily.

If continuously and steadfastly we view thoughts and acts from the standpoint of Force, we see that man evolves given Forces, causing them to play for good or ill in that centre he calls Home. The Home is not a toy we have made for ourselves; it is an offshoot of Karma wherein man meets his just debts and must pay them; not a private speculation for the furtherance of personal aims, but a focus of the Universal and Divine; a point of friction, if you will, between spirit and matter, but the contest is for advancement and not for retrogression of the human soul. Our homes should be so vital to the welfare of the community that each would be missed from its orbit as a planet from its system. It is there, and not elsewhere, that the gods await us. The Soul sheds her mild radiance upon these homes of men and would claim them for her own; she would use them for the sheltering of egos yet unborn; for the deeper unfolding of our latent powers; as altars of ministration to the race. Let but the heart of Love govern thee and thy home, and all shall presently be well with thee and with us all.

JULIA W. L. KEIGHTLEY.

QUESTIONS AND ANSWERS.

F. T. S.—Is the "Crusade" an official activity of the Theosophical Society in America?

ANS.—Certainly not. It is no more an "official activity" than any other enterprise entered into by members of the Society in connection with the work of promulgating Theosophy. Not a cent has been paid towards its expenses out of the Society's funds, and the officers of the Society who are taking part in the movement, do so in their private capacity as members. It cannot be too often repeated that the Theosophical Society in America, officially speaking, has no views on philosophical, religious or scientific questions, except in regard to Brotherhood. Any member has a perfect right to disagree with the views of the Crusaders—if he knows them.

E. T. H.

W. T. P.—I have never rightly understood the place that desire should hold in my life. We are told to kill out desire and yet I cannot see how we can do anything without it.

ANS.—It is never wise to take isolated statements as finalities but the

context should always be studied. The injunction "Kill out desire" occurs in *The Voice of the Silence* and therefore to understand its meaning and application we must to some extent know what is the trend of the whole of that little book. We are told that it is "for the daily use of lanoos (disciples)" and it is "dedicated to the few." Its keynote is renunciation and compassion and it is written for the practical guidance of those who are striving to enter the "path."

All this must be borne in mind if we wish to understand the question before us. Closely following this injunction to kill out desire comes this paragraph:

"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."

"Help Nature and work on with her — — —"

This shows clearly that the desire to be killed out is the personal desire, and is that which is related to this transitory life and to the lower self. A distinction must be made between the personal and the universal. Nature works for all, gives to all, and to help Nature we also must work for all, live for all. This means that every personal desire must finally give way to universal and impersonal desire. For back of Nature, back of the manifested Universe, is universal desire. In the *Secret Doctrine* we read: "Now Kama is 'Aja' (the unborn) and 'Atma-bhu' (the self-existent), and Aja is the LOGOS in the Rig-Veda, as he is shown therein to be the first manifestation of the ONE: 'Desire first arose in It, which was the primal germ of mind'; that 'which connects entity with non-entity' say the sages."* Hence so long as the soul remains in the manifested worlds it must be subject to universal desire which is the mainspring of manifestation. And even the soul that attains Nirvana and refuses it must use this universal force; though all thought of self, all desire that pertains to self, is slain.

But what is meant by *killing* out desire, how is it to be accomplished? Desire is the basis of action and looked at as energy cannot be destroyed but may be applied in other directions and towards different ends. All progress is from step to step and no jumps can be made, hence the injunction to kill out desire is only for the few, for those who are ready; but for the many, if it were possible for them to kill out desire, to pass out of the personal life with its personal desires, its bonds and limitations, into the impersonal, the soul would find itself adrift or rather would not find or know itself at all. Man, the ordinary man, in his present stage of development needs his desires to help him forward, but his progress depends on his letting go of lower and taking hold of and following higher and ever higher desires. The higher desires can and

* Vol. II., p. 578 (old ed.)

should be cultivated and in proportion as we become actuated by unselfish and pure desires the lower desires will cease to have power over us and will finally die out.

The surest way of killing these lower desires is to follow the higher, putting forth our energy towards the attainment of nobler and loftier ideals. Then those desires which relate to the merely personal life will fade and disappear and at last give place to the impersonal and universal. Only step by step can we attain to this, but by using the energy of desire we may climb up to the very entrance of the Path and shall then perchance understand the injunction "Kill out desire."

Let us desire to enter the Path; let us desire, with Nature, the good of all creatures.

J. H. F.

LITERARY NOTES.

THE IRISH THEOSOPHIST for September. The opening article "Man as a Force" by Mrs. Keightley is one impossible to review in a word. It is a splendid piece of work. To characterize it further would be but to limit the praise it deserves. There follows an illustration we try to admire and cannot. The interest of Mrs. Johnston's article on "The Mystery of the Mysteries" is well sustained. "An Allegory" by Melchoir is above the average of this class of work and "The Outlook" gives a record of the ever-growing activities.—[G.]

LOTUSBLÜTEN for September (German) has an appreciative notice of the "Theosophical Movement in Germany and the American Crusaders." Three articles noticed last month are continued and there is a quotation from Dr. Paul Deussen on "The Philosophy of the Vedanta."—[G.]

THE THEOSOPHICAL FORUM for September opens with an account of the 2d Annual Convention, T. S. E. Mr. Main and Dr. Guild write learnedly of the differences between the scientific and Theosophical theories of evolution. There is much news of the Crusaders and an interesting announcement concerning the new School for the Revival of the Lost Mysteries of Antiquity.—[G.]

ORIENTAL DEPARTMENT PAPER for September-October. These translations grow in value and interest. A portion of the Chhandogya Upanishad is translated and explained, and translations of portions of the works of Shankara and of the Dhammapada follow. A series of papers on the Bhavagad Gita is promised, which will appeal to the many lovers of that greatest of all the scriptures.—[G.]

OURSELVES for August contains the opening chapter of a story by Gordon Rowe, an article on the School for the Revival of the Lost Mysteries of Antiquity, "In the Country," a triologue on country and town-life in which some rather extraordinary statements regarding nature are made, and a well-intentioned little paper, entitled "Cloud and Sunshine."—[G.]

THE LAMP for September has a review of Etidorhpa for opening article, followed by a continuation of "Justice." "The Fatherhood of God and the Brotherhood of Man" explains simply and succinctly the Theosophical interpretations of these doctrines. In "Notes on the Voice of the Silence" one would like to know what "the inner centre of the atom" may be?—[G.]

THE THEOSOPHICAL ISIS for September has much of interest. We have a leading article on "Forgetfulness" well worth reading, two articles on "The Science of Breath" and "Egyptian Cosmogony," which are full of suggestion, and Mrs. Keightley's "The Divine Reproach" has all her old-time fiery touch.—[G.]

LUCIFER for September publishes one of the promised fragments from the pen of H. P. B., entitled "The Mind in Nature." Polemical and sketchy, it still has much of the charm of her finished articles. "On Dreams" is by an Indian contributor, who, after employing much Sanskrit in elaborating a theory, examines the facts which "seem to stand in the way of the theory," and finding that the facts resolutely remain in the way, appends the appropriate signature of "Svapnin." "Musings of a Neophyte" is not a strong contribution. A few magnetic splashes of color, said to have been seen by "two clairvoyant Theosophists" are dignified by the name of "Thought-forms" and illustrated by chromo-lithography. The accompanying text by Annie Besant is as materialistic as it is fantastic. Portions of it border on blasphemy, as "A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian." It is to be regretted that such puerilities should appear in a Theosophical magazine. Of the continued articles, that on the "Later Platonists" is more interesting than usual, though the style drags heavily.—[P.]

THE THEOSOPHIST for September. "Old Diary Leaves" tells of a trip to Baroda with H. P. B. and of a visit to Ceylon alone. It was on this latter visit that Colonel Olcott began the mesmeric healing that he practised successfully for so long. There is a well written article by Mr. Fullerton called "Theosophy in Practice," an interesting account of the "Folk-lore of the Mysore Muluaad," the beginning of an article on the relations of the sexes very much out of place in the *Theosophist*, and a reprint of an article on Mind Cure.—[G.]

WHY WE SHOULD STUDY THEOSOPHY. A reprint of this excellent pamphlet by A. Marques, F. T. S., has just been published. The price is 2 cents each or \$1.50 a hundred and copies may be obtained from the Atma Branch, P. O. Box 1685, New Haven, Conn.

MYSTIC MASONRY; or, the Symbols of Free Masonry, and the Greater Mysteries of Antiquity, is the title of a new book by Dr. J. D. Buck, shortly to be issued, which promises to be of great interest especially to Theosophists. The author's notice tells us that "the book is designed to pave the way for the School for the Revival of the Lost Mysteries of Antiquity," and that "the author's profits, if any arise, will be devoted to the Crusade fund until all its expenses are paid." Circulars have been sent to all Branch members of the T. S. in A. through their Branch Secretaries, and it is hoped that as many as possible will send in their names as subscribers. To all Theosophists and to all who are familiar with Dr. Buck's writings, this his latest work will need no other recommendation than "It is by Dr. Buck." The subscription price is \$1.25, and all who wish the book should send in their names at once to THE ROBERT CLARK COMPANY, 31 to 39 East Fourth Street, Cincinnati, Ohio, the subscription to be paid as soon as notice is given that the book is in press. After publication the price will be \$1.50.

KEY TO THEOSOPHY. The long-promised new edition of this valuable work is at last ready to send out and back orders have already been filled. This edition is printed from new plates, on paper specially made for it, is beautifully bound in cloth of a new pattern, with new side and back stamps, and is greatly superior, in mechanical execution, to any of the previous editions. It contains 360 pages including a glossary and index, and a number of serious errors which are found in other editions have been corrected in this. Sent by mail or express, charges paid, for \$1.50, by Theosophical Publishing Co.

SPECIAL NOTICE.

Subscribers to THEOSOPHY who desire to have addresses changed must, in all cases, send written notice to that effect, addressed to the publishers. It is not sufficient to send a general notice to some other department with the expectation that it will receive attention all round. The work in the publishing department has grown to such proportions that this rule must be strictly followed.

MIRROR OF THE MOVEMENT.

THE THEOSOPHICAL HOME CRUSADE.

This is a new activity outlined by Mrs. Tingley and started at her suggestion. Its object is to spread more widely the simple truths of Theosophy, especially among the poor. It is hoped that as many as possible of the branches will take up this work and that the members will organize as "Home Crusaders." The plan suggested for each branch is as follows: To hold special meetings in different districts in the city and neighborhood, going to neighboring towns if possible; to have these meetings as often as possible, and to advertise widely; to have from three to seven speakers and short addresses, about ten minutes, on practical Theosophy in plain English, relating it to daily life; to have music; to open the meetings with a statement of the objects of the T. S.; to announce time and place of regular meetings of the branch and invite inquirers.

The New York branches held their first Crusade Meeting in Tuxedo Hall, on Sunday morning, October 11th. Mr. A. H. Spencer presided and the program was as follows:

Music by String Quartet.

1. "Brotherhood," Mr. A. H. Spencer.
2. "The Needs of Humanity," Miss A. M. Stabler.
3. "Successive Lives on Earth," Mr. J. H. Fussell.

Music.

4. "Theosophy and the Children," Mrs. E. C. Mayer.
5. "Compensation," Dr. E. D. Simpson.
6. "Closing Address," Mr. A. H. Spencer.

Music.

The audience was not large, there being about 130 present, but a large proportion of these were strangers, many of whom remained after the adjournment to talk with the speakers and other members of the Society. Altogether the meeting was a great success, all the speeches were warmly applauded, and there was the same feeling of harmony and solidarity that characterized the April Convention and the first "Crusade" meetings.

ARYAN T. S. The meetings in October started out by being crowded, and have been well attended all along. The discussions were upon: 6th, Desire; 13th, The Search for Truth; 20th, Occultism and Magic; 27th, Personal Responsibility. James M. Pryse came back from his Western trip in the middle of the month, and was warmly welcomed. After a short stay he expects to start West again, this time by way of the South, visiting *en route* most of the Southern branches. The Sunday public lectures were begun this month and were upon: 4th "Cycles," by J. H. Fussell, 11th "Theosophy and the People," by A. Conger, Jr., 18th "From Past to Future," by Dr. E. B. Guild, and 25th "The Purpose of Theosophy," by B. Harding.

BROOKLYN T. S. Discussions in October were upon: 1st, Prophet and Priest; 8th, The Greater and the Lesser Self; 15th, What is Prayer; 22d, Evolution through Rebirth; and 29th, Expansion of Consciousness.

THE PROVIDENCE BRANCH (R. I.) held its first meeting in its new hall at 206 Weybosset Street, on October 18th. The meeting was very satisfactory in every way, and after the opening reading by the chairman, and a short paper by Mrs. Harmon, Mr. A. B. Griggs gave an address on "The Duality of Man" which will not shortly be forgotten by any who heard it. The meeting closed with questions from the audience which were ably answered by Mr. Griggs.

LYNN T. S. (Mass.) held its usual meetings in September, two for study, and two public lectures: 14th, George D. Ayers on "The Evolutionary Power of Thought," and 18th, Helen A. Smith on "The Supernatural."

PORTLAND T. S. (Me.) has taken a new room at 542½ Congress Street, Room 30,

which was formally opened October 18th. In consequence of the bad weather the attendance was only fifteen, but the meeting was otherwise very good and much interest was shown by the strangers present in the Crusade, an account of the work of which was given. The Branch looks forward with pleasure to a lecture by Mr. Ayers next month.

PITTSBURG T. S. had the following lectures in October: 4th, "Lost Souls" by Mrs. I. M. Holbrook; 11th, "A Theosophical Education" by Miss F. M. G. Camp; 18th, "Practical Brotherhood" by Mr. Ed. Scott; and 25th, "Instinct and Intuition" by Mr. J. W. Dunlap.

THEOSOPHY AMONG THE INDIANS.

Burcham Harding was requested to visit the Six Nations of the Iroquois Indians consisting of the Senecas, Onondagas, Oneidas, Tonawandas, Mohawks and Tuscaroras, whose reservations are found in northern New York and Pennsylvania, in order to carry to them the message of Theosophy. The chief reservation is at Cattaraugus, N. Y. Fortunately obtaining the companionship of one who had long been a lover of and beloved by the Indians, he was enabled at once to obtain a favorable reception and was requested to deliver an address upon Theosophy at the annual Temperance Convention held at Cattaraugus, October 7th. This meeting was attended by about seven hundred Indians presided over by the Chief of the Senecas including delegates from all the tribes and reservations of the Six Nations. Mr. Harding was the first speaker and was given the platform for the greater part of the evening. Following the usual method in Theosophy he impressed upon the Indians the importance of reviving and purifying their original religion, under the influence of which they had, in bygone ages, reached a civilization which probably exceeded in height that of the white man of to-day. He pointed out to them that the Indians always believed in the "Great Spirit," Boundless, Infinite, though manifested in every object in nature. They knew that each man is a "fire-carrier" and it was this knowledge which had in former times elevated their race. They knew that the law of the Great Spirit was just, fixed in its decrees, and immutable in its workings. They knew also that the world is filled with great forces and lesser ones, guided, controlled and ruled over by the Great Spirit. If the Indians desired once more to be great it must be accomplished by reviving these grand ideas in their own religion, for the Great Spirit had made them "red men" and given them the religion best suited to their condition.

The old Indian religion seems to be pure Theosophy. It is only necessary to put Theosophy before them using their own phraseology, and it goes straight home to the heart of every one. They have retained an ineffaceable recollection of an Infinite deity working through the hierarchies of nature, and instinctively believe in the law of Karma and individual responsibility. The audience were more than delighted to find a "pale-face" encourage the "red man" to revive his old religion, as it has been so long the custom to deride their beliefs as paganism, heathenism and idolatry.

Reincarnation used to be taught among the Indians, as evidenced by their histories, and two old men remembered hearing it mentioned by their grandfathers. A large proportion of the Indians retain their old customs and are still so-called "pagans" and among all Theosophy will find a ready soil.

Mr. Harding was entertained at Cattaraugus by one of the leading families of the Indians. The better class inhabit frame houses and live as white men, but the poorer Indians have log-huts where fashion and comfort seem strangers. Having abundance of land, wood, and the necessities of life easily obtainable, besides an annual pittance from the government, there is every inducement to become indolent. Should they fit themselves by education, it is very difficult to obtain employment on an equality with the whites: hence they lack inducement for self-improvement. They are a portion of "discouraged humanity" sadly wanting the truth, light and liberation of Theosophy.

A visit was also made by Mr. Harding to the Onondagas, where he was entertained by the chief, who is the head of the "Six Nations." He was greatly interested in the lecture given at Cattaraugus, and has requested Dr. Dower, President of the Syracuse Branch, to give a presentation of Theosophy at their coming festival to be held in January next.

Mr. Harding visited the Branches at Buffalo, Jamestown, and Syracuse, and took part in Brotherhood Suppers at Buffalo and Syracuse, both being a great success and probably the most effective propaganda work which has been done there for some time. He delivered lectures at these places, formed classes for Branch work, and attended E. S. T. meetings. At Geneva, N. Y., two lectures were given, a centre formed, and a foundation laid for a new Branch in the future, which should probably grow out of the Brotherhood Suppers and Lotus Circle, which are to be inaugurated at once.

LETTER TO THE NEW YORK HERALD.

LONDON, *Sept. 23, 1896.*

TO THE EDITOR

The New York Sunday Herald.

Sir: Having read in your issue of Sunday, August 16th, a report to the effect that the Theosophists of England had "split" with those of America, on a rumor that Mrs. Katherine A. Tingley is the reincarnation of Madame H. P. Blavatsky, I have to say, as President of the English Society, that such a report is entirely without foundation and to ask your courtesy in inserting this letter.

There are a few persons here who have taken the name *Theosophist* who are not members of the Theosophical Society in England and who have sought to graft on to our work of twenty years a growth of their own; and by low and vulgar attacks on us, to bring themselves into prominence and our Society into disrepute. These very attacks themselves show that they are not Theosophists, for our Society of Universal Brotherhood makes attacks on no one,—although forced now and then to defend itself. It is these people who have circulated the story that Mrs. Tingley asserted herself to be a reincarnation of H. P. Blavatsky,—something utterly untrue. Mrs. Tingley positively denies ever having made any statement of the kind.

The statements in your article were taken by your informer from a magazine of English origin and were written by an enemy of our Society, known to all of us. Here they are of little consequence, for they were readily contradicted; but people in America, far away, and not knowing the facts, might be misled.

The effect of Mrs. Tingley's visit here, and of the Crusade, has been to considerably more than double our numbers and to increase the branches by fifty per cent. There is even greater solidity than ever before among the members and we are a unit with America and with true Theosophists the world over, and more than ever do we recognize Mrs. Tingley as our Head and the veritable leader of the Theosophical movement.

I am, yours truly.

ARCH'D KEIGHTLEY, M. D.,
President Theosophical Society in England.

LETTER FROM ENGLAND.

Tangible proofs of the remarkable power exerted by the Crusade in this country are now appearing on every hand; lodges and centres are springing up in all directions and the membership roll is increasing steadily. "Home Crusader" Herbert Croke is doing invaluable work in visiting the various centres of activity and helping the workers to utilize the force set going by the Crusade. As a result of his travels four new Lodges have already been formed and there is promise of many more. These are the Pandava Lodge at Tynemouth, the Rajah Lodge at Newcastle-on-Tyne, the Dana Lodge at Blackhill, Durham, and the William Q. Judge Branch at Market Lavington, Wilts. The first three together with the Krishna Lodge form a remarkable group as a result of the devotion and energy of Mrs. Binks in that district.

The Liverpool Lodge is, as usual, extremely active, and both there and at Southport the members give open air addresses to thousands of people, chiefly of the working class. They have formed a centre at Formby near by, and another at Chirk in Wales.

Katherine A. Tingley Branch No. 2, at Halifax, is rejoicing in the possession of a room which was used by the Crusaders, and the nucleus of a library. The No. 1 Branch of the same name at Chesterfield is also growing steadily and Brother Udall, who had been alone there for four years, now has nine others to help him.

The Aryan Lodge at York under the direction of Brother Mellis is rapidly becoming potent for good work in that ancient city.

Brother H. T. Edge, who is now resident at Southsea, is creating considerable inquiry by his articles in the local press, and with the help of Brothers Gourd and Ryan a centre will soon be formed.

Clifton reports a great deal of quiet inquiry, although people seem shy of attending meetings.

Brother F. J. Dick, of Dublin, recently visited Scotland and helped to consolidate the new T. S. there.

In the London district there is plenty of activity. Bow is about to acquire a house which will form an East-end Headquarters and a home for the press. Brixton holds a weekly class for workmen and is arranging for brotherhood suppers. The monthly

conversations at the central office are much appreciated and musical selections are given by several members.

Of our two delegates on the Crusade Mrs. Cleather joined the party at Rome on Sept. 17th, and the Rev. W. Williams starts on Oct. 1st to meet them at Cairo.

BASIL CRUMP.

LONDON, *Sept. 30.*

THE THEOSOPHICAL MOVEMENT IN SWEDEN.

The 5th of September Dr. G. Zander called together the members of the administration of the Scandinavian Theosophical Society and told them that he resigned as General Secretary and President for the Section; about 120 members followed him.

The Theosophical Society in Europe (Sweden) held their constituting meeting the 13th of September. Dr. G. Zander was elected President for life, and the members requested him to organize three committees, one to work out a scheme for new rules, one to make agreement with the administration for the old society about some economical questions, and the last to work out a plan for a new monthly journal. Mrs. Katherine A. Tingley was elected an "honorary member." Telegrams were sent to the "Crusaders" and Mrs. J. Keightley.

The new Society is a part of the Theosophical Society in Europe, and comes under the rules of that Society of which Mr. Ernest T. Hargrove is President. Three of the Lodges in the old—the Scandinavian Theosophical Society—namely, Kalmar, Helsingborg and Wenersborg, followed the new Society, so their names as Lodges in the old Society were obliterated.

The new Lodge at Helsingborg was named with acclamation, the Helsingborg Lodge Katherine A. Tingley, and Erik Bogren was elected its President.

ERIK BOGREN.

HELSINGBORG, *October 29th, 1896.*

NEW ZEALAND ACTIVITIES.

THE THEOSOPHICAL SOCIETY IN AUSTRALASIA (N.Z.) has its headquarters at Marine Chambers, Marine Quay, convenient to the tram car and railway terminus. The officers are: John St. Clair, *President*; Mrs. M. A. Cooper, *Vice-President*; P. M. Dewar, *Hon. Sec.* The Society is composed of several of the first to join the T. S. movement in 1882-84 and others who declined to follow Mrs. Besant in her persecution of our late chief, W. Q. J., as they held that it was no part of the duty of a Theosophist to accuse others.

THE "WAITEMATA CENTRE" T. S. in A. (N. Z.) meets regularly each Thursday at 7.30 P. M. to study the *Ocean of Theosophy* and other works. Visitors are admitted and are cordially welcomed.

THE THAMES CENTRE meets at Pollen St., Thames, forty-five miles from Auckland by steamer, and under Brother S. J. Neill's direction is doing steady work. Two meetings are held, one on Wednesday evening for advanced students and another on Thursday evening for general study.

ONEHURYA CENTRE, 6 miles from Auckland by rail, has just been organized and will meet weekly at Mr. G. R. Fellow's house near the railway station.

Much interest has been shown at the Thames through the weekly lectures of Brother S. J. Neill, and Theosophical ideas are being widely spread in consequence.

Work, but in working never forget the end for which you strive.—*Book of Items.*

ÔM.

ATM

Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of Thee. I am of Thee, upheld by Thee; Thou art my creator, and to Thee I fly for refuge. — *Vishnu Purana*, Bk. I, ch. iv.

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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 SCREEN OF TIME.

To arrive at Alexandria from some European port is to undergo a siege against which the fiercest resistance has to be offered if the unfortunate passenger would land in safety. As a first experience of the East it is not a pleasing one, though vastly entertaining in retrospect.

As soon as a vessel is sighted some hundred or more boats put off from the shore, each manned by several Arabs, whose business it is to yell with fiendish expectation until they have boarded their prize. This they do in one wild rush, each striving to be the first up the "companion," all scrambling over each other in headlong confusion, fighting, kicking, tearing their way on to the deck. Then only is the turmoil momentarily stayed, as they severally grab any piece of luggage they can lay hands on, and fling themselves once more into their boats, from which place of comparative safety they triumphantly wave their capture at its rightful owner. They believe in the saying that wherever the treasure is there will the heart be also!

The Crusaders made a stubborn resistance, in which Mr. F. M. Pierce, as *cicerone*, naturally took a leading part. They finally succeeded in discovering Messrs. Cook's Arab representative, whose big stick protected them from further onslaughts, and who in due course conducted them safely to the train for Cairo.

* * * * *

Such an experience naturally led to a certain amount of moralizing, and to a comparison of the manners and customs of different races. Generally speaking the inhabitants of southern countries are more demonstrative than the staid folk of the north. It would be difficult to exaggerate the influence of the climate and physical characteristics of a country upon its inhabitants.

The Nile, for instance, has been the backbone of Egypt in all ages. Without it the country must have remained a barren desert, its people nomadic savages. For the Nile has always been the highway of commerce and the fertilizer of the entire country. The control of its course and the utilization of its water made a knowledge of river-engineering and land-surveying absolutely necessary, and the approach and departure of its inundations must have greatly stimulated the study of astronomy in all its branches, for only by means of "heaven's eternal calendar" could they be foretold.

Year after year the overflow of the river would obliterate all landmarks, so that the land had to be constantly measured anew, careful registers of property had to be kept, and judicial courts had to be maintained to settle disputes as to title. In an hundred other ways the Nile called forth all the genius latent in the Egyptian people, leading them along a line of development that sharply distinguished them from contemporary races.

The more superficial peculiarities of races in most cases can generally be traced to their origin in a similar way. The rugged strength of the ancient Spartans was largely due to the nature of their country—barren, rocky, difficult to cultivate, hard to live in. The originality of the American people must be largely attributable to the many new conditions which the early settlers met with and boldly overcame. The same originality was no doubt latent in their forefathers; but necessity alone could evoke it.

* * * * *

Mr. Judge repeatedly urged upon students of Theosophy the advisability of studying the peculiarities of the race to which they belonged, for every individual is bound to mirror to a greater or less degree the weaknesses as well as the virtues of his own nation; and such inherited tendencies are the most misleading and the most difficult to recognize. But in order to study such peculiarities their cause should be determined, otherwise they can never be overcome. Much common-sense is naturally needed in this as in every other study, for without it hard and fast conclusions may be arrived at (especially in regard to other people) which can only hinder instead of helping the student to understand himself and the human mind and heart generally.

There are so many exceptions, so many influences to be reckoned

with that come into the life during boyhood and manhood, besides the basic character, brought over from the past, which may be sufficiently strong to set at naught every other inheritance, that to form a hasty judgment would be worse than forming none.

Other nations have to be studied as well as one's own, with the same object in view, and if this be properly done a larger tolerance and more sympathetic appreciation of all "foreigners" should result. If Theosophists are to be leaders in the cause of universal brotherhood they should be the first to rid themselves of race prejudices, and after that should do their best to exert the same influence upon others.

So long as men look for evil they will find it; if they were to recognize the fact that good must exist and were to seek for it, it would quickly be discovered. Europe to-day stands in constant danger of a fratricidal war because of the absurd and unwarrantable suspicions entertained by each nation against all the rest—with one or two exceptions where the opposite extreme has been reached. These suspicions and fears are fostered by a narrow study of history, and the past is used as an incentive for revenge instead of as a permanent argument in favor of peace and good-will.

Arbitration may or may not be practical, but it is certain that if the doctrines of Rebirth and Compensation were widely accepted, the nations of the world would not be so ready to rush into war as they now are. An immense toleration would take the place of bigotry and jealousy and the idea of unselfish statesmanship, which appears at the present time like a contradiction in terms might become, at least, an ideal to be striven for.

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All of which is a somewhat long commentary on the methods of Alexandrian porters, but a natural one nevertheless, for flurried tourists have frequently supposed themselves to be the victims of barefaced robbery, when in fact these men are uncommonly honest and only act as they do because competition among themselves is keen and because it is a tradition among them that most Europeans will follow their baggage to the gateway of the nether-world—possibly beyond it.

For Egypt, Alexandria is a comparatively modern town, having been founded by Alexander the Great, B. C. 332. It was the home of many great thinkers, such as Euclid, Aristarchus, Timon, Conon, Strabo, Ptolemæus, Archimedes, Ammonius Saccas, Plotinus, Porphyrius, and Jamblichus. In 415 A.D. Hypatia, "the last of the pagans," was murdered by an Alexandrian mob, and the city then passed into the hands of the Persians, Arabs and Turks successively, entirely losing its position as a great centre of philosophy and science. To-day it is a commercial town with but few relics of its ancient glory.

The Crusaders did not stop in Alexandria, merely passing through on their way to Cairo, where they arrived on October 6th.

The early history of Cairo is not known, and the more recent history seems to have presented an almost continuous succession of revolutions, rapine and bloodshed under the rulership of various grand viziers. The Babylonians are said to have founded the modern city in 525 B.C. It would take a month's constant sight-seeing to explore Cairo. There are bazaars without number, numerous mosques, including the famous *Gâmia Sultân Hasan* and the smaller *Gâmia Amr ibn el-Âs*.

In the latter there is a column of grey marble on which the names of Allah, Mohammed, and Sultan Suleimân in Arabic characters appear in veins of a lighter color—by “a freak of nature” as the guide-books carefully explain. This mosque witnessed a very remarkable scene in 1808. At the usual period of the rise of the Nile the water began to fall. Dismayed by this strange phenomenon, the whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of *Amr* to pray for the rise of the water, and so effectual were their prayers that the river ere long rose to its wonted fertilizing height. It is not recorded which sect claimed the miracle!

Then there are the Tombs of the Khalifs and the Mamelukes, various museums and so forth. But the Crusaders had no time to spare and devoted their few days' stay to forming a Theosophical Society in Egypt, paying a flying visit to the Pyramids and Museum of Gizeh the day before their departure. No public meeting was held, but numerous personal interviews led to the formation of a Society with a gentleman as its President who volunteered to occupy the position and who was certainly well qualified to do so. A Sufi and born Theosophist, he also occupies a high official position in Egypt near to the Khedive. Other work was done, but without public display, and in fact everything that had been looked forward to was accomplished in far less time than had been thought possible.

So much has been written about the Pyramids that little remains to be said. They are disappointing at first sight. The Pyramid of Kheops—*Khufu Khut* or the “glorious throne of Khufu,” as the Arabs call it—although still 451 feet in height appears much smaller. It requires time to appreciate its magnitude. With its original covering of marble it rose 482 feet above the level of the desert and must have appeared far grander in every respect than at present. It is significant that the thousands of tourists who annually visit this gigantic relic of antiquity have done nothing to diminish the mysterious solemnity of the interior, with its King's Chamber, Queen's Chamber and subterranean crypt. The silence is indescribable; but it is not a dead silence, for the whole colossal structure palpitates with life and power.

The Sphinx, hewn out of the natural rock, is not less wonderful. Neither its origin nor its purpose has ever been made public. The Temple of the Sphinx or of Chephren, as it is sometimes called, is also of profound interest. Built of enormous blocks of granite, lined with slabs of alabaster, in many cases twelve feet long and six feet wide, it stands as an imperishable memorial of Egypt's material prosperity and spiritual greatness, for it has lost none of its influence as a temple, in the true sense of that word. Altogether an extraordinary place, never to be forgotten. Of Egypt's ancient religion, which some day must surely be revived, this is no place to speak. Its symbolism contains some of the greatest truths of nature, only thinly veiled, and is of course a mine of wealth for every student of Theosophy.

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But there were other fields waiting for the work of the Crusaders and on October 11th they left Cairo for Port Said, arriving there the same evening after an intensely hot journey. A night in a hotel of very questionable cleanliness and then next morning on board the Italian Navigation Company's S. S. "Singapore," bound for Bombay. Since then they have passed through the Suez Canal and have nearly reached Aden, at the southernmost point of the Red Sea. The heat has been stifling and the cabins have been deserted for the cooler decks, where all the passengers have passed their nights as well as days. But India lies ahead, where there is much of importance to be accomplished, and meanwhile a great deal of writing has to be finished. So the heat is over-shadowed by the work.

E. T. H.

RED SEA, NEARING ADEN, *17th October, 1896.*

ON THE FUTURE: A FEW REFLECTIONS.*

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianmania, for no matter how long might be my life, I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great continents. *First*, the Imperishable Sacred Land [this is at the North Pole, *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumors of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations

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will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races, and not the habitation of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God and a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south, still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French and Dutch took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to

India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? And would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law

and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the queen was crowned? Let us also be informed if there be any finger shadow pointing to the future in the fact that England's queen, crowned over that stone,* is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the Victory for "the new order of ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reïncarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

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At least such seemed the view while the clouds lifted—and then once more there was silence.

WILLIAM Q. JUDGE, F. T. S.

* It is an interesting fact that in India there is an important ceremony called "mounting the stone."

THE CHILDREN OF THEOSOPHISTS.

MAY the birth of the new cycle bring better conditions to the children born upon earth in the infancy of that cycle,—may a new star shine in the east for them! Let us, who see in each babe an old soul returning to earth once more, to learn the hard lessons that earth-life teaches,—even as a child, vacation ended, starts with clean-washed face, books in hand, to resume its studies in the public school—let us consider the relation of Theosophical principles to the training and education of children. For—can we expect to uplift mankind, to welcome back in our midst purer and wiser souls, if we ignore the educational conditions which the child must be afforded to make possible the full manifestation of the soul in the matured man? I doubt not there are souls of heroes, philosophers, poets, artists, men who were the glory of past races, who still remain in the heavens only because, if they were to incarnate now, any child-vehicles they might choose would of a certainty be distorted and made useless for the loftier purposes of the soul by the misguided efforts of ignorant parents, parsons, and pedagogues. Think of Epictetus as a child in a modern Sunday-school, of Phideas in one of our kindergartens!

It is not my purpose to advance a new theory of education; there are too many systems in the field now, each one a little worse than any of the others, and all calculated to cause every wise soul to ascend a few planes higher in the chiliocosms for fear of being drawn back to earth and made to endure the ordeal of a modern education. I wish merely to point out a few of the unfavorable conditions now existing, so that Theosophists blessed with children may save them from influences which darken the doors of the soul, and may aid them to grow up in a wholesome way, developing their faculties somewhat as nature intended they should. Some Theosophists send their children to Sunday school. Now, a soul that has favored a Theosophical family by incarnating in it has the right to exemption from being taught the creeds and doctrines of a moribund religion. When a dogma has been rejected by reason, so that it can no longer be uttered from the pulpit (and it has to become very foolish to the ears of men before the preachers will consent to abandon it), it is still taught bravely by the Sunday-school teachers. An observing child soon finds that he is being fed at the "second table," that he is being regaled on the dregs of thought. The moiety of namby-pamby ethics which he receives does not counterbalance the "miracles" and other absurdities of dead-letter religion which are taught him. If he is so luckless as to place credence in these things, his moral and re-

ligious nature suffers a revulsion when, later in life, he discovers their falsity. Moral education is as necessary for a child as intellectual training; and it is the duty of Theosophists to provide for such moral instruction. "Lotus Circles" should be started wherever possible, for the benefit not only of the children of Theosophists, but also of those whose parents desire their little ones to have wholesome ethical instruction based upon reason and natural laws, and not upon blind faith and biblical fables.

When the School of the Mysteries is founded, preparatory schools will be a natural result: for it is from the coming generations that its candidates will be furnished, and none of the existing educational institutions afford the preliminary training for a school of Mysticism and Philosophy. The families of Theosophists will undoubtedly furnish most of the candidates; and it is in the power of our members to make the "Lotus Circles" preparatory schools for the School in which the Mysteries are to be revived. Now, in my thought, these "Mysteries" represent the souls of nations, the soul of humanity. The Self incarnates in nations, even as it incarnates in individual man. If Greece was the last nation in which the Mysteries were celebrated, it is because Greece was the last nation which was worthy to manifest the glory of the Self. And their restoration in America will be, as it were, the shining forth of the soul of our great Republic. In a new national body, on the purer soil of this old-new continent, the spirit of Chaldea, Egypt and Greece will reveal itself, and the wisdom of old times return. But the nation must maintain political and religious freedom; and the people must be emancipated from materialism and superstition. Hence the intimate relation between Theosophical work among the children—the men and women of the new cycle's early years—and the project for the revival of the Mysteries of antiquity.

The same holds true of secular education. The whole system in vogue seems to be carefully calculated to crush out all originality, stunt the growth of the inner nature, and deprive the soul of its natural means of action. It is a system based solely upon the outer senses and the action of the psycho-physiological brain. The whole attention of the child is focussed upon objective phenomena and the lower levels of thought, planting in his nature the seeds of materialism, obscuring the inner light of contemplation, and causing his mind to work on artificial and mechanical lines. Especially pernicious are systems which, not content with this mis-shaping and coarsening of the child's outer nature, arbitrarily interferes with his inner development, marring the delicate chords of his psychic life. The Theosophists' only remedy against these adverse conditions is to take the education of their children largely into their own hands, supplementing by home-instruction the work of the

schoolmaster. A child should not be sent to school, or be allowed to do any sustained mental work, such as learning to read, before its eighth year. Its intellectual progress is retarded, not advanced, if it begins work before its organism is sufficiently mature. And its early training should be received at home, from its own mother ; its mental life should receive its first nourishment from her, even as did its physical life, for there is a psychic bond between mother and child such as is found in no other human relationship.

After all, the child needs little more for its proper development than does the sapling tree. Given good soil, air, rain, shine of sun, and space for growth,—and the inner life will make of the sapling a forest giant. But a tree cannot reach its full height and spread of foliage unless it stands somewhat apart from other trees. The crowded trees of the forest lose their individuality ; they are never as robust, picturesque and perfect in proportion as the tree that has had space in which to display its vitality, whose roots have had room to spread themselves, and whose branches have grown gnarled and mighty from wrestling with the strong wind. No Homer, Shakespeare, Cervantes, could find space for expansion in our modern schools. They grew in the open, not in the thicket. Yet in South American forests I have seen that most aspiring of trees, the palm, refusing to be dwarfed by the throng of ignoble trees crowding upon it, shoot skyward its lofty trunk until, far above their topmost foliage, it threw out its leafy crown and looked down upon them from a world all its own. Each mystic and occultist is compelled to do the same in this crowded civilization of ours, where all forces conspire to confine every soul to the mediocre level, and where education consists in so crowding the mind with facts and formulas that no space is left for originality, inspiration or genius.

There can be no true education, no revelation of the mysteries of life, until the plastic minds of children are no longer moulded by superstition and materialism, but are guided by methods that do not interfere with their naturalness and spontaneity, permitting them to develop into fitting vehicles for the indwelling spirit. And Theosophists can hasten the day when these conditions will be maintained, if they will recognize the importance of applying the Theosophical teachings concerning the nature and destiny of man to the training of their children.

JAMES M. PRYSE.

THEOSOPHY IN THE APOCRYPHA.

II.—THE WISDOM OF SOLOMON.

THE first verses of the *Wisdom of Solomon* suggest the occult law which teaches the necessity of a proper state of mind in the would-be recipient of divine truth, and shows that of all adverse conditions, the worst is doubt. "Seek the Lord in simplicity (or singleness) of heart," says the writer, "for he showeth himself unto such as do not distrust him." And then, after several chapters that remind one, sometimes of *Proverbs* and sometimes of the Pauline Epistles, King Solomon, the supposed writer, describes how, although of human birth and rearing, he called upon God, and how the spirit of wisdom came to him, and raised him to a higher plane. Having preferred her to sceptres and thrones, he found that all good things follow in her train.

Thus God gave him certain knowledge of the things that are, to know how the world was made, and the operation of the elements; the beginning, ending, and midst of the times (the law of cycles); the alterations of the turning of the sun, and the change of seasons; the circuits of years, and the positions of stars; the natures of living creatures, and the furies of wild beasts; the violence of winds and the reasonings of men; the diversities of plants, and the virtues of roots; and all such things as are either secret or manifest.

"If a man desire much experience," says Solomon, "wisdom knoweth things of old, and conjectureth what is to come; she knoweth the subtilties of speech, and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Moreover by means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me."

And lest we should mistake the true nature of this wisdom, and confound her with mere occult knowledge of material things, he gives us that magnificent description of her, as "the worker of all things, present with God when he made the world, having all power, overseeing all things, and going through all understanding, pure, and most subtle spirits. For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness."

"And being but one, she can do all things, and remaining in herself

she maketh all things new ; and in all ages, entering into holy souls, she maketh them friends of God, and prophets. For she is more beautiful than the sun, and above all the order of stars ; being compared with the light, she is found before it."

This Wisdom is that spiritual faculty which some have called Intuition, and some *Buddhi*, and her light is that spoken of by St. John, that glory which lit up the celestial city, so that there was no need there of the sun, neither of the moon.

It is at the end of the next chapter, the 8th, that Solomon makes such a clear statement, not only of the fact of reïncarnation, but of the law which guides it, when he says : " Being good, I came into a body undefiled." He seems to take the idea so much for granted, that he neither explains it nor dwells upon it, but simply mentions it as one would mention any recognized law of nature.

And in chapter 11th he asserts another fact of which no occultist could entertain a doubt : " Thou hast ordered all things in measure and number and weight." Certainly the Divine Spirit as conceived by this writer was very different from the " jealous God " of the Hebrews, for he goes on to say :

" Thou lovest all the things that are, and abhorrest nothing which thou hast made ; for never wouldst thou have made anything if thou hadst hated it. And how could anything have endured if it had not been thy will, or been preserved, if not called by thee ? But thou sparest all : for they are thine, O Lord, *thou lover of souls.*" Surely here we have a foundation-stone for the rule of universal brotherhood.

In the 17th chapter there is a description of the sufferings of the Egyptians from the plague of darkness, which is as superb in its lofty and far-reaching imaginativeness, as the description of Wisdom herself, but it has nothing to do with the present subject, except as it represents the punishment of the guilty as entirely within themselves, and made heavy by their own remorse. " For the whole world shined with clear light, and none were hindered in their labor : Over them only was spread an heavy night, an image of that darkness which should afterwards receive them : but yet *were they unto themselves* more grievous than the darkness."

Ecclesiasticus is also called " the Wisdom of Jesus the son of Sirach," and purports to be a collection of wise sayings made by Jesus the father of Sirach and containing also many of his own, which was handed down to the grandson and by him " compiled all orderly into one volume."

Those who wish to study the origin and character of all these books from an historical and critical point of view, will find much to interest them in the articles in the *Encyclopedia Britannica* on the " Apocrypha," " Esdras," *Ecclesiasticus*," etc. These questions I have preferred not

to go into here, but simply to quote a few passages from the text, which are of value as they stand, and appeal to that authority which is not of the scribes.

The book called *Ecclesiasticus* is by no means of as lofty a character as the *Wisdom of Solomon*, it is more like *Proverbs*, and is concerned largely with ordinary ethics, and even drops occasionally into questions of deportment and manners at table. Jesus the son of Sirach says that it also contains "dark sentences and parables," and it certainly contains a caution as to humility in study, that may be useful to us all.

"Seek not out the things that are too hard for thee," says the writer, "neither search the things that are above thy strength. But what is commanded thee, think thereupon," (I omit inserted words) "for they are not needful for thee—the things that are in secret. Be not curious in unnecessary matters ; for more things are showed unto thee than men understand."

In these three verses what a sermon is preached to those theosophists who are ever seeking for the mysterious, who are constantly looking for signs and wonders, and yet neglect the study of the simple ethics of life, and the true nature of their own minds ! More things are indeed shown unto them than most men understand, and still they put these aside, and strive after marvels.

Humility is one of the essentials in the acquirement of wisdom that are laid down in the *Bhagavad-Gita*, and Jesus the son of Sirach says : "Mysteries are revealed unto the meek." And again he warns us of the endless nature of the search after wisdom : "The first man knew her not perfectly, no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep."

Neither should we pay any attention to light and idle dreams, says this wise man : "Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind." He evidently understood the nature of ordinary dreams, for he compares them to reflections in a mirror, but he was able to distinguish between them and the voice of the Higher Self, for he continues : "If they be not sent from the Most High in thy visitation, set not thy heart upon them, for dreams have deceived many."

One might make many more of these quotations, but the object of this paper was simply to direct attention to the many treasures hidden in these scriptures that are too seldom read, for in very truth, "more things are shown unto men than they understand."

KATHARINE HILLARD.

RICHARD WAGNER'S MUSIC DRAMAS.

V.—THE MASTERSINGERS OF NUREMBERG.

Art is the need to create ; but in its essence immense and universal, it is impatient of working with lame or tied hands. . . . Art should exhilarate and throw down the walls of circumstance on every side, awakening in the beholder the same sense of universal relation and power which the work evinced in the artist, and its highest effect is to make new artists.—*Emerson.*

IT has been well said that the first qualification necessary for discipleship is a sense of humor. It is an attribute of the well balanced mind which recognizes that comedy and tragedy must exist side by side in human life. Those who knew H. P. Blavatsky and William Q. Judge can testify to the merry wit which they possessed and frequently gave vent to. Many-sidedness is a mark of true greatness, for it discloses a being growing in the likeness of nature ; so that, if Wagner's only comedy were excluded from the list of his Theosophical dramas, it would be doing him a great injustice.

It was in the peaceful evening of his life, when the heat of the battle was over, and that wonderful mystery-play, *Parsifal*, was taking shape, that Wagner once said to his friend and biographer, Glasenapp, "You talk too much about my courage ; wish me rather *mirthfulness.*" And this gladness of heart which carried him through his bitterest trials had its source in his inner knowledge of the real nature of things. He had crossed the dread gulf which stretches between the consciousness of most of us and the shoreless ocean of universal truth, peace, and harmony ; but lifted out of Time and Space by the magic of his music we feel and know that state, and never quite forget it, even in our darkest hours. What we call "self-sacrifice" was to him, as to all great souls, an unspeakable joy—the "joy of imparting," as he called it, the fullest riches of his inner self to "all the world of human beings."

It was during a short health trip after the completion of *Tannhäuser*, that the plan for the present comedy was conceived and swiftly sketched. The poem was written in Paris, but the more serious work of *Lohengrin*, the *Ring of the Nibelung*, and *Tristan and Isolde*, intervened, so that the music was not completed until twenty years later.

"As among the Athenians of old a tragedy was followed by a merry satirical piece, there suddenly appeared to me," he writes, "the picture of a comic play, which might suitably serve as a satirical supplement to my 'Battle of the Bards at the Wartburg'" (*Tannhäuser*). This sequence was a very natural one, since the Mastersingers were in a sense the successors of the Minnesingers.

The knightly minnesinging, as we have seen in *Tannhäuser*, had for its inspiration the noble elements of deep veneration for womanhood (now reappearing in America), a brave and fearless spirit, and the Theosophical teachings brought from the East by the Crusades and which can be traced in a veiled form in many of their songs and poems. But with the decay of the Knightly Orders in the 13th Century the art became lost in the soul of the Folk, where it has always lived and will live; and only its form remained, to be taken up and elaborated in the 15th Century by the craftsmen of the cities, who formed themselves into Guilds of Mastersingers and drew up the code of rules and prohibitions called the "Tabulatur."

They had an official "Marker," whose duty it was to mark on a slate the faults of the candidate in his "Trial-Song," and in the present story he is represented by the comical figure of Beckmesser, the jealous rival of the young knight, Walter. The latter is a descendant of the Minnesinger, who has left his decaying castle to seek his fortunes in Nuremberg. Falling in love with Eva, the beautiful daughter of Mastersinger Pogner (who has declared that he who wins the Master's Prize may seek her hand) he determines to enter for the Singing-Match. His Trial-Song, however, is so free in its style that his claim to compete is disallowed, for Beckmesser takes care to mark all the faults he can against him. But Hans Sachs, the cobbler-poet and head of the Guild, has caught the spirit of Walter's song, and devises a scheme to help his cause.

He gets him to sing a song more in accordance with the rules, and writes down the words as he sings them; christening it "The Glorious Morning-Dream's True Story." Beckmesser steals the paper, thinking it is a new song by Sachs which will ensure his success at the contest; Sachs finds him out but lets him keep the poem to sing if he can. When the time arrives he tries to sing it to his own pedantic tune, and makes such an absurd mess of it that he has to retire in discomfiture. Thereupon Sachs declares that the song is all right if sung to a proper tune, and he calls upon a witness to attempt it. Walter advances, and sings it so beautifully that he is rapturously awarded the prize and crowned as Master.

The various humorous episodes which occur in connection with Beckmesser and the sprightly apprentices cannot be entered into here, as there is only space to touch upon the serious moral lesson which Wagner has embodied in his comedy.

Coming to the symbolical meaning of the drama, we can easily perceive in Walter those qualities in man's nature which are in direct touch with the *soul* of things, as apart from their outward form. Thus when questioned at his trial-singing as to where he had learnt his art,

he replies, "Nature," and "Poet-Songs of magic might mysteriously have taught me." And again when he sings the Prize-Song to Sachs, it is of "a wondrous lovely dream" he tells, which came to him in the early morning. At first he hesitates to put into words his vision "for fear it all should fade away," but mark the reply of Sachs :

" My friend this is the poet's work,
To picture and expound his *dream*.
Trust me ; the truest fancy of mankind
Is sent to us in dreams by night.
Inspired Art and Poetry
Are nought but picturing of true dreams."

This Hans Sachs is a real character, the most eminent poet of the 16th Century. Wagner tells us that he took him as "the last manifestation of the Art-productive spirit of the Folk," and this explains his instant perception of and sympathy with Walter's genius. In the latter's Trial-Song on the themes of Love and Spring he recognizes the pure creative fire, just as Wolfram did in Tannhäuser ; in fact the two characters resemble one another very closely in their self-effacing devotion to the higher power.

Eva, daughter of the *goldsmith*, is the pure gold of the higher nature, the spotless Ideal with which Walter aspires to be united. Sachs also is devoted to her, just as Wolfram was to Elisabeth ; and, in the closing scene when Walter and Eva lean against him, one on each side, they form a symbolical trinity.

In the Mastersingers and their "Marker" we are face to face with the lower, material aspect of the mind, with its adhesion to form, to the exclusion of the spiritual quality. Beckmesser especially, embodies the intensely critical and analytical tendencies, as well as the petty jealousy and selfishness, which are the chief characteristics of the lower self.

The lesson which we may draw from this union of artist and art-lovers is, that we who are locked up in forms and "moulds of mind" must learn to *use* those forms and not let them fetter the free expression of our higher selves. Wagner has used, for his artistic purpose in this drama, some of the strictest musical forms, but he handles them in such a way as to show his complete mastery of them. His self-imposed fetters are made golden with the light of his genius ; especially in the Prize-Song, which is a melody of surpassing beauty.

Walter brought new life and inspiration to the Mastersingers, but he had also something to learn from them. Sachs counsels him to ponder on their rules, in order that they may aid him to bring to fit expression what "with sweetest impulse Love and Spring have planted *unawares*"

within his heart: It is through this course that he achieves union with his Ideal, foreseen in the closing lines of his Prize-Song :

Thrice happy day,
 To which my poet's trance gave place !
 That Paradise of which I dreamed,
 In radiance new before my face
 Glorified lay.
 To point the path the brooklet streamed :
 She stood beside me,
 Who shall my bride be,
 The fairest sight earth e'er gave,
 My Muse to whom I bow,
 So angel-sweet and grave.
 I woo her boldly now,
 Before the world remaining,
 By might of music gaining
 Parnassus and Paradise !

BASIL CRUMP.

A VOICE FROM THE DARKNESS.

IN an hour of darkness and discouragement, when the struggle of the outer life and the anguish of the inner life seemed more than the trembling soul could bear, I heard a voice. From afar off it sounded, and yet clear, distinct,—not a syllable lost.

“Hearken to these my words, O soul, and evermore remember. Abides in the heart of every man an inner power, a life. There no sorrow dwells, nor death, nor fear of these. Peace broods above and joy ineffable fills all the atmosphere. Know this inner place to be your home, exiled from which the soul drinks deep of sorrow,—is defiled by sin. That home is *yours*. Find it, and living there, a peace will come; peace for you and all you love. The gateway of pain bars the entrance, but courage!—and pass on. This is a reminder of things you know, but the dark hours need such.

“Remember also, the sunshine streams on all, but he gains most who has most power of appreciation. I charge you therefore having known the peace, to fear no pain. I charge you seek the spiritual sunshine and expand there, as the flowers in the sunlight of the earth. Desolation belongs to a lower plane of consciousness; rise you to higher ones that you know well, where the smirch of materiality is not, nor the discords with which you often echo back our divine harmonies.”

CAVÉ.

FAILURE ?

Is there anyone who has not at some time or another in his life had to face not merely the possibility but the actuality of failure? If this is true of the ordinary everyday life, how much more is it true of the life that is lived purposely and with intent, and that leads to the threshold of self-knowledge and self-mastery. The life of the majority of mankind is more or less a drifting life wherein men follow conventional-ity and fashion, act and think in this or that way because others do the same, accept teachings, whether in science or religion, on authority, and indeed have their thinking done for them and are fed from spoons. Yet the great mass of men need leaders; they are sheep and have to be shepherded. Well for them if their leaders are true shepherds and not hirelings, blind leaders of the blind, else both will fall into the ditch. Still is it not true that all know the bitterness of failure of some sort, whether of achievement or of fortune?

Here and there, however, are those who take their lives in their hands, who strive to stand alone, realizing that ultimately they must stand alone and must solve for themselves all the riddles of life. Is it any wonder that such meet with many failures; nay, it would rather seem that they courted failure? Think you it is a light matter to awake—for it is indeed an awaking and must eventually come to each—to the fact that *you* are responsible for all your own character, habits, thoughts and passions, in fact for all that makes up your life. When you awake to that fact you will begin to realize that you stand alone, that no one save yourself can help you; and yet realize that you are not alone, that you are inseparably linked to every other member of the human race, and that you have to help all others.

This will bring you face to face with yourself, with both the good and the bad in your own nature, which belong to your life as man; but if you look deeper and deeper still into the recesses of your nature you will also find that in your heart shines the radiance of the One Self, the Self of all creatures, God.

There are all grades between those who lean altogether on others and those who rely only on the Self, but it is of those who are just awaking or *re*-awaking to the fact that they must some day stand alone that I wish to speak; of those who are beginning to realize that they are responsible beings in the fullest sense of the term, who are beginning to realize the presence within themselves of the One Divine Self, and that they are responsible to that Self. Now what happens almost inevitably when they essay to take the first steps consequent on this awaking? They

fail, and if they make new effort they fail again, and will fail many, many times.

Let me here digress for a moment. There are many who in this life have come to this point of awaking and who, some immediately, others after a time, awake also to the realization that this is not the first time they have consciously set their faces towards the Light. It seems to such as though they had at some time, perhaps many lives before—who knows?—made a vow to the Self to dedicate themselves to the service of the Self, and to search out the hidden wisdom of the Self, and that now they had made but a reëffirmation of that vow. For it is said that those who once make this vow and dedicate themselves to the service of the Eternal, which is the service of Truth and of humanity, make it not for one life only but for all time, and hence can never be released therefrom. It is not a vow to any man or God, but to the Self alone, the Supreme, and it is a vow made by, and registered in, the inner consciousness, and so persists from life to life.

Hence being once made, in each life thereafter, when the personal consciousness comes into touch with the inner consciousness, the *re-*awaking comes, and then must also come the reëffirmation of the vow. I do not mean that any form or ceremony is necessary, or that any words are used—it may come to some in words, to others not—but it is in the heart that the vow is made, and there it must be reëffirmed. In some way or another the personal consciousness awakes to the fact that it is linked to the higher consciousness and *must* follow its dictates. And then begins life with a definite purpose, life with knowledge, no longer a life lived blindly, haphazard, or on faith, but one full of responsibility. This means effort, a struggle against the lower nature, an endeavor to live no longer for self but for others, and then also comes almost inevitably—failure.

What is the reason of such failure? How should we act when we realize we have failed?

I do not speak of ultimate failure, even if that be possible, but of those failures which throw us back again and again until we almost lose hope. It may seem a strange saying, and yet I think it true, that *only those fail who look for success*. We desire success, we look to see what progress we have made, and herein lies the germ of failure. We think we desire to serve humanity and the cause of Brotherhood, and yet we are not content to serve just where we are. Some of us think we are hindered by external ties and circumstances—as though anything external could hinder the service of the Supreme! We would sacrifice everything, we say, fame, position, home, friends, if only our Karma permitted.

We forget that the one sacrifice asked of us is the sacrifice of the

personal self, that the only hindrance to the service of the Eternal is this same personal self. And so many think that the most they can do is to bear their lot and wait until their old karma is worked out, and that then they will serve the Eternal. Still we say we desire to render this service. Ah! well for us that it is a conscious desire; but we shall know no peace so long as we make the smallest excuse for our *non*-service or for our shortcomings. This is simply a shirking of the responsibility which we have accepted.

How is it that so often we fail to realize that the smallest duty faithfully performed is part of the service of the Eternal? We, who trust in the law, can we not realize that the law has placed us just where we can serve, nay more, where we can render the greatest service? Must the words that were said to Naaman the Syrian be said to us "If the prophet had bid thee do some great thing, would'st thou not have done it? How much more when he saith unto thee, Wash and be clean?" If only the law had given me some great opportunity! See what a splendid opportunity others have! Friend! you must learn to stand alone; *your* opportunity is the only opportunity. Is your life narrow, filled with small things, many little trials? Ah! then these little things are your *great* opportunity.

We fail because we are not content simply to serve, but want to see the results of our service and to succeed. If we were truly desirous of serving, we would be content to serve just where we are.

But having failed once, nay many times, how should we act now; what is the secret of perfect service? It is, I think, contained in these few words: "Live neither in the past nor in the future; live only in the present, which is the Eternal." Or, to bring this down to our common life, the secret of perfect service is to act from what we are, not from what we have done or shall do.

Can we do this? At least let us begin, and we shall learn that the other side of failure is—opportunity.

J. H. F.

QUESTIONS AND ANSWERS.

D. L. I.—I do not see the slightest reason why everything that concerns scientific truth should not be plainly and accurately set forth. If Theosophy is of so great benefit and all appertaining to it is good why are portions of its setting forth veiled in such secrecy? In other words, why should there be an inner circle? This has been a stumbling block to me, as I believe that truth and goodness will harm no one.

ANS.—This question is one that often arises and is a natural one to those educated in Western modes of thought. The sacredness and responsibility of knowledge have been to a very large extent lost sight of. The analytical methods of science and the general tendency to regard everything inanimate and animate as a subject for dissection—if not for vivisection—have given undue prominence to the material and external aspects of man and nature and have caused the spiritual and inner aspects to be for the most part forgotten or ignored. That which cannot be held up for the crowd to gaze at is of little importance nowadays. And yet do not misunderstand me and think that I advocate the concealment of truth or the hiding away of that which is good. Truth and goodness will not harm, but a dynamite bomb in the hands of a child or an ignorant person may cause great disaster. And a dynamite bomb in the hands of an evil-minded man may be the means of death and ruin to many. Is dynamite therefore evil? Is any force *per se* evil? Will D. L. I. however advocate the free and unlimited distribution of dynamite? I do not think so and those who know anything of the nature of man and of his powers, greater than those of dynamite, do not wonder at the secrecy with which certain knowledge is shrouded.

The specific questions however are: Why are portions of the teachings of Theosophy veiled in such secrecy? and why should there be an Inner Circle? Let us first consider the latter question. In THEOSOPHY, p. 88 of the current volume, E. T. H. says of the Inner Circle "Its members receive teachings that are not contained in the exoteric writings. But its prime object is to help its members to work for humanity and to teach them to love that work." This prime object really gives the reason for the existence of the Inner Circle and all those who sincerely endeavor to carry out this object form part of the real band of workers even though they may not outwardly be members of the Inner Circle or even of the T. S. Nature provides that all who follow the same end shall be linked together whether they be conscious or unconscious of it.

To publish the fact that the real workers for humanity whether in or out of the T. S. are united by Nature into one body does not put any one either in or out of that circle of workers. And the links that bind

such workers together are known only to themselves and cannot be made known to those outside. There are many inner circles in Nature, circles within circles, and each circle has its interior knowledge unknown to those outside, and in fact Nature provides that such knowledge shall be kept secret from all those not entitled to it. It may be published and is so published but it remains secret still, it cannot become known except to such as have been tried and found worthy.

Now any esoteric body that teaches true Wisdom must be in accordance with all the purposes of Nature and the ultimate destiny of man. What need is there, however, for pledges and for secrecy other than that compelled by nature as above referred to? The need lies in this, that while man is a part of Nature as a whole, and partakes of the gradual evolution of nature, yet that evolution is to a large extent dependent upon him and he can progress as it were in advance of nature although by so doing he also raises up the whole of nature. Those beings, therefore, who have progressed beyond the human stage of evolution and who have realized the possibilities of development that lie before humanity are ever seeking to assist mankind to greater heights. And they ever seek for those among men who are willing to take that step which shall bring them to a fuller knowledge of the powers of man and nature and who will use this knowledge for the benefit of humanity.

This implies a forcing and a forestalling of Nature; consequently means have to be taken to ensure that such persons are strong enough to bear this forcing and worthy and well qualified to receive the further light. If knowledge be given which in the ordinary course of evolution would not be acquired for many lives, means must also be taken to ensure the right use of this knowledge. In other words applicants for esoteric knowledge have to show their fitness and worthiness and before such knowledge can be theirs they have to learn "to know, to will, to dare and to keep silent." It is the last of these qualifications which concerns us at present—the power of silence. The secrecy that is imposed upon members of the Inner Circle is for their own safety and discipline; it provides an opportunity for them to acquire strength.

No knowledge or powers in the Universe can be kept from him who is entitled to them. It needs only that he who desires knowledge and power should make himself fit and worthy to receive the same. The highest powers in nature are only for him who will work *with* nature, for all and not for self. And the E.S.T. is for the purpose of enabling students to take those preliminary steps that will lead them to the gateway of knowledge. The mere gaining of admission to the E.S.T. does not mean the acquirement of powers or even of greater knowledge. It does mean a greater opportunity to work for others and if this be used it means also a greater opportunity to learn to know one's self.

Another important point to be considered in connection with this question is that *information*, often miscalled *knowledge* is of little value in itself. But *knowledge*, the result of experience, cannot fail of its effect on life and character and thus upon the world. Most of the objections to esotericism arise from curiosity and most of those who object seek information, not knowledge. Information may be communicated, but not knowledge, the latter is the result of growth. All schools of true esotericism seek to aid *all* men in acquiring knowledge and wisdom, they never hold this back because they cannot, nor can they confer it, but they can help others to acquire it. They cannot, however, help everyone to acquire it, but only those who seek it, and no sincere seeker for truth is debarred from seeking it. The E.S.T. is for the purpose of helping those who desire help, not for themselves, but to help others. The path lies before each of us, no one prevents our entry except ourselves.

The following extract from the *Secret Doctrine* (Vol. I, Introd., p. xxxiv), bears directly upon this question :

“It is not the fault of the initiates that these documents are now ‘lost’ to the profane ; nor was their policy dictated by selfishness, or any desire to monopolize the life-giving sacred lore. . . . But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine. . . .

“The danger was this : Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race ; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their very blindness and ignorant materialistic disbelief in the occult ; but a clue which would nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them ripe for abuse of occult powers and sorcery of the worst description.”

J. H. F.

LITERARY NOTES.

LAMP for October has nothing of special note. We are glad to think that the class of Christians alluded to in the editorial article "4004 B. C.," who accept the old biblical chronology of six thousand years, is now a small and restricted one. It has ceased to be a religious matter, and has become one of education. There are some suggestive extracts from a letter on "South African Missions," showing the predominating *evil* effects of civilization on the native tribes, as history has so frequently demonstrated.—[G.]

IRISH THEOSOPHIST for October. Mrs. Keightley begins the promised articles on "The *Bhagavad Gita* in Practical Life," and this opening paper realizes all our warm expectations. "The Place for Each" is in no way up to the standard of the other little articles by A. It is not so spontaneous; the thought is *forced*, and the mannerism of the style over accented. We do not need to read the signature, Charles Johnston, to realize to whom we are indebted for the beauty of thought and style in "The Lesson of Loneliness," so happily familiar have these become, and "The Virtues That Do Most Easily Beset Us," is another admirably written paper which also preaches against *anxiety*, that arch-enemy of the sincere student. But the gem of the number is a wonderful letter of W. Q. Judge's, written to some friend in what must have been a dark hour indeed, bringing into it, we cannot doubt, great strength and light. The only recommendation that Judge could ever need as an occultist of rare power and advancement is contained in it.—[G.]

ISIS for October. "Symbolism" makes some suggestive comments on a few of the symbols best known and most frequently employed. An account of King Ménelik of Abyssinia is given by Nizida, which points out the nobility and elevated charity of his conduct in the late war with Italy. "The Storm Curtain," being number 2 of "Talks With Myself," by Mrs. Keightley, is a pretty symbol-tale where deep truths are hidden. There is also a sketch of "Religions in Ancient Egypt," and two other short articles.—[G.]

THE THEOSOPHICAL FORUM for November contains the usual questions and answers, and an unusually interesting account of activities. Mr. Harding's trip among the Indians is fully described, a strong appeal for funds for the Crusade follows, and the details of the Crusaders' work in Austria, Italy and Greece is given. Boston has once again taken the initiative in a new theosophical activity and announces a Bazaar to be held, Dec. 2d, 3d, and 4th, for the benefit of the Crusade fund.—[G.]

THE THEOSOPHICAL NEWS for the last month is even better than before, and it should be given a foremost place among our important activities. News of the movement from all over the world told entertainingly is its specialty, with occasional bits of excellent philosophy. Long may it live.—[G.]

We have received too late for review in this number, Dr. Buck's new book, *Mystic Masonry*. Copies may be ordered from the Theosophical Publishing Company at \$1.50.

THE ORIENTAL DEPARTMENT.

The Editor of the Oriental Department announces a change, to inaugurate the fourth year of the present series. The translations and commentaries will no longer be exclusively scientific and philosophic in character, as heretofore; an effort will be made to illustrate the poetry and traditions of Ancient India, to show what they contain of greatest beauty, and highest interest for human life, while at the same time other aspects of literature will be touched on. For instance, it is proposed to include, in the January number, a series of examples of Indian humor, chosen from the most popular of Sanskrit story-books, and this series will be continued throughout the year. A move has already been made in the direction of more general interest, in the November number, which contains a translation of the Wedding of Damayanti, one of the heroines of ancient Indian song. It is interesting to note that, in the warrior race, the tradition for ages has been that the lady should choose her husband,—in sharp contrast with the marriages by astrology of the priestly caste.

With this great extension of subject, and much more general character, the Oriental Department should more than double the number of its subscribers; and we may predict that the promised illustrations of archaic wit will largely contribute to that end. The first of these will be the story of the pious tiger.

THE AWAKENING TO THE SELF. A new experiment in the archaic philosophy is to be tried this winter. The above treatise, translated from one of the greatest of Eastern masters, by Mr. Charles Johnston, is to be published as a Christmas book; it will be beautifully printed on hand-made wove paper, with rough edges, large Jenson or Elzevir old style type, and illustrated with a chromo-photograph of a very famous place in the Himalayas, not far from Darjiling, which bears the poetic title "The Five Treasures of Snow." The booklet will be published by the Metaphysical Publishing Company, 503 Fifth Avenue, and will cost fifty cents. It may be ordered now through the office of this magazine, and should be bought by all Theosophists who wish to put a masterpiece of the ancient wisdom in the hands of their friends, in a form so attractive as to be irresistible.

MIRROR OF THE MOVEMENT.

THEOSOPHICAL HOME CRUSADE.

IN NEW YORK meetings were held, on Nov. 1st, in the Crystal Building, 35th Street, near 9th Avenue, and on Nov. 16th in the small hall in Cooper Union. Both meetings were successful, the latter especially so. The hall seating 150 was packed and a number of men remained standing throughout the meeting. Such an interest in Theosophy was evinced by the audience that arrangements have been made for a course of four lectures to be given by Mr. Fussell in the same hall during December.

CINCINNATI. Dr. J. D. Buck gave a course of three "Theosophical Crusade lectures" on "The Pedigree of the Devil, or the Personification of Evil," "What Are The Mahatmas," and "The Meaning of Universal Brotherhood." The lectures were given in College Hall, Nov. 15th, 22d, and 29th, and an admission of 25 cents was charged, or 50 cents for the course.

DENVER. A Home Crusade meeting was held at Woodman Hall, South Denver, Sunday, Nov. 1, seven speakers giving ten-minute addresses on Crusades, Theosophy Past and Present, Reincarnation, Karma, The Dynamic Power of Thought, and Ethics. The Denver Home Quintet gave a musical selection between each address. A fair audience, of entirely new people, gave close attention throughout, and all are much pleased with this new line of work and its probable results.

LOS ANGELES. A Theosophical Home Crusade meeting was held at Cambell's Hall, East Los Angeles, Thursday evening, October 29th, with the usual addresses upon Brotherhood and other Theosophical topics.

BROTHERHOOD SETTLEMENT in Chicago. Mrs. A. B. Leonard and Mr. J. D. Leonard have rented the first floor in a house in Princeton Avenue. The front room was formerly a store and this has been fitted up as a meeting room. It will hold about 75 persons. The first meeting will be held on Saturday evening, November 21, and it will be a Brotherhood Supper. It is intended to have these suppers from time to time, and classes and meetings will be organized. The neighborhood abounds in children and a Lotus Circle and a boys' club will be formed. Mr. S. Stern, of New York, Col. L. R. Steward and other members of Chicago have been giving great help in starting this Brotherhood Settlement.

SAGA BRANCH is the only branch in the T. S. A. using the Scandinavian languages and working solely amongst our Scandinavian born population. We have a wide field here in Chicago, but as there are three millions of our country-people in the U. S. our work could be largely extended and propaganda be done in all parts of the country having a large Scandinavian population—the New England States, New York, the North-West and the Pacific Coast,—if branches and centres in different parts of the country would cooperate with us by announcing our "existence" to their members, and obtaining addresses of Scandinavian Societies, or persons, who would be willing to distribute pamphlets in Danish, Norwegian and Swedish in the Scandinavian districts or settlements. Any branch or any person willing to aid us in this manner will kindly address

CORRESPONDING SECRETARY, *Sâgâ Branch*,
153 E. Washington St., Room 9, Chicago, Ill.

JAMES M. PRYSE left New York, November 6th, to make a tour of the Southern and Western Branches, expecting to reach the Pacific Coast in time to help prepare for the reception of the Crusaders. So far he has spent three days at Philadelphia attending the

branch and holding an E. S. T. meeting, and reports the branch as being full of enthusiasm, and its members in good trim. His next stop was at Baltimore, of which excellent reports have been received.

After a short stay in Washington he will attend the third anniversary of the Macon Theosophical Society.

BURCHAM HARDING lectured Nov. 8th to a crowded audience in the hall of the Providence (R. I.) branch. The meeting was opened and closed with vocal and instrumental music. Years of earnest devotion and singleness of purpose have brought their reward to this branch. They are justly proud of their elegant hall, and its tasteful decorations; and feel confidence in inviting the public to identify themselves with the movement.

Nov. 9th he left New York to visit branches in the West up to the "Great Divide," the 10th Youngstown, O., was reached, and an address given upon the "Crusade"; two evenings devoted to class work; E. S. T. meetings were held and a public lecture was attended by about 300 persons. The 13th a free "Brotherhood Supper" to 75 persons at Delmonico's restaurant was a great success. This branch although recently organized numbers forty members, and is rapidly increasing. The enthusiasm and activity are great, and all are eagerly desirous of practical Theosophy. When more suitable and permanent quarters are secured, the earnest enthusiasm evolved, which has already enlisted the newspapers, promises to capture the town.

The 14th some of the Toledo, O., members met Mr. Harding at the depot, spending an hour or two discussing Crusade work and Brotherhood suppers.

A. E. S. SMYTHE, who is to make a trip through the middle part of the West and afterwards through New England, visited the Toledo branch from Nov. 17 to 19. He spoke at the branch meeting on branch and Crusade work, and gave a lecture in the Unitarian church on "Theosophy and Christianity." The lecture attracted an unusual number of intelligent people and there were interesting questions afterward which were well answered by Mr. Smythe.

OBITUARY.

We regret to record the death of Mrs. Martha Ella Wilkinson, who passed away on October 27th. She was one of the oldest members of the Philadelphia Branch.

ENGLISH LETTER.

By the death of the Lady Malcolm of Pottaloch, on October 13th, the movement in this part of the world has sustained a heavy loss, for one of its oldest and most devoted workers has passed to her rest, if indeed such souls ever rest at all. Extremely weak and fragile during the last few years she did most of her work in the quiet of her study, conducting a large correspondence, sending books all over the country to groups and public libraries, and devoting what was left of her comparatively small personal income to the help, and in one case to the complete support of needy members. Literally starved to death through inability to retain any form of nourishment, she was patient and uncomplaining to the end, calmly setting all her affairs in order with that admirable business capacity which always distinguished her, so that all those who had depended upon her during her life might not be left unprovided for. A passage from one of the many letters received voices the sentiments of all whom she helped: "She was a magnificent comrade; true, trusty, sympathetic; I feel as if I had lost my dearest friend."

Brother Crooke has been crusading again in Wales and the Southwest of England with the result that branches have been formed at Cardiff, Shepton Mallet, and Cheltenham, and Centres at Bath and Weston-super-Mare. The T. S. in E. (Wales) is practically *un fait accompli*. New branches have also been formed at Portsmouth, Battersea, and Chiswick, Mrs. Blumenthal, her daughter and son, from Victoria, B. C., assisting in the formation of the latter. We have now 24 Branches in England alone, representing a membership of 370. Truly a wonderful growth under great difficulties.

I am endeavoring to write a coherent letter amid active preparations for our first "Purple Pot-pourri," at the Central Office, which takes the place of the usual monthly conversazione. It bids fair to be a great success.

Herr Theodor Reuss, Vice-President of the new T. S. in E. (Germany) recently paid us a flying visit and gave us a glowing account of the prospects of the work there on the lines of brotherhood laid down by the Crusaders. Mme. Petersen, on her way from Paris to Boston, was also with us at the same time. Advantage was taken of the auspicious occasion to send letters of greeting to Boston and Berlin.

LONDON, November 7.

BASIL CRUMP.

THE THEOSOPHIST CRUSADERS IN BERLIN.

[*Extracts from a letter to Die Kritik, Berlin, September, 1896.*]

Awaiting at the station the arrival of a friend known to you hitherto only through letters, and meeting him personally for the first time, you feel as a rule a certain bias. How will he look? What will he say? Will our anticipations be verified? That is the way we felt before the arrival of the Theosophist Crusaders in Berlin. You desire now that I communicate to the readers of the *Kritik* these impressions and thoughts which I received. . . . More than mortals were expected, and human beings, very dear human beings, were found. . . . Wherein they differed from other people was the effect of their character, or better occultly expressed, of their aura. . . .

Many of us have experienced moments of exaltation, be it in the enjoyment of nature or of art, and many have come in contact with men in such conditions and have felt the atmosphere of purity around them, and the influences of unity, love, and peace emanating from them. Such men, able to elevate others by the power of their consciousness of unity, their universal love of mankind, not unconsciously, but in every way consciously, such men were the Crusaders. There was no talk of witchcraft, magic, suggestion, hallucination, emotional enthusiasm, phantasies.

As when roses are near you smell perfume and it gives you pleasure and affects the mind agreeably, so are you affected by a man's thoughts and sentiments. If those are pure, noble and unselfish, the sentiment awakened in us will be pure, noble and unselfish. So it was with the Crusaders. . . .

What did the Crusaders come here for, and what have they done? They came to ask us to join that Society which has undertaken to unite humanity by the golden tie of love and fraternity, to join the Theosophical Society existing since time immemorial, among whose members have been all the illustrious minds of our history and which in this century has found its external expression in the T. S. founded in 1875 in New York. They have called on us to help to awaken the consciousness of unity of all men in the spiritual as well as in the material, and they have brought us the grasp of the hand and the fraternal greetings of those who, bodily distant and strange, are moved by the same sentiments as we, and seek to reach the same goal. And have they had success? I can with pleasure answer: Yes!

If there were not thousands who enthusiastically cheered them as in Dublin, there was at least a gathering of serious, energetic and experienced people who assured by grasp of the hand to the Crusaders, strange by nationality, but fraternal as men, that they would stand like one man with untiring energy and overwhelming love for humanity to arrest the waves of selfishness and to prepare also in Germany the field for the dawn of a new century, a century of human love and fraternity.

I have seen these men face to face, and I know their resolve to be serious, their will to be inflexible. With iron energy they face their adversaries, repay hatred by love, and success will always be theirs.

These men and women in the presence of the Crusaders formed the "Theosophical Society in Germany" as a self-supporting branch of the "Theosophical Society in Europe," and thus started the great avalanche which will roll through our fatherland, crushing all evil, and selfishness, and reviving all that is good. This society will not be, like other associations, a new church with a new dogma, but a free association of those who recognize the unity of all humanity and who seek to arrive at a solution of the mysteries of life. . . .

"The Theosophical Society in Germany" is a new link in the golden chain which is being forged by the Crusaders in their progress around the globe. Link to link is joined, one like the other, in themselves linked by love and linked to the next by love. So will this chain of societies form a belt from land to land, which, at last girdling the whole

earth, will unite all mankind in the bonds of love and thus herald the dawn of a new and happier era.

It sounds almost like an enthusiastic dream of the future, and yet it is not. The golden girdle that is being forged now, will be strengthened by new links which will be joined to it, and new vitality will stream through the noble metal like an electric current, purifying and strengthening. This first crusade is the signal for a long series of similar undertakings which will again and again journey through the world and carry their influence always deeper, always further into the hearts of mankind.

This would all be a utopian dream had we not the certainty that just as truly as the sun shines for all men, so also the truth must shine for all when the prejudices which cover and darken the light of truth shall be removed, and did we not feel that the power with which we work for the cause, doubling with each exertion, is unconquerable and all-powerful.

The time for speculation and words has passed; this is the time for action and practical help. And who will help in this work should leave outside all the hatred and envy and all personality and come to us as a new worker in the vineyard of love and self-knowledge.

Whoever works for mankind in the spirit of self-denial and divine love is one of ours, is a true brother, is a Theosophist.

PAUL ZILLMANN.

BERLIN-Zehlendorf.

[The following article appeared in the *Madras Mail*, of October 7th, 1896, and was reprinted in nearly all of the Indian papers. It preceded by nearly three weeks the arrival in India of the *Crusaders*, who reached Bombay on October 26th.]

MADAME BLAVATSKY'S SUCCESSOR.

BY CHARLES JOHNSTON, *B. C. S., Ret., M. R. A. S.*

Those of your readers who remember the reviews which appeared in your columns of Mme. Blavatsky's two Russian books, "The Caves and Jungles of Hindustan" and "The Strange Tribes of the Nilgiris," and the far larger number who remember her remarkable period of activity in India and the stormy and eventful years that followed, until her death in 1891, cannot have failed from time to time to hear rumors that her mantle had fallen on one or other of her disciples, or on various aspirants who were not followers of hers during her life-time. I heard, on this question of successorship, an excellent story from Dr. Franz Hartmann, who is probably remembered by many people in Madras as having played a prominent part in the troubled months before Mme. Blavatsky finally left India. It appears that a former friend of Dr. Hartmann's, an American land-agent, who had given up a very prosperous business to devote himself to spiritualist researches, believed that he had been celestially nominated to wear the mantle of seership fallen from Mme. Blavatsky's shoulders. He wrote to Dr. Hartmann, announcing his calling and election, and, it would seem, demanding Dr. Hartmann's allegiance and a full acknowledgment of his claims. Dr. Hartmann replied, with brilliant wit, that he was the subject of a most startling coincidence, for that, while his friend had been divinely appointed to succeed Mme. Blavatsky, he himself had been miraculously chosen, on the self same day, to wear the mantle of Shakespeare. Dr. Hartmann added a postscript to the effect that it only remained for himself and his friend to get to work and demonstrate their election to the eyes of all. In the case of the subject of the present study, Mrs. Katherine A. Tingley, the wisdom of Dr. Hartmann's advice is exemplified. As far as I know, neither she herself, nor any of her friends have distinctly claimed that she is Mme. Blavatsky's successor; she has chosen the better way, by straightway beginning to work, leaving it to time and the fruits of her labors to speak in her favor.

I am confidently assured that the future will accord to the work and conceptions of

Mme. Blavatsky quite another place than that too hurriedly assigned to her by the most bigoted and short-sighted of her contemporaries; a place in which the largeness of her insight, the boldness of her initiative, and, above all, the unselfishness of her motives and her high enthusiasm will be rightly esteemed. But even in the few years that have passed since her death, a truer appreciation of one, who was unquestionably the most remarkable woman of her time, has been made possible. Mme. Blavatsky was too large a personality to be rightly judged at close quarters,—the reason, perhaps, that some of her most devoted disciples seem to fail in any sound understanding of her character, and make of her either a mere conglomerate of psychical wonders, or a thaumaturgical personage, with hardly any semblance of humanity. It may not be out of place to record here certain observations of Mme. Blavatsky's character made during a friendship of six years, to draw a few broad outlines for the sake of comparison with her successor, Mrs. Tingley, with whom India will soon have the opportunity of becoming personally acquainted.

The strongest characteristic of Mme. Blavatsky was her power, so that, in her presence, one seemed to be in the company of one of the primeval forces of nature; and this power of hers was equally great in whatever direction she turned it. Not less remarkable, though far less generally remarked, was her capacity for extraordinary acts of benevolence, of which she herself seemed very much ashamed, blushing like a girl when any of them were mentioned. A single instance. Years ago, in a prophetic moment, she established an ink factory in Odessa, and, putting into this venture her wonderful energy, made it an entire success. One day a poor woman came to her to ask for help. Mme. Blavatsky replied: "I have no money about me just at present, but you may have my ink factory!" And the deed of assignment was duly carried out, the factory for years yielding a considerable income to her astonished beneficiary. But neither her force nor her benevolence is the keynote of her career; her real secret was the power of kindling in others an enthusiasm for transcendental things, a belief in spiritual forces, a recognition of the power and presence of their own souls; and this kindling, brought about rather by the force of her character than by argument—by will rather than by intellect—was what enabled her to lead one of the most remarkable spiritual movements of any century, the conspicuous characteristic of which was the entire devotion and willing self-sacrifice for an ideal which marked so many of her followers. Then that strange power of hers, far more wonderful than any of the magical feats which have been related of her, of stirring up in people's minds the sense of the supernatural, the attitude of openness towards the mysterious side of Nature and life. It was not so much that she taught a doctrine as that she induced a state of mind, a receptivity for forces and influences which have been recognized in every age but our own. Lastly, she seized with uncommon vividness, and made available to the popular understanding, some of the profoundest truths of Archaic philosophy, notably the idea of re-birth, which has found its way into the habitual thought of the day almost owing to her initiative.

It will be noted that I have spoken rather of her character than her writings; I have done this designedly, for the purpose of better comparison with her successor. Mrs. Tingley has, up to the present, written almost nothing, though the little she has written has a note of distinction and insight which gives great promise for the future. But it is in character that Mrs. Tingley offers most points of comparison with Mme. Blavatsky. She has the same wonderful power of kindling in others that enthusiasm for spiritual things which is the mainspring of her own life, and the circumstances which now take her to India are a remarkable proof of this power. Only a few months ago, her name was almost wholly unknown to Theosophists; yet she has not only been hailed with enthusiasm as their leader, by the largest and most powerful section of Theosophists, but has had time to organize and to carry out with remarkable success a theosophical crusade around the world, the conditions of which call for the utmost tact on her part as leader, and the largest devotion on the part of her fellow-workers. For the most part, her crusaders are

Americans of large practical ability and very considerable wealth, who have been willing, at a moment's notice, to leave their professional or commercial interests to take care of themselves, at a time of great financial difficulty, in order to embark on a purely ideal errand, the carrying of a message of Brotherhood to every corner of the world. Let any one in a like position realize what a strong persuasive force would be necessary to induce him to start under an almost unknown leader on a similar errand, and he will have some measure of Mrs. Tingley's character, and, at the same time, some measure of the openness of American minds to ideal enterprises.

The precise objects of Mrs. Tingley and her fellow-crusaders in visiting India will shortly be explained by themselves, so that I may well return to my comparison of her character with that of Mme. Blavatsky. Though Mrs. Tingley does not give one so large a sense of the presence of a primeval natural force—so that I am inclined to consider Mme. Blavatsky the greater actual power—she has yet the advantage of being greatly more even and balanced; not so subject to those whirlwinds of passion and stormy outbursts which so often caused the deep resentment of Mme. Blavatsky's critics at the same time that they testified to her own inherent power. Mrs. Tingley's crusade, in one of its detours, gave me the amplest opportunities of observing her; and I am inclined to say that even more remarkable than her power of inspiring enthusiasm for ideals is the singular attraction of her gentleness, vivacity, and inexhaustible good humor, which inspire a lasting optimism in whoever comes in contact with her. Like Mme. Blavatsky, she shows a piercing insight into character, but her insight is more even, more steadily controlled, and less liable to be colored by outbursts of vehement passion than that of her Russian predecessor. Then, to make the analogy more complete, she adds to power, goodwill and insight, that singular quality by which Mme. Blavatsky was able to open the door of the supernatural, to make strange words intelligible, to widen the horizon until it embraced much that before seemed abnormal, demoniac, impossible. And the supernatural, the sense of which both Mme. Blavatsky and Mrs. Tingley have the power to induce—thus establishing the most important affinity between them—is a supernatural in no sense merely grotesque and confounding to the senses, but rather a wider and deeper understanding of the natural world, embracing regions within and without us, which were there, in their due place and harmony all the time, though we were unconscious of them or had not noticed them. Again, like Mme. Blavatsky, Mrs. Tingley is profoundly convinced of the value of Archaic philosophy, and especially of the ideas of re-birth and the divinity of mankind, ideas which penetrate her life and actions through and through. I may, perhaps, be able to communicate to your readers some understanding of that sense of the supernatural which she, like Mme. Blavatsky, carries with her, if I ask them to imagine a woman of the most genial character and wide experience of the world, who treats everyone she comes in contact with as the representative of a life that has an infinite past behind, a boundless future before; who, in fact, with perfect naturalness and grace, treats her friends as immortals; and it must be remembered that among her most devoted friends are the destitute and afflicted of her own city. Her genial hospitality to the poor, at the free Brotherhood suppers which form one of the features of her crusade, have already left warm memories in a score of cities.

He who loves lives. He who loves himself lives in hell. He who loves another lives on earth. He who loves others lives in heaven. He who silently adores the Self of all creatures lives in that Self; and It is eternal peace.—*Book of Items.*

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The wise man rises superior to Destiny. He greets it as a friend.—*Book of Items.*

THEOSOPHY.

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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.

A WORD OF WARNING.

A GLANCE through the past files of this magazine, particularly when it was known as THE PATH, will show that at more or less regularly recurring intervals it has been necessary to call the attention of members of the Theosophical Society to the efforts of persons who make it their business to do what harm they can to the organization. It is not always clear why there should be this animus against so innocent and harmless an affair as the T. S., but a too ample experience has shown that it exists. Such attacks, when they can be dignified by that name, are usually made against the individual who for the moment holds the position before the world of leader of the Theosophical Movement, as very naturally it is easier to attempt the destruction of an individual than of a large and powerful organization. We know to our sorrow how frequently H. P. B. had to bear the brunt of the envy and rancor and uncharitableness of the enemies of the T. S., and the storm of malicious hatred that was directed against our late teacher and friend, W. Q. J., with such disastrous consequences, is too fresh in our minds and went too deep to be readily forgotten. It would seem as if the mere fact that there exists a body of persons, banded together to do what they can to ameliorate the conditions of existence of their fellow men and to bring to their attention truths about life both here and hereafter, were sufficient to at once call into existence an opposition of a strength proportioned to the strength of the beneficent movement. That such is the case we all

know from experience, and many of us also know why it is so, and further still have learned to comprehend at least something of the law that is involved.

We know that any effort on any plane of being is necessarily immediately followed by an opposition, that every force in the universe must have its antithesis, and that if a force for good is liberated, it gives the powers of darkness the opportunity to expend an equal amount of energy in the opposite direction. It is the automatic operation of this law that made it such a very serious thing for the T. S. to be started at all, as it was by no means certain that the forces for good in the world, in this time of "Kali Yug" would be powerful enough to counteract the evil that would necessarily be roused by the foundation of the T. S. There was grave danger that the society might run away from its founders and get beyond their control. This very thing did as a matter of fact happen with a small part of the Society, for as nearly all know, quite a number of members of the T. S. in Europe and India refused to follow Mr. Judge and to continue along the old and approved lines of work laid down by the Masters and H. P. B., and they have now gone so far away from these ideals that it is questionable if they will come back to the path of brotherhood during their present incarnation. H. P. B. was constantly warning us of the dangers that confronted us, and her cry from first to last was of one burden, "Loyalty to the Masters and to their representative on this plane,"—complete, unwavering, absolute loyalty; in this lies the only salvation of the Theosophical movement. Only recently have we had any positive assurance that the work has progressed so far and is now on such a firm foundation that no combination of the powers of evil can prevail against it. But while we cannot fail in our ultimate mission, there is no doubt but that the movement may be injured, hampered and retarded in its work by opposition or by weakness and disloyalty among its members. It must not for a moment be thought that the hard times are over, that it was only the old members who had a chance to prove their devotion, faith and loyalty. I have heard new members of the society mourn over the old days that were so full of the rows that proved and tested a man; they too wanted a chance to show the stuff of which they were made. They need have no anxiety, for so long as there is a society it will be attacked, its leaders vilified and its members slandered. We shall all have many chances of bearing our share of the Society's Karma, and of proving the sincerity of our convictions.

At this moment a plot is forming against the present leader of the movement, Mrs. Katherine A. Tingley. Isolated incidents of her life are collated and interpreted so as to serve as the foundation for an attack.

That these efforts will result in final failure no one who is in the least conversant with T. S. history can doubt, but that will not prevent in-

jury to individuals nor delay to the society's work. This note of warning is sounded therefore to remind members of their duty; "never to listen without protest to any evil thing spoken of a brother Theosophist."

It should be remembered that those who have been selected to do Masters' work are by that very fact most fitted to do that work.

The extraordinary impetus which has been given to the movement since the present leader took the helm should encourage members to believe that a great deal more will be accomplished in the future, but that this can be done only if each one assists, first, by an attitude of trust, and second, by striving to work in harmony with those who are foremost in sacrificing their very lives for the benefit of others.

It also seems necessary to once again warn members, and the public as well, against persons who claim to teach occultism in the name of the T. S. and who take money for such instructions. Once for all, the Theosophical Society has no doctrines whatsoever and consequently does not countenance any teachings given under its name. There is now making the rounds through New York State a member of the T. S. and of the E. S. T. who has himself advertised by an advance agent as teacher of "Esoteric Therapeutics" and with other high sounding titles, exacting therefor a fee under cover of his membership in the T. S. Needless to say that the Society will have to bear some of the odium that attaches to such proceedings, therefore members should be on their guard and should consider it their duty when they come in contact with such men to vigorously repudiate any connection of the Society with such actions.

E. AUG. NERESHEIMER.

THE SCREEN OF TIME.

THE Crusade has now reached India, and is consequently working among new surroundings and conditions, very different from those met with in Europe. New methods have to be adopted and lectures given that would sound strange in the ears of Europeans. The truth of the matter is that except under the personal guidance of Madame H. P. Blavatsky many years ago, the Theosophical movement in India has been an entire failure. Recently it has become a mere Hindu sect, one of thousands, and even at that is stagnant, with "dormant" branches scattered here and there which the members themselves confess to be inactive and practically useless. Excepting in Bombay and perhaps in two other Indian cities—which have yet to be inspected—it would appear from the reports of the natives who are members of the Adyar organization that no work is being done and absolutely no progress is being made. It should be understood that the organization whose Headquarters are at Adyar has no connection with the Theosophical Societies in America and Europe, and is indeed decidedly opposed to them, as the sequel will show. Mr. W. Q. Judge always did his best for the movement in India but could accomplish but little through the organization which existed in that country.

So the question naturally is, what can be done for this vast population of Mohammedans, Hindus, Parsis, Jains and Christians? With the exception of Madame H. P. Blavatsky, every prominent worker, whether American or European, who has so far become identified with the work in India, has fallen under local influences, has joined some sect, and instead of trying to free the people from their moth-eaten traditions has positively encouraged them to hug their shackles of ancient customs, forms and methods. This has strengthened the hand of orthodoxy in the country and has had the effect of hindering instead of helping forward the progress of the people. The one thing they need more than anything else—inspiration to work practically for humanity as a whole—they have not been given; nor have the two warring creeds of India, Hinduism and Mohammedanism, been brought together in the least degree.

The mental and spiritual stagnation of India is simply indescribable. Original thought or investigation is practically unheard of and is looked upon as a sign of moral depravity. A pundit can quote from a few of his sacred books—those which *he* considers orthodox—from morning till night, and if he be somewhat above the average intellectual standard of his district, he may attempt to write a five-thousandth commentary on one of his predecessor's commentaries on one of the Upanishads or Puranas. Commentaries,—that is the first and the last step of literary

and spiritual achievement in the Hindu community! It is nearly as true of orthodox Mohammedan enterprise, though there are more exceptions to the rule, as there certainly are among the Parsis. But in any case how few are the exceptions, and how often they consist of unintelligent swallows of Büchner, Spencer or Bain! The notion that the modern Hindu of necessity knows more about Theosophy than his western brethren is absolutely ridiculous. His mind is over-weighted with traditions, and if the Light of the ages were to pour its radiance upon him, he would refuse to benefit by it until that Light took upon itself some color prescribed in the Shrastras.

To anyone who loves India, such a condition of things must of necessity be sad in the extreme. It is made worse by the inordinate pride of many of the Brahmans who consider that civilization and wisdom begins and ends with themselves. Their attitude is well illustrated by a remark made to the writer by a Brahmin pundit in regard to Mr. W. Q. Judge. The pundit spoke of Mr. Judge in terms of respect, who, he said, had learned all that he knew from India. He could not conceive of Western occultism, nor believe that it might be possible to gain wisdom without a thorough knowledge of Sanskrit! And in thus referring to the narrow-mindedness of the majority of the Brahmans, I have purposely refrained from touching upon the continuance by many of them of certain rites and ceremonies that can only be called degrading. It is far from my intention to attack even the most bigotted among them, and the only object in calling attention to their failings is to show the difficulties to be overcome and the great need of helping this country, which once was great but is now fallen as low as a nation can fall, and yet live.

The word Theosophy has temporarily fallen into disrepute in India on account of the misguided course that has been followed by certain prominent members of the Adyar organization. One of the first things, therefore, that has to be done is to remove the false impressions current concerning its nature and teachings. That is the chief work of the present Crusade in India. By doing this and by practically demonstrating the feeling of sympathy that the Theosophists in America feel for the cause of India, the foundation will be laid for carrying on a magnificent work in the future.

The Crusaders reached Aden on board the Italian Navigation Company's S.S. "Singapore," on October 18th, leaving next day for Bombay. Aden is uninteresting from every point of view, and is unpleasantly notorious as being one of the hottest places in the world. On the 20th a public meeting was held in the first saloon and several passengers appeared to be sincerely interested in the subjects dealt with. The rest of the voyage was uneventful, letter-writing occupying all the

spare time. Bombay was reached on Sunday the 25th at midday, and Watson's Hotel was regarded as a paradise after the long sea trip from Port Said. Much preliminary work was done of a private nature, and on the evening of the 29th the Crusaders' first public meeting in India was held in the Town Hall. Mrs. Tingley gave an address of immense importance which was afterwards printed and circulated. It appears in full in the present issue of THEOSOPHY. It was exceedingly well received on its delivery. The proceedings were fairly well reported in the Bombay papers, except in so far that one of them, in giving the number present, underestimated the audience in the proportion of one to three. The majority of those present were Parsis. On the following evening a further meeting was held in the Durbar Room of the Town Hall and the deepest possible interest was shown in all that was said relating to the work in America as conducted by Mr. Judge and as now carried on. Next day a Theosophical Society in India was formed, on the lines originally laid down by Madame Blavatsky; at which there was naturally great rejoicing among the Crusaders, who heartily wished that their friends in America and Europe could know of it. The future of India was already beginning to look brighter.

The third and last meeting in Bombay was held on the evening of the 2d November in the Durbar Room. It was well attended and many kind offers of help were made by those present, which should bear good fruit when the time comes, as it will come, to take advantage of them. Profuse apologies were made by many members of the Adyar organization who had attended the meetings, for the untheosophical letter which had appeared in the local press on the first arrival of the Crusade in Bombay. They all considered the phrase "masquerading Theosophists" as inexcusable. The letter deserves to appear in these columns for without it the condition of things in India would remain unintelligible. It was sent to nearly all of the Anglo-Indian papers:

MASQUERADING THEOSOPHISTS.

TO THE EDITOR OF THE TIMES OF INDIA.

SIR:—We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading in India under the name of the Theosophical Society.—Yours, etc., BERTRAM KEIGHTLEY, UPENDRA NATH BASU, Joint General Secretaries.

The Theosophical Society which was founded in New York in the year 1875 by Madame Blavatsky and Colonel H. S. Olcott, and has since spread over most parts of the world, has no connection with the Society formed last year at Boston, U. S. A., by the late Mr. W. Q. Judge and his followers, and disclaims all responsibility for the "Crusade" now being carried on in this country by some members of the latter.—H. S. Olcott, President-Founder; A. P. Sinnett, Vice-President; Bertram Keightley, General Secretary, Indian Section; Upendra Nath Basu, Joint General Secretary; G. R. S. Mead, General Secretary, European Section; Annie Besant.

The following reply was sent to *The Times of India* and to the *Bombay Gazette* :

TO THE EDITOR OF THE TIMES OF INDIA.

SIR.—A communication signed by Mrs. Annie Besant and others concerning the American Theosophists having been inserted in your issue of to-day, we ask you kindly to find place for the following in reply thereto:—The statements made in this communication cannot be regarded in any other light than as an attempt to frustrate our work in India and among its people ; and as we cannot allow interference with this we are unfortunately and unwillingly compelled to answer it ; but whatever we may say we trust will be considered as a necessary explanation and in no way as an attack on any person or persons whatsoever. It is against the motive of the Theosophical movement to make derogatory statements about anyone, a law among most members being “ never to listen without protest to any evil thing said of a brother ” ; and to this law the Society has ever held as an ideal. But we are surprised and pained that anyone who has once held this ideal should so far forget himself (or herself) as to publicly denounce as “ masqueraders ” those who have never done him harm, simply because they belong to an organization other than his own. And the case is made much worse when these people are foreigners, who have left their homes and families for a labor of love. From the hour that we left our American shores we have not ceased working, day and night, to accomplish the purpose to which we have devoted our lives, the amelioration of mankind by the spread of the ideals of toleration and unselfishness throughout the world. Yet on our arrival in England we were assailed with an attack similar to the communication in your issue of to-day. But the people of that country, knowing the general circumstances, flocked to hear us in consequence, and as a result not only thousands attended our lectures, but the Theosophical Society in England was more than doubled in its membership and branches. In India, however, there has hitherto been no explanation of the real cause of the so-called “ split ” in the Theosophical Society ; but we are now called upon to plainly state the facts.

The working organization of the Theosophical Society, for several years prior to 1895, was found to be unwieldy, and too centralized for healthy growth. The Society had grown too large for a constitution effective enough in earlier days. In America particularly was this felt. In that country, where the members number more than three quarters of the whole Society, there was open objection—though no ill-feeling—to their owing allegiance to a small office in a little village outside Madras. The Americans desired to govern themselves, and that each country should individually manage its own affairs. But their generosity forbade their taking active steps to secure this ; they knew that if the money they annually sent to India were withdrawn, the foreign headquarters would suffer, and they preferred for the time to bear with inconvenience rather than act in any way that might damage the movement abroad. But when in 1894 Mrs. Besant, influenced by a Bengali Brahmin, openly began a groundless and puerile attack upon one of our noblest and purest workers, William Q. Judge, a man respected throughout the length and breadth of America—our land of freedom—we decided that we could no longer allow official interference from abroad by persons who could not understand our ideals, and in 1895 we reorganized ourselves as the “ Theosophical Society in America,” and, what is more, announced to the world a well-known truth, that the real Headquarters of the Society had always been in New York, where the Society was founded in 1895, though nominally removed to India during Madame Blavatsky’s stay in this country.

To call us masquerading Theosophists is therefore childish,—we who constitute more than three-fourths of the whole Society, and, if the truth be told, that part which for years paid the greater share of the funds used for the up-keep of the Indian Headquarters.

The entire attack has been made upon us, simply because we in America refused to believe a brother, William Q. Judge, guilty of a purely occult offense unless so proved,

and would not join Mrs. Besant in some wild and unbalanced notions she entertained concerning Mr. Judge's method of communicating with his teachers. And, surely, we in America ought to know more of our countryman, his work, and his worth than those who have scarcely met him or perhaps have only known his name. We feel sure that when these facts are understood we shall have no difficulty in bringing fair-minded residents of India to a proper appreciation of our position.

And here it is our duty to refute also a statement made by Mrs. Besant in a public lecture delivered in Bombay some weeks ago, just seen by us. In the report of her lecture it is stated that she attacked our leader, Mrs. Katherine A. Tingley, for having stated that she was a re-incarnation of Madame Blavatsky! As Madame Blavatsky died in 1891, and as Mrs. Tingley is a woman in the prime of life, the pettiness of Mrs. Besant's remark is apparent. It is only necessary to quote the following letter which has been despatched to Mrs. Besant;—

ESPLANADE HOTEL, BOMBAY, October 26, 1896.

MRS. ANNIE BESANT,
Benares.

DEAR MADAM: I have been requested by Mrs. Katherine A. Tingley to call your attention to the fact that in the *Times of India* of the 2d October you are reported to have referred to her in the following terms:

"An American lady, Mrs. Tingley, has been claiming to be the re-incarnation of Madame Blavatsky."

Such a public reference as this cannot be allowed to pass without the equally public refutation it deserves.

The case is greatly aggravated by the fact that owing to your close intimacy with Mr. Alexander Fullerton of New York, Mrs. Tingley is convinced that you must already have known she has never claimed to be a re-incarnation of Mme. H. P. Blavatsky—a claim that in her opinion would be ridiculous in the extreme—but has in fact frequently expressed her conviction that the soul of that great worker has *not* re-incarnated, either in the West or in the East.

Mrs. Tingley informed Mr. Fullerton of this, as she has informed everyone, whenever the opportunity has occurred.

As Mrs. Tingley is well aware that you cannot produce a single document of any sort to sustain your assertion, she expects that after her emphatic protest and denial you will cease to give currency to this slander.—Yours, etc.,

CLAUDE FALLS WRIGHT,
Secretary to Mrs. K. A. Tingley.

Mrs. Tingley herself refuses to take any public notice of these attacks so persistently made against her, being far too busy with correspondence and interviews. Moreover, she feels that Mrs. Besant is momentarily blinded, and therefore she does not desire to say anything which may hurt her. But we feel it right to say that, though not a re-incarnation of Mme. Blavatsky, which, of course, is folly, we nevertheless believe that Mrs. Tingley is the fitted and true leader of the entire Theosophical movement, as Madame Blavatsky was in her day and Mr. Judge in his. A lady of means, she has for years been working quietly and unostentatiously in New York among the poor; starting missions and homes for the needy; and when, on the death of Mr. Judge, we waited on her with the papers left by him announcing her successorship, she only stepped out from retirement, and the philosophic life she led, to bear the brunt of all the attacks on the movement, because she felt called to do so. Madame Blavatsky asked Mr. Judge when they first met why he had not brought with him "the *chela*," whom he afterwards identified with Mrs. Tingley. She would have had her place in the movement long before had circumstances been such as to permit of it. Who and what she really is and her great work, all will learn in the coming years.

We regret, in reply to the numerous requests we have had from almost every city of importance in India, that we cannot outstay our pre-arranged trip in the country, for we have to return to California in time for Mrs. Tingley to lay the foundation-stone of the "School for the Revival of the Lost Mysteries of Antiquity" before our great American Convention in April; but next year Mrs. Tingley hopes to return with a large number of students, and then our work will be carried on to better advantage. Finally, we attack neither persons, religions nor sects. We do not believe in religious interference of any kind. We work to create tolerance in the world among thinkers of every denomination, and this we hope to bring about by showing that all men have essentially the same ideals. We do not wish to injure Mrs. Besant or her followers in any way. We merely ask that they should recognize that the world, small as it is, is quite wide enough for all to work in.—Yours, etc.

E. T. HARGROVE, President, T. S. in A.

CLAUDE FALLS WRIGHT, President, New York T. S.

H. T. PATTERSON, President, Brooklyn T. S.

F. M. PIERCE, Representative of School for the Revival
of the Lost Mysteries of Antiquity.

LEOLINE WRIGHT, Lecturer, T. S. in A.

W. WILLIAMS.

ALICE L. CLEATHER.

Every possible step had been taken, publicly and privately, to hinder the work of the Crusade, and Mrs. Annie Besant in a lecture in Bombay shortly before our arrival, had stated that Mrs. Tingley had "claimed to be the reincarnation of Madame Blavatsky," a pure fabrication. But such efforts were foredoomed to failure. They had in the first place evidently been due to fear, and flew back like boomerangs of destruction. The law of reaction is subtle in its operation and it is certain that sooner or later an attempt to do evil to an honest person must redound to the advantage of that person. That at least has been the experience in this case, for no better thing could have happened to the Crusade than the appearance of that unfortunate letter.

Leaving Bombay on the 3d, with many pleasant recollections of the work done and of the friendships made, the party reached Jeypore at 5 A. M. on the 5th.

Brothers H. T. Patterson and W. Williams had arrived the day before in order to make the necessary arrangements. Jeypore is an independent state in Rajputana. The city of Jeypore is very ancient. It is situated in a hilly district. On a hill on the outskirts of the town there is a large fort, garrisoned by Munas, aboriginal hill-men. No one is allowed to enter it on any pretext. Provisions are taken in once in two years only. The main streets of the city are crowded with Rajputs, and with Mohammedans, Jains and the four castes of Hindus. The Rajputs are a magnificent race, even in appearance; tall, powerful, dignified. The Maharajah is one of them, and is said to be most good to his people, generous, the supporter of several hospitals, schools, museums and similar institutions. He has already given the Crusaders the use of his elephants

in case they wish to visit the neighbouring city of Amber. It would seem that some good work may be done, and possibly some useful experiences gained, in this old city of the Rajputs. But this remains to be told in the next "Screen of Time."

If it were needed it would be easy to draw one lesson at any rate from the experience of the Crusade, and that is the tremendous importance of preserving a free and open mind. In every country visited, where the people have been hide-bound by traditions and orthodoxies, Theosophy has had to engage in an up-hill fight. How can a man ever see the truth if he refers all that he hears to some book or accepted standard of respectability. Truth is one and is eternal, never changing; but the mind of man is the most movable thing in nature, only capable of catching stray glimpses of truth, which in combination may amount to much, though never to all. Methods must change, and ideas, beliefs, systems, as well as ability to use and power to receive the light. It were well if all men, while never anxious to change, could stand ready to alter their ideas and plans at any moment. Then they would see truth as it passed their way, and truth would not have to come and knock at the doors of their minds throughout the ages, to be refused admittance for lack of some special sign or button to show its pedigree. To seek truth fearlessly, without thought of either past or future; to shut one's mind to no channel, no matter in what repute that channel may be held by others: that is the first step in the attainment of divine wisdom. Until it is taken man remains little better than a fool. We might well imitate children in the matter, for children have no fear of truth, seeking it on all sides and loving what they find. Little children are very near to nature, but there is no reason why men and women should not be as near. Nature would quickly free them of time-worn preconceived conceptions and would show them things as they are, not as they ought to be.

E. T. H.

JEYPORE, RAJPUTANA, *8th November, 1896.*

ADDRESS TO THE PEOPLE OF INDIA.

BY KATHERINE A. TINGLEY.

[The following address was delivered by Mrs. Tingley in the Town Hall, Bombay, October 29th, 1896, and was afterwards printed, by request, as a pamphlet. The Chairman introduced Mrs. Katherine A. Tingley as the Leader of the Theosophical Movement throughout the World, and as one who since her early childhood had devoted herself to the cause of humanity.]

THE first question that must naturally arise in the minds of those who are present at such a meeting as this is, "What can be the object of this visit to India of a body of American Theosophists who are making a tour around the world, and what can they expect to accomplish in so short a time?"

It should be understood at the beginning that I have not come to India to seek the favor or recognition of any person or body of people, nor in the hope of affiliating with any public organization. My duty is to say what I have to say to the best of my ability, and my hearers may accept or reject the message as they please.

Though I occupy this independent position, as do the other members of my party, I am most anxious to work in harmony with all people who earnestly desire to serve humanity. Our object is to do our utmost for every soul who needs our help, for in the world of souls there are no distinctions of creed or sex. Every true Theosophist holds that the distinctions which appear in material life are of little importance as compared to the realities of the soul.

The best way of extending such help is to show people of all religions and beliefs the underlying meaning of their ancient teachings. It is not my desire to convert any one to some established creed or dogmatic system, but to help the Hindu to grasp the deeper, more spiritual and more scientific side of his own scriptures, and to do the same for the Mohammedan, the Parsi, the Christian, the Jain, and the Buddhist. For in each of their religions there are the same great teachings hidden, deeply locked in by the encrusting hand of time, as well as by the deliberate intention of the great teachers who first brought them to the world. The same key will open each of them to the gaze of the student who has first found the universal key within himself and has learned the way to use his knowledge rightly.

Should any one assume that he knows all that there is to be known, or that he has already solved the mysteries of the religious books of the world, it would be useless to attempt to add to his knowledge—or his

ignorance. There are some who, while professedly desiring enlightenment, are actually blinded by their spiritual pride which holds them to the false idea that *their* religion is the oldest of all, and that the occult truths it contains are the greatest that the world has ever known.

It should be known that India was not the source of the world's religions, though there may be some teachers in India who flatter you with that view in order to gather you into some special fold. The occult learning that India once shared in common with other ancient peoples did not originate here, and does not exist to any extent in India proper to-day.

That sacred body that gave the world its mystic teachings and that still preserves it for those who yearly become ready to receive it, has never had its head-quarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants. Krishna, Buddha, Jesus, Zoroaster, Mohammed, Quetzalcoatl, and many others who could be named were members of this great Brotherhood and received their knowledge through interior initiation into its mysteries. I hold that if any of these had given out a hundredth part of what they knew, the world would not only have refused to listen to their message, but would have crucified them in every instance. It is for this reason that every true teacher must keep back much that he knows, only revealing it to the few who can understand it and who are worthy of it.

There is no religion at the present time that has remained pure and undefiled. Man-made dogmas have crept into all of them, and their sacred books have been tampered with. In many sects of orthodox Christianity you will find doctrines that are utterly opposed to the spirit of Christ's teachings, as well as in Mohamedanism and Buddhism. Hinduism is no exception to the rule. Witness the shocking practice of *suttee* that ceased only a few years ago, and the custom of child-marriage and the enforcement of caste distinctions that still prevail. Such things are as much opposed to the laws of nature as to the spirit of the Hindu teachings.

It must be admitted that Hinduism has an esoteric side, but it is unprogressive and stagnant. Teachings that were secret 500 or 1,000 years ago should be exoteric to-day, but are not. The explanation is that there would have been nothing to replace them, so that which was secret had to remain so. Madame Blavatsky, who gave out some of the Hindu esoteric doctrines, was bitterly opposed by certain of the orthodox in India for doing so. By this they hindered their own advancement and the advancement of their country, for they interfered with the law of universal progression.

The first step to be taken in Occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of the intellect or the collecting of large libraries.

There are in this great world of ours suffering men and women starving for bodily sustenance, for human sympathy and loving tender words that go further than anything else to arouse in them an answering voice of love. Believing this, I have instituted in many of the large towns which we have visited in Europe meetings for the very poor, at which many hundreds have been taken in out of the streets, fed, encouraged, taught the spirit of brotherly love, without interfering with their religious belief. The simplest ideals of pure thought and action were held up to them, and the divinity of man's nature was strongly accentuated. In all places where this work was carried on, the members of our Society have continued it. I know that here in India there are many thousands, even millions, of suffering people who live in the midst of the saddest poverty and distress. I hope on my return to America, after I have become better acquainted with their needs, to be able to establish means of assisting them, which, when begun, will no doubt have the support of many outside the Theosophical Society—Americans who wish to show in a practical way their interest in the spiritual life, whose first law is that of compassion and self-sacrifice.

Let me remind you that while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole. Come with me for a moment and make a mental tour of the globe. Try to realize that there are millions of souls in America with the same hopes and fears, sorrows and joys, as your own, feeling as you feel, struggling as you struggle. That there are thousands upon thousands of Theosophists there who are studying the ancient truths that are hidden in your scriptures as well as in all the sacred books of the world. Try to imagine the prehistoric civilization that once existed on that great continent, and think of it in connection with prehistoric India.

Pass on in thought from America to Europe. See the clear light that shines in Ireland—the home of forgotten mysteries; see England, France, Holland, Germany, Austria, Switzerland, Italy, and Greece rising once more from its slumber of centuries to remind the rest of Europe of its by-gone triumphs in philosophy and art. Yet still on to Egypt, once the home of earth's mightiest sages, still the custodian of some of their profoundest secrets—the sacred land that is destined to again lead the world in its spiritual development.

So passing over many waters with a life and usefulness of their own, return to India and look around. See India as it is and as it might be. Compare it with other lands; take that broad view of it that is necessary if you would see things as they are instead of as you imagine them to be.

Oh, ye men and women, sons of the same universal mother as ourselves; ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours to-day, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore.

FRAGMENTS—II.

I.

THE truest happiness is to be found in the deep *interior* study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfilment of this manner of expression when found. If they can be taught to see and feel this, and the true meaning of it, the work is done. Labor therefore faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it, and illuminating first your own heart the power will then be yours to illumine others. Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you *are* that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes. * * *

II.

Meditate on things you want to know. * * * Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

III.

Duty is not an ogre but an angel. How few understand this. Most confuse it as they do conscience.

IV.

Sorrows, crosses, these are our opportunities could we but see it so. But he is far along who does so see it. He has attained who fully realizes it.

V.

The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound for ever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

VI.

* * * * *

What of the darkness! What of the light! They are one to those who *see*. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go. Harmony, sacrifice, devotion, take these for key-notes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

VII.

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in even the most broken fragment of a life, find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy. Go forth to meet her, trembling perhaps, but reverently, patiently, unflinching; only so can the lesson be learned, and from the dark hours spent with her a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace of that your heart shall understand and be satisfied.

VIII.

How much mis-interpretation and mis-understanding there is regarding these things, and by the most enthusiastic, the most devoted souls, whose emotional intensity driving them along, blinds them utterly, and

in the *full chase* of new experiences they see not that they are following only their own desires, and again losing the substance for the shadow. It is discouraging, and yet the forces thus generated can be used for higher ends, and the good intention of the deluded one counts for him. But remember, O disciple, that in the silence these things are performed and recognized and in the silence alone. Few indeed understand how complete that silence must be, few save those who have at some time known the peace of it. All *excitement* is *psychic*, and though these whirlwinds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. There are some who need this lesson badly, all more or less. * * * The great force acts dually and you must stand *still*, not passive or inactive but unswayed. You must learn to take psychic emotions in hand as well as physical. * * *

Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it, intending righteousness you shall surely so perform though all things seem to conspire against you. In times of confusion and difficulty rest upon that and you may then unshaken see no agreement, no light ahead. * * *

XI.

I measure the height not merely the depth of a soul by its stillness.

CAVÉ.

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION.*

THE word cycle is derived from the Greek word *Kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying *Kykle*, and then cycle. The corresponding word in the Sanscrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by a cycle, just what the Egyptians, the Hindoos and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth. We say that not only do cycles pertain, and apper-

* This paper was read by Mr. Judge before the Sixth Annual Convention of American Theosophists and afterwards printed, together with the other Convention addresses, in the Appendix to the Convention Report.

tain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood to-day by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught that there was a great sidereal cycle, and that is recognized to-day, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of a clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the centre of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a centre. That is, that while we are going around the sun, he is going around some other centre, so that we describe in the sky not a circle around the sun, but a spiral, as

we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, that the sun is attracted himself by some unknown centre, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as Nineteenth century astronomers, that it is a fact, or that it must be a fact, from deduction, but they knew it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul

returned ; they also held that all atoms are alive, just as we do ; that they are sensitive points ; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some to-day, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing behind but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone ? Have they come back ? Do the Copts now in Egypt represent them ? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants ? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians ! What has become of them ? The ancient Egyptians we think were co-laborers with the ancient Hindoos, whose cycle remains ; that is to say, whose descendants remain, holding the knowledge, in part, of their forefathers, and we find that the Hindoos have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years ; that Kalpa is divided into ages. The small cycle is composed of a large number of years ; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindoos, through the nations who spread out from there, for it is admitted that the land of Hindustan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles ; that is, that cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours. If you will read the works of Higgins, who wrote the *Anacalypsis*, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain ? Is there such a thing as a cycle which affects human destiny ?

Coming closer to our own personal life, we can see that cycles do

and must prevail, for the sun rises in the morning and goes to the centre of the sky, descends in the west; the next day he does the same thing, and following him, you rise, you come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine, the inner doctrine of the old Theosophists and the present day Theosophists, to be found in every old literature and religious book, is that cyclic law is the supreme law governing our evolution; that reïncarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reïncarnation but a coming back again to life, just what the ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reïncarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development or evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

WILLIAM Q. JUDGE.

(To be continued.)

A HUNDRED YEARS AGO.

HERE is a curious old book, duskily venerable in paper and binding outworn in the fashion of the German, Greek, Hebrew type, and with ink faded and uneven. It bears the date, 1784, and was published simultaneously at Frankfurt and Leipzig. Its title is, "Magikon, or the Secret System of a Society of unknown Philosophers; arranged under different articles; explained and supplemented by annotations and postscripts; and its relation with older and newer Mysteriologies pointed out. By an Unknown, of the Luminous Square, who is neither Soothsayer nor Epopt."

We shall return later to the Preface, which contains certain rather vague though suggestive details of the "Society of Unknown Philosophers;" meantime, let us try to master in outline at least the main conceptions of their Secret System. The first chapter, on "Godhead," begins with these words: "Everything that our Theosophists teach of the being of Being, rests on the twofold idea of the Unity of the most sacred Three, or Ternarius sanctus. As a Unity, the highest Being is the eternal and enduring Source of all thinking and immaterial principles; the Root of all world-numbers; the first and only Cause; the Centre, from which the life and powers of all Being emanate every moment, streaming backwards again to this centre, as their final Goal.

"The Ternarius sanctus is only spoken of cursorily; it is seen, however, that the teacher views it as essentially the Godhead, the fullness of its direct expression. For this most sacred Three was from eternity indivisible, as Three in One, but not as One in Three, the loftiest subject of adoration, and essentially distinct from the Ternary of the sensible. In it lies the fulness of divine Action and Reaction; the everlasting Bliss, which Divine Being possesses as its own nature.

"The Christus, as inborn in the Godhead, belongs to the Unity, with the most sacred Three. He has Life and Light in himself; bears the number and name of Wisdom; stood from eternity in real union with the Unity, and retained this union upon earth also. Besides this, the teacher also speaks of a pure and mightily working Substance, which must descend from the Godhead upon man, if the centre of his spirit is to gain steadfastness, and not shrink back tottering for ever, on itself. This is what the Scripture calls the Spirit of the Godhead, or the Holy Ghost."

To the first part of this paragraph is appended a note, that "our Theosophists" affirmed the principle that the Divine alone can be said

to have life and light in itself ; for all beings outside the Divine, are, live, and shine wholly in, through, and from Divinity, not in, through, and from themselves. The text continues :

“ The scripture teaching, of the Divine Trinity in Unity, really belongs, therefore, to the system of our Theosophists.

“ The everlasting Fulness of the divine properties and powers rests on a Number for which man has no quotient. It finds direct expression in the consecrated names of that eternal Book from which life flows into all beings. Two of these necessary properties of the Divine are perfect Goodness and Freedom, both of which are equally absolute. Owing to the former, the Divine cannot have the slightest share in the origin of evil ; and, owing to the latter, he follows his own Law alone, or, more truly, is himself law, and his freedom is, therefore, essentially distinct from the freedom of all other beings, and vastly higher.

“ The divine Action is no Creation from Nothing ; but an inseparable and incessant Emanation, or Putting forth from himself.” To this, again, is added a note, telling us that the Divine works according to his light so incessantly, that, in every moment, he gives and takes away the forces of all beings ; an alternation which, however, rests wholly on Time, whose relations are likened to the wider or narrower space between the lines enclosing an angle, which, according to its greater or less distance from the apex, is subject to greater or less subdivision. The teaching as to world formation is then continued :

“ Each of these Emanations is indestructible, because God emanates only Principles, and not composites. But all Principles come from the same source, the Divine, either directly or indirectly. The former is true of the Principles of all thinking, the latter, of all unthinking beings.

“ The whole activity of God consists in a revelation of his attributes, which are endless, like the numbers and powers. Outside Time,—that is, outside the realm of the sensible,—he reveals himself through those which indwell in himself ; but in Time, through the intermediary of such as come from him, indeed, yet are outside him, and not himself.”

Thus far touching the Principles held by “ our theosophists,” a hundred years ago, regarding the nature of the Divine. It will be seen that these principles are in essential agreement with those held by the Theosophists of to-day,—by the Theosophists of all ages. We have a curiously close analogy to the form of presentation met with here, in certain treatises of Shankara, where he writes as a teacher of philosophy working through the forms and with the phrases, of the popular religion of his day ; speaking, for instance, of “ the Lord,” rather than of the supreme Self, and describing the Emanating Power in terms of the popular deity Vishnu. Under these outward forms of expression, however, we see quite clearly the firm grasp of first principles, in their most lucid

and universal philosophic form ; and we have, therefore, the most cogent evidence that the Theosophical movement of the last quarter of last century rested on the old, immemorial foundations which we have learned to perceive at the heart of all religions. Continuing this study, we shall subsequently have occasion to see what views were held by "Our Theosophists," as to the nature of the visible universe and man ; what doctrines they taught as to man's relation to the Divine ; what destiny they foresaw for man, in the great Beyond.

CHARLES JOHNSTON.

(*To be continued.*)

A MYSTICAL POEM.

THE following is a free translation of a poem by Derjavin, one of the standard Russian poets. It will be clear to any one who reads it in the right spirit, that the poem was written from a philosophic standpoint very much akin to the cosmogenesis of the "Secret Doctrine." One or two educated Hindoos to whom I happened to mention some passages in it were greatly excited about the poem being pure Vedantism, according to them. Pure Vedanta or not, it will by no means be lost time to compare the thoughts in it with the thoughts in Shankaracharya's *Atma Bodha*, or the *Awakening to the Self*. The poem bears the title of "God" and was written at the end of the last century, when everybody who was anybody at all in Russia was sure to belong to some Lodge of Free Masons. So it is just possible that the point of view in it is the one of all enlightened Free Masons. And in this case, it shares its origin with the "Secret Doctrine" at least to some extent. But I, for one, would be better pleased to think that the resemblance was simply due to the purity of the author's own spiritual clear-sightedness and independent inspiration. It may interest Theosophists to know that this poem was a great favorite of H. P. B.'s.

VERA JOHNSTON.

Endless in space, living in the eternal motion of Substance, Thou, who wast before the flight of ages, who art impersonal in the three persons of Deity. Spirit present everywhere and indivisible, with no assigned abode and with no cause, whom none could understand as yet, who fills, embraces, creates and preserves everything by the very essence of itself, the One whom we call God.

Though a high intelligence might measure the deep ocean, and count the sands and the rays of planets, for Thee there is no number and no

measure ; even Spirits of Light, born of Thy Radiance, could not conceive of Thy ways ; as soon as the thought dares to lift itself to Thee it is doomed to disappear in thy Greatness, like a moment, passing into eternity.

Thou hast called forth from the abysses of eternity the primordial existence of Chaos ; and founded in Thyself this eternity born before the ages. Self-born and radiant, Thou art the light whence all light proceeds. Creating everything in one word, expanding in continually renewed creation, Thou hast been, Thou art, Thou shalt be forever.

Thou containest the chain of beings in Thyself, Thou sustainest it and givest it light. Thou makest the beginning harmonious with the end, and givest life through death. Like streaming and whirling sparks, so are the Suns born from Thee. Like crystals of frost sparkling, moving and shining on a clear frosty morning, so are the stars in the abysses below Thee.

The burning millions of stars stream in the immeasurable space, fulfilling Thy laws, and shedding lifegiving rays. But all these burning torches, and the ardent rocks of crystals, and the boiling hosts of golden waves, and the fiery ether and the totality of all possible shining when compared to Thee will be like night before day.

Before Thee our whole system is like a drop before the ocean. Then what is the world to which I belong, and what am I myself? When I have added to all the worlds of the heavenly ocean hundreds of millions of other worlds, the total will be like a speck if I dare to compare it to Thee : and so before Thee I am certainly nothing.

I am nothing ! Yet Thou shinest in me with the Greatness of Thine own powers, Thou art mirrored in me, like the great Sun in a tiny drop of water. I am nothing ! Yet I feel my own being, I yearn everlastingly to hover in great heights ; my soul longs to become Thyself ; it penetrates into things, it thinks, it reasons : I am, therefore, Thou art as well.

Thou art ! the whole plan of Nature tells me of this, my own heart repeats it to me, and my reason assures me of it : Thou art and I am, no more, a nothing ! I am a part of the complete universe, and I dream of having been placed in the exact middle of being, where Thou hast ended creatures of flesh and begun the heavenly spirits, having tied with me the complete chain of beings.

I am the link of the scattered world, I am the culminating point of matter, I am the centre of everything created, I am the initial letter of Deity; with my body I decay in the dust, with my mind I order the thunders, I am a king, I am a slave, I am a worm, I am a God! But wondrous as I am, whence do I come?—I do not know; but through myself I could not be.

I am thy creature, O Creator! I am the work of thy wisdom, O source of life, giver of blessings, soul of my soul and King! The ends of Thy truth necessitated that my immortal being should pass through the abyss of death, that my spirit should clothe itself with mortality, and that through death I should return, O Father, into thy deathlessness.

O, Ineffable and Inconceivable one! I know that the imagination of my soul is powerless to trace thy mere shadow. It is a duty to praise Thee, but what other worship can weak mortals give Thee, but the yearning to raise themselves up to Thee and, with tears of gratitude to lose themselves in the untold difference between them and Thee.

THE NEW YEAR.

GREETINGS and good wishes! They are in the very air. We cannot escape from their magic influence, for this season of the year is one of the heart's cycles and not even the most conventional and selfish are secure within the walls which they have built up around themselves.

What do these greetings mean? What can they mean? The whole world is full of unrest. Continually we hear of wars and rumors of wars, of men out of work, of suffering, wretchedness and vice. Yet even those ready to fight, even the poor and wretched, even too the criminal and evil say "Greeting, A Happy New Year!" and answer your greeting.

The heart speaks sometimes in spite of the outer man and the heart has ever, somewhere, deeply hidden maybe, a spark of love and faith and hope. And at the changing of the yearly cycle the darkest clouds break for a moment and the heart gives its greeting to the world as the dawn of the New Year breaks.

It has been said that the present time is a time of trial for all humanity. Perhaps some understand a little what this means. We are approaching the close of several great cycles, great "years," and shall soon enter upon new cycles. What will be our greeting then? The

heart will try to make itself heard even as it does at each New Year. It is even now whispering its message and its greeting within the breast of each, calling to us to awake, to rise from our sleep that we may greet the rising of the Sun.

What is the trial which humanity is passing through? And if this be a time of trial for all humanity, how much more is it not so for those who have some little knowledge, who are striving to set their feet upon the Path? Surely it is a time of trial for them and surely too it is their great opportunity!

Does not our trial and the trial of humanity consist in this: that we shall listen to the greeting and the cry of the heart, that we shall follow the promptings of the heart? Our greatest trials and tests are in the little everyday things of life.

There has been much evil in the past lives of all of us. Who among us is without sin, who among us is pure? Yet if only for a moment we could forget the past and could do, untrammelled, that which the heart prompts! We are all hampered, hemmed in, by remembrance of the past and are afraid to live up to that which is highest and noblest in us. We neither trust the divine light in our own hearts nor the divine light in the hearts of others.

Are we not often afraid to do that which is heroic and noble—and many of the simplest acts of life need heroism—not merely because of our own memories of the past but because of the memories of others? Then too, do we not ourselves hamper our brothers in the same way?

It may be that the trial of humanity is simply a trial of brotherhood. Can we be brothers, shall we strive to live our highest, our best; and, what is harder for many, shall we permit our brothers to live their highest, their best, shall we give our brothers the credit of having high and noble purposes, shall we recognize that they are seeking the light and to live according to the light?

We all ask for freedom for ourselves, but let us rather be slaves if thereby our brothers may be free. We seek to work for humanity, let us also be willing that others shall work for humanity and let us give them our love, our sympathy, our support.

The trial will be safely past if only we will give to each the right to act divinely. Let us strive to act divinely ourselves according to our birthright.

Then shall the dawn of the new year and the new cycle break with the radiant glow of joy and goodwill, and the night of our toiling be past.

A New Year's Greeting to you, my comrades!

ABU-BEN-F.

LITERARY NOTES.

LOTUSBLÜTEN for November opens with an article on the Theosophical Society in Germany, explaining the theosophical ideals and the purposes of the Society. This is followed by a further installment of the *Tao-Teh-King*, a description of the Yogi sleep (*Samadhi*) and a continuation of the articles on the mysteries.—[G.]

THE THEOSOPHICAL FORUM for December opens with a discussion of the old point of "Accidental Karma." All the answers are good. The death of the soul is also explained. The long list of theosophical activities is most satisfactory and pleasing reading.—[G.]

ORIENTAL DEPARTMENT PAPER for November–December, is a miscellany of translations, each with its peculiar charm and merit. A hymn from the *Vayu Purana*; a portion of the *Mahabharata* with commentary, which are of peculiar interest in connection with the papers on the *Bhagavad Gita* now appearing; extracts from the *Chhandogya Upanishad* with commentary; thirty stanzas of Shankara's *Vivekachudamani*; and finally the second paper on the *Bhagavad Gita*, complete a most unusually interesting number. This publication, which so well justifies the second object of the Theosophical Society, should receive the warm support of members. The subscription is but fifty cents a year.—[G.]

MAGIC, a monthly Australasian magazine published in Sydney by one of the oldest members of the T. S. in Australia, T. W. Willans, is the latest recruit to the ever-growing list of theosophical magazines. With its well designed cover, so superior to the unfortunate first attempts of some of our periodicals; its excellent shape and the good paper and type work, it should at once take a prominent place before the theosophical public, and its contents promise to be quite up to its *Sthula Sarira*. The articles are all short, but well selected and to the point, but we regret to see so many initials and *noms-de-plume*. We wish *Magic* a long, useful and successful life.—[G.]

THEOSOPHIA for November. It is not often that we have occasion to welcome in any one month the advent of two new theosophical magazines. That indefatigable worker in Sweden, Dr. G. Zander, the President of the recently formed T. S. in Europe (Sweden) is responsible for this new venture in the field of theosophical literary activity, which we are so heartily glad to see. The first number, published in October, has not been received, the second, modelled in form, cover and size after THEOSOPHY, is composed almost entirely of translations of the articles about Mr. Judge which appeared in THEOSOPHY last spring. Even the picture of Mr. Judge which appeared in our May number has been reproduced. A new feature is to be a *résumé* in English of the contents of each number, with some short notes regarding the movement in Sweden. They hope thereby to come in touch with other theosophical publications in spite of their difficult language, and also to extend their circulation in other countries, especially among Swedish speaking people. We wish them every success and many subscriptions from this country.—[G.]

THE LAMP for November is the usual pot-pourri of cuttings, reviews, notes and poems, all judiciously chosen, prefaced by an editorial on the "Ulterior Object," a wise little paper full of good advice.—[G.]

OURSELVES for November. The opening paper, "The Mind of Europe," contains a review of a speech made by Lord Dufferin, at Belfast, and comments thereon. Following this, a story, "The Master of Failure. A Scientific Forecast" is a good article on brotherhood, and another good article is "Our Younger Brothers" by Mary Williams, admirable for beginners.—[G.]

THE IRISH THEOSOPHIST for November. "The *Bhagavad Gita* in Practical Life" is again given the place of honor. It continues in the same brilliant and impassioned style to treat of the despondency of Arjuna. "The Childhood of Apollo" is one of Æ's beautiful symbol-tales, told partly in prose, partly in verse. C. J. contributes "To Die, To Sleep," which tells us of death and sleep and dreams, and some of the purposes and meanings of these. It is all most illuminating, full of deep truths to keep by one and think over. A very able paper on "The Power of Thought," and the conclusion of Mrs. Wood's "The Virtues That Do Most Easily Beset Us," complete a number well up to the high standard of this magazine.—[G.]

THE OPEN COURT of October 8th contains an admirable article by Charles Johnston entitled "The Upanishads and the Brahmins." It is in a sense a continuation of a series of articles, by the same author, which appeared in *The Calcutta Review*, and which were

reprinted in pamphlet form under the title "Caste and Color in Ancient India." Together they form a most interesting and convincing proof of the contention, now attracting widespread attention, that the lost wisdom is not the property of the Brahmans, and that, on the other hand, it is to the genius of the Rajputs or the red race in India that we owe all that is best in the *Upanishads* and in the *Bhagavad Gita*, and in Buddhism.—[G.]

CHILD LIFE, a new Theosophical magazine for children, has the very natural fault of being somewhat above the heads of the children for whom it is intended. It contains a number of prettily written little stories and verses, and the print and paper are all that could be desired. (Subscriptions—\$1.00 per annum—should be sent to E. M. Hyatt, 147 Hancock St., Brooklyn, N. Y.)—[G.]

THE SERMON ON THE MOUNT AND OTHER N. T. TRANSLATIONS. [Reprinted from the *Irish Theosophist*.] The first matter of interest connected with this most interesting and valuable series of translations, is the signature, Aretas, over which, it will be remembered, there appeared a very valuable series of renderings from the *Popul Vuh*, under the general title "The Book of the Azure Veil." We may, in parenthesis, express the hope that this work may soon be taken up again, and completed. It will have a special value, in the near future, when far more general attention will be given to the surviving records of Archaic America, under the guidance, perhaps, of the living heirs of those records.

To turn to the present series of translations; the work done may be divided into two parts, the translations themselves, and the commentary contained in the notes. Of the former, we may say that it is of the highest value, and is evidently the work of a student with a true instinct for scholarship; the instinct, that is, for accurately apprehending the thought of a work, and clearly recording this apprehension. It is impossible, in every case, to decide with certainty as to the meaning which a word or phrase bore, in the mind of the writer or speaker; but in every deviation from the accepted meanings, and these deviations are many, we have a suggestion which is of high value, and which, whether it may ultimately be received, or not, always leaves us richer by a thought.

The same is true of the commentary. Even when it is doubtful whether this or that interpretation can be demonstrated to be the true one, we are conscious of having received a new light on the psychic and spiritual problems dealt with.

So that we heartily express the hope that we may soon see more work from the same hand; and we should be especially glad to see a return to, and a completion of, the work already done on the Book of the Azure Veil.—[J.]

MYSTIC MASONRY, or the Symbols of Freemasonry and the Greater Mysteries of Antiquity, by Dr. J. D. Buck. We do not have to commend a new book by Dr. Buck to insure its being cordially received and widely read both in and out of the ranks of the Theosophical Society, but one cannot speak of his latest work without unstinted praise, for it is not only Dr. Buck's best effort, but is a work of great merit from any point of view. Approaching the subject of occultism from a purely masonic standpoint, it gradually and imperceptibly leads the reader through the different phases of mysticism until the whole general theory of occult philosophy is laid bare and clearly explained. The book is an octavo volume of nearly three hundred pages, with many diagrams and plates, and is prettily bound in purple cloth. It can be secured from the Theosophical Publishing Company. Price \$1.50.—[G.]

THE AWAKENING TO THE SELF, of which we have just received an advance copy, more than fulfils the expectations raised by a note in our last issue. In outward appearance it is undoubtedly the prettiest of theosophical books; on the cover is a picture of a very famous group of mountains,—just within the Tibetan frontier,—which have long been used as a simile for the enduring majesty of spiritual things "unmoved like the everlasting hills." The body of the text is printed on laid paper, in an adaptation of fifteenth century type, the ink being dark blue throughout. But the real value of this little book, it is needless to say, lies in the fact that it is a very faithful rendering of the best and most beautiful work of one of the greatest spiritual teachers within the historic period; and we can heartily recommend all our readers to become possessed of it without delay.

THE THEOSOPHICAL NEWS. This weekly paper has quite maintained its reputation as the best publication in the society for news. With full reports of the Crusaders' doings, and generally a special letter from Mr. Patterson, and accounts of activities from different parts of the world, one must take the paper to keep well informed of what is going on. Like all young Theosophical publications, it is having its struggle for existence, and should be supported by every member of the T. S., for it costs but one dollar (\$1.00) a year, which surely is not beyond the means of any one. Give it a New Year's present of your subscription.—[G.]

MIRROR OF THE MOVEMENT.

NEW BRANCHES have been chartered as follows during the past five months: Easthampton T. S. (Mass.), Aug. 11th; Cariboo T. S. (Barkersville, B. C.), Sept. 4th; Chelmsford T. S. (Mass.), Oct. 6th; Manchester T. S. (N. H.), Oct. 14th; Middletown T. S. (Ohio), Nov. 12th; E. T. Hargrove T. S. (Pawtucket, R. I.), Nov. 30th; Petaluma T. S. (Calif.), Dec. 8th. Applications for charters have been received from Staten Island, N. Y., Lewiston, Maine, and Peoria and Belleville, Ill.

THE CRUSADE BAZAAR held at the Masonic Temple, Boston, during the first week in December netted \$600 for the Crusade fund. The weather was fine throughout, the newspapers gave good notices, and the attendance was large,—every one being well pleased with the artistic effect. 5000 circulars and 3000 souvenir programs were distributed besides many other pamphlets on Theosophy.

ARYAN T. S., New York, had discussions on Tuesday evenings in December, on "Duality in Nature," "Charity," "The Lower Nature of Man," and "The Mystery of the Ego." Lectures were given on Sunday evenings by J. H. Fussell, A. L. Conger, Jr., Dr. E. B. Guild and T. R. Prater.

H. P. B. T. S. (Harlem) has had the following public lectures on Sunday evenings: "The Religions of the Future," by A. L. Conger, Jr.; "Responsibility," by Anna M. Stabler; "The Soul," by S. F. Hecht; "The Mission of Theosophy," by Mrs. Maschmedt. The "Bell Ringers" have during the past month distributed 2,000 circulars. The chairman of this organization is a boy of thirteen, the youngest member of the branch.

PITTSBURG T. S. had lectures in December on "Modern Witchcraft," "Universal Brotherhood," "Capital Punishment," and "Duty" by Messrs. E. Holbrook, J. L. Park, Fitzpatrick and Mrs. M. B. Beach, respectively.

CINCINNATI. Dr. Buck's course of three lectures and two lectures by H. Dharmapala netted \$125 for the Crusade fund. There were large and representative audiences at all of the lectures, and the newspapers gave good preliminary notices and generous reports of the lectures themselves. In January the Cincinnati T. S. will give a concert for the benefit of the Crusade.

THE LOUISVILLE BRANCH was visited on November 23d and 24th by Mr. A. E. S. Smythe, of Toronto. Mr. Smythe delivered two lectures at Music Hall to large and appreciative audiences, his subjects being "Theosophy and Christianity" and "The Re-embodiment of the Soul." The local papers had reporters at each lecture and gave good reports.

The Louisville Branch was organized last April, soon after the visit of Mr. Burcham Harding, and though it has gained members slowly still it has that harmony in its ranks that is sure to make it a success. We are looking for good results from the visit of Mr. Smythe.

MANASA T. S., Toledo, O. On Jan. 1st the Branch will move into larger quarters. A commodious room has been secured in the same building as that now occupied. A special occasion will be made of the opening meeting, and besides a general talk on Theosophy. Music will be made a special feature.

DENVER BRANCH is growing slowly, but surely, there having been four members added in the past four or five weeks. Mrs. M. M. Du Pre, late of Blavatsky Lodge, Washington, D. C., is conducting a class for beginners every Monday night, which has a large attendance of strangers and members. The following changes have been made in the officers: Mr. Wm. E. Ostrander, Secretary and Treasurer, has resigned, on account of business changes, which will take him away from Denver much of the time. Mrs. Lucia Torres Ostrander, Librarian, also resigned. These resignations were accepted with the greatest regret by all. Mr. Ostrander's services to this branch have been of incalculable value, both financially and otherwise, and it will be difficult to fill the place he has occupied. Miss Alice G. Herring, Vice-President, resigned. The following appointments were made by the President to fill these vacancies: Mrs. M. M. Du Pre, Vice-President and Librarian; Miss Alice G. Herring, Secretary and Treasurer.

SAN FRANCISCO T. S. had the following Sunday lectures in December: 6th, "Early Days of Christianity," by Dr. Anderson; 13th, "Gods, Heroes and Men," by Mr. Amos J. Johnson; 20th, "A New Hope," by Mrs. M. M. Thirds; and 27th, "A Theosophical Idea of Duty," by Mr. E. P. Jones.

AURORA BRANCH, Oakland, had the following lectures in December: 6th, "Gods Heroes and Men," by A. J. Johnson; 13th, "Repeated Earth Lives," by Mrs. M. M. Thirds; 20th, "Theosophy Amongst the Working Classes," by E. S. Stephenson; and 27th, "Brotherhood," by L. T. Merwin.

TOURS OF THEOSOPHICAL LECTURERS.

MR. GEORGE D. AYERS, of Boston, has been carrying on a very vigorous and successful "Home Crusade" in Maine. He lectured Nov. 15-17 in Portland, having an attendance, except Monday and Tuesday afternoons, of from thirty-five to fifty. Nov. 18 and 19 he spoke at Lewiston, forming a branch of five or more members, whose headquarters are at 149 Lisbon St. Nov. 20 and 21 were given to Brunswick, 22 and 23 to Bath, and 24-27 to Rockland, where a branch of five members was formed, two of whom were already members-at-large. One of the new ones, whose place of business is at Vinal Haven, called a scratch meeting there on the evening of Thanksgiving day. The attendance was not large, but the interest was very great, and will not be allowed to flag. Nov. 28-30 Mr. Ayers lectured at Bangor, meeting with unprecedented success. A branch with nine members was formed. Dec. 1 and 2 he spoke at Belfast, leaving behind him a centre. At Northport, seven miles away, lives a member-at-large, who will do what he can in Belfast. Dec. 3-6 were given to Waterville, where there is much interest. Sunday morning Mr. Ayers occupied the Unitarian pulpit. There are now three members there, and several more will probably join in the near future. Dec. 7 and 8 lectures were given in Augusta. The attendance was very good. Thursday evening, Dec. 10, a centre was organized with four members, to meet Friday evenings. At least two who were unable to come that night may be counted upon now, and there are several more who will probably join.

Altogether, the work has been very successful. In Portland the attendance is almost double what it was before Mr. Ayers came, and all through the State interest has greatly increased. If the political truism, "As Maine goes, so goes the Union," holds here we shall soon be making great strides throughout the country, for before Mr. Ayer's visit there were but three members in the State, outside of Portland.

BURCHAM HARDING reached Detroit, Mich., Nov. 14th.; attended E. S. T. meetings; lectured twice in the new branch hall which seats 250; started a class, and took part in a Brotherhood Supper. The future for the work in Detroit is very promising, especially along educational lines. Considerable additions were made to membership, and the work of the Lotus Circle organized. The 19th he reached Grand Rapids, Mich., giving two public lectures upon "The Crusade" and "The Purpose of Theosophy" in Lincoln Club Hall; three or four hundred attended these lectures, a large number joining the branch. E. S. T. meetings were held; the Brotherhood Supper was a great success, and the foundation laid for active Lotus Circle work. A fresh and strong impetus was given to this branch.

Nov. 23d to Dec. 6th was passed in Chicago. Public lectures were delivered in the Auditorium; E. S. T. and T. S. meetings attended, and a new venture in class work inaugurated to facilitate the study for beginners.

Dec. 7th and 8th public lectures were delivered in the Court Room at Peoria, Ill., where two members of Manasa Branch, Toledo, O., have been located for a year doing good work. A Brotherhood Supper was given and considerable interest aroused, resulting in the formation of a new branch.

Dec. 10th and 11th public lectures were given in Belleville, Ill., the home of a member-at-large, who has worked faithfully alone for eight years. About two hundred attended each evening, and the following day application was made for a charter for a new branch.

Experience at each place visited is the same. People want Theosophy, and come into the T. S. by tens and twenties, where formerly units joined. The practical work of "Brotherhood Suppers" and "Lotus Circles" is better than lectures for purposes of propoganda and every one can carry on this practical side of Theosophy, and thus take an active part in the Crusade.

JAMES M. PRYSE after attending the Anniversary Meeting of the Macon T. S. arrived

at Atlanta, Ga., Nov. 27th and lectured the same evening on "Modern Theosophy" and on the two following days on "Missing Factors in Modern Life" and "Reincarnation." Although it rained heavily the attendance at the lectures was fair, with considerable interest shown. Mr. Pryse arrived at Savannah Nov. 30th; owing to the stormy weather he gave no public lecture, but devoted his time to the Branch and its members. Jacksonville was reached Dec. 3d where numerous branch and public meetings were held. At Titusville a lecture was given Dec. 7th, upon "Ancient Religions and Modern Theosophy," and was followed by an interesting discussion and questions. Mr. Pryse reached Tampa Dec. 9th, and after a number of meetings there sailed on the 11th for New Orleans.

MOVEMENTS OF ABBOTT B. CLARK. On Nov. 17 a "Theosophical Home Crusade" meeting was held at Santa Monica, Cal. The meeting opened with a reading from the *Gita* by Miss M. S. Lloyd, of H. P. B. Branch, Harlem, N. Y., followed by addresses by Abbott B. Clark, Dr. G. F. Mohn and H. A. Gibson. Sunday, Nov. 22d, Mr. Clark lectured in Pasadena on "The Power Behind the Throne." Friday, Nov. 27, a lecture was given in Villa Park on "Theosophy the Cure for Discontent in Society, Politics and Religion." Sunday, the 29th, Mr. Clark spoke in the Unity Church, Santa Ana, on "Steps Towards Unity in Religious Thought." Dec. 6th, a lecture was given at Covina, Cal., in the afternoon on "What is Theosophy?" and in the I. O. O. F. Parlors, Pomona, the same evening, on "Theosophy not Spiritualism, Buddhism, or Brahmanism. What is it?" Other lectures followed in the place on "After Death, What?" "Mahatmas," and "The Future of America."

NEW ZEALAND THEOSOPHICAL ACTIVITIES.

THE WAITEMATA CENTRE, T. S., have established themselves in the rooms of the T. S. in Australasia (New Zealand), whose headquarters are Marine Chambers, Quay and Queen St., close to ferry boats, tramcar terminus and railway station. The Centre meets regularly on Thursday evenings at 7.30 P.M., and visitors and enquirers are welcomed and are beginning to turn up.

In reply to a circular letter sent out by the Adyar party here, which stated that the Crusade was a failure and on the point of collapse for want of funds, the President of the T. S. in A. (N. Z.) wrote an account of the wonderful success of the Crusade in Europe, taking data from THEOSOPHY and the Boston *Theosophical News*, giving the exact date of the Crusade's intended visit to each port in the Colonies and stating that as the movement was supported financially by the American T. S., numbering thousands of members, it could not collapse. The objects of their mission were also given and the School for the Revival of the Lost Mysteries of Antiquity mentioned. Both the morning and the evening papers inserted the articles as ordinary paragraphs and it has caused quite a stir and opened the way for more articles,—which will be supplied as fast as the papers will take them.

SCHOOL R. L. M. A.

To the Editor of THEOSOPHY,

SIR.—Will you please inform your readers that the site for the *School for the Revival of the Lost Mysteries of Antiquity* is to be purchased in January, and the School Fund Committee therefore requests that subscriptions and contributions be paid in as soon as possible so as to enable this to be done.

Fraternally yours,

J. D. BUCK,
Chairman School Fund Committee.

Seek and ye shall find. Knock and it shall be opened unto you. But seek without fear and knock boldly. The light is more anxious to reach you than you are anxious to reach the light.—Farewell Book.

ÔM.

Α Ψ Ω

It is the way of T'ao (the Self) to act without making a fixed plan of action; to conduct affairs without making them a trouble; to taste without preserving any flavor; to find the great in the small, and the many in the few; to recompense injury with kindness.

(The Master of T'ao) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the Sage, while he never does what appears to be great, is able to accomplish the greatest things. — *T'ao-Teh-King*, ch. lxiii.

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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.

SCHOOL R. L. M. A.

The accompanying sketch is a reproduction of a perspective drawing from the elevations and plans of the first building for the School for the Revival of the Lost Mysteries of Antiquity, to be erected at Point Loma, San Diego, California, on a site which was purchased on the 22d day of January, 1897. Its geographical position is latitude $32^{\circ} 43'$, longitude $117^{\circ} 14'$. This building provides a library, study and living rooms for the accommodation of teachers and students. Work will be begun immediately and it is expected that it will be ready for occupancy by the end of April next. Competent representatives will take charge at that time and thus the great work at the new era will be inaugurated.

Other and more extensive buildings will be erected, the corner-stone of one of which will be laid on the return of the Crusaders, end of this month. This stone will consist of four pieces, each triangular in shape, joined together to form a square; these parts are respectively from Ireland, Scotland, Egypt, and the northern part of New York State. Other corner-stones are to be included in this building from the Societies in other countries, and from the Branches in each State of the United States, all inscribed with the name of the Branch, date of charter, initials of its charter members, and its president.

There will be an arch of classic design at the approach to the grounds, which are located in one of the most picturesque parts of the United States, fronting on the Pacific Ocean. These grounds, it is said, have been protected for centuries from other uses, and, in all probability, have once before been the seat of a similar institution in remote antiquity, and are reputed to be part of the oldest land now above the surface of the ocean.

The School for the Revival of the Lost Mysteries of Antiquity was incorporated in New York in January, 1897, and sets forth as its objects "*the mutual improvement in religious knowledge by the comparative study of religions; investigation of the secret mysteries of antiquity; the performance of charitable and benevolent services*"; the plans and directions for the conduct of such a school were prepared and have been constantly in view from the inception of the Theosophic movement in this century.

E. A. N.

THE SCREEN OF TIME.

THE stay of the theosophical Crusaders in Jeypore, Rajputana, was in any case necessary as a break on the journey northwards from Bombay, and although no public propaganda was carried on there, a good deal of work was accomplished in a quiet way, and the foundation laid for much more work in the future. Delhi, once the Mohammedan capital of India, was the next stopping point. Some members of the party travelled there ahead of the others in order to make preliminary preparations for a meeting, which they did most successfully, enabling the others to speak at a public gathering in the Town Hall on the evening of their arrival, Monday, November 9th. A prominent lady member of the Adyar Society unexpectedly lectured in the same hall on the evenings of the 10th and 11th, so on the 12th the Crusaders held a farewell meeting, when the large hall was packed by an enthusiastic audience. Mr. H. T. Patterson, the chairman, adjourned the meeting, but the audience refused to separate. They sat motionless, profoundly impressed. Suddenly the Nawab Ahmed Said Khan, a Mohammedan prince, stepped up on to the platform, followed by the larger part of those present, and, amid much enthusiasm, presented Mrs. K. A. Tingley with a floral and a lace garland on behalf of the people of Delhi, as a token of their appreciation of her work and of their respect for her noble aims.

A society was formed there next day, with a very large membership, and that it is cosmopolitan in character is vouched for by the fact that its president is a Hindu, its Vice-President is a Mohammedan, its Treasurer a Jain, its Secretary a Rajput Kshatriya, and that on its Execu-

tive Committee are Brahmin Pundits with Hindus of other castes as well as Mohammedans. Only those who know India can truly appreciate the significance of this. It shows that the true spirit of brotherhood had touched the hearts of those people. They said so themselves and proved it by their acts. It is a very strong society.

It is interesting to note that just outside Delhi are the remains of one of the most ancient cities of India, called Indrapat or Purana Kila, rebuilt 2000 B.C. by Yudhishthira, first king of the Pandu dynasty of Indraprastha. Delhi itself is glorious with the buildings of Shah Jahan, the Mughal emperor, constructor of the marvelous Taj Mahal at Agra.

A special and urgent invitation had been received from Ludhiana, in the Punjab, for the Crusaders to visit that city. But there was pressing work to be done elsewhere and all could not go. So Mr. C. F. Wright and Mr. H. T. Patterson journeyed northwards, rejoining the rest of the party at Lucknow, after forming a strong Society and holding a well-attended public meeting in Ludhiana. They received the warmest possible support from a very old member of the Society resident there, a friend of Madame Blavatsky's, who became the President of the new organization. The rest of the party left Delhi on the 14th. What might be described as an incessant meeting had been held from the memorable evening of the 12th until the moment of their departure for Lucknow. Business meetings of the new society, personal interviews with members and inquiries without end, obliged the Crusaders to take their meals in relief parties, one at a time!

The condition of things was different in Lucknow, reached on the 15th by way of Cawnpore. A great prejudice against Theosophy existed in the minds of its leading citizens on account of the disastrous way in which the subject had been presented there previously. It had been made to appear as yet another sect of Hinduism: so much time had to be devoted to removing this and other false impressions. A large hall was kindly loaned for a public meeting on the 18th. There was a representative assembly of the principal thinkers in the town, and a number of young men from the local colleges sat through the addresses in what was evidently full sympathy with all that was said. These young collegians took a leading part in the establishing of an Indo-American T. S. in Lucknow, which was done at the conclusion of a second public meeting held on the 19th, at the request of the first evening's audience. Then followed a business meeting on the morning of the 20th, immediately after which the party started for Benares, arriving there next day. Here also a strong prejudice was to be met with on account of the extreme and absurd views put forward as theosophical by some members of the Adyar Society who make Benares their headquarters. But this prejudice was overcome in the end, for a strong and large Society was

formed there, after two meetings in the Town Hall, which were very well attended considering the bad weather. Another public meeting on the 23d, in the hotel, after which a business meeting was held, officers elected, and the name decided upon—The Indo-American T. S.—one of the most active and enterprising in India to-day.

On the 25th those members of the party who had not gone on to Calcutta ahead, started on their way there. They held a meeting on the night of their arrival, largely attended by Europeans; another on Sunday the 29th, conducted by those members of the party who did not go with Mrs. Tingley to Darjeeling—a small town not far from Kinchinjunga, one of the Himalayan peaks. A society was formed in Calcutta with quite a number in it who had been formerly members of the Adyar society but who had left it owing to their intense discontent with the methods and practices of its leaders.

On the afternoon of the 30th the Crusaders left Calcutta on board the British India S. S. "Golconda" for Madras, where they arrived after a moderately comfortable voyage on December 6th. Rain was coming down in torrents. It was found that cholera had broken out at Tuticorin, making it impossible to go by train from India to Ceylon without a quarantine of many days. No one was sorry, therefore, to pack up and return to the good ship "Golconda" without spending a wet night, in wet beds, on wet floors; wettest of all was the atmosphere itself. Getting back to the ship in a small boat, in the dark, with blinding rain blowing and the sea fairly dancing, was an experience long to be remembered. The rest of the voyage to Colombo was a very hot one. Mrs. Tingley became seriously ill, so much so that it seemed at one time as though it would be impossible for her to live till the end of the voyage. But the turn came at the right time and the whole party landed safely at the Colombo Customs house on Wednesday, 9th December.

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On reaching Colombo news was received of a plot against the theosophical movement which has been industriously hatching in New York for some time past. It may have come to an age of maturity by the time this letter appears in America. The object as usual is to destroy Theosophy by destroying the leading Theosophist. There must always be such targets for the edification of those who either do not understand Theosophy or who understand enough of it to fear it. Madame H. P. Blavatsky stood the brunt of the onslaught for many years; W. Q. Judge was the next target, and now it is Mrs. Katherine A. Tingley. Pity the leader of the Theosophical movement! But let that pity take the practical form of a bold defence in case of need, not that of sentimental and silent regret. The duty of earnest students is so very simple under such circumstances: to listen to no evil said of a fellow Theosophist without protest. As much

harm is done in the world by evil listening as by evil speaking. That is but another way of saying that "inaction in a deed of mercy becomes an action in a deadly sin." Gossips and slanderers will only flourish so long as there are people to listen to them. This fact is frequently lost sight of, though it has been stated so often that one hesitates about committing it to type. One of the common-places of Occultism !

It may be well to inform those of our readers who are not members of the Society that neither Madame Blavatsky nor Mr. Judge were paid for their services to the movement ; they never received one cent of salary. The same applies equally to Mrs. Tingley, who in fact made heavy sacrifices in accepting her present position. No officer receives any salary or any sort of payment from the Society, nor does the Outer Head of the Esoteric School receive salary or payment for services rendered to it.

Furthermore, in the case of Mrs. Tingley, and in answer to contrary suggestions, it should be known that she did not claim or seek recognition after Mr. Judge's death, but that she was sought out by several prominent members and asked to accept the position she now occupies ; which she did at great personal sacrifice, as said.

The questions are sometimes asked : Why should not those who lead the movement be beyond suspicion ? Why should the Society have to suffer on their account ? In the first place it should be evident that the leaders of such a movement as this must be people of considerable force. People of force, such as Madame Blavatsky, W. Q. Judge and Mrs. Tingley, can do far more for the work than people without it. But while they make many staunch friends it stands to reason that they must make many bitter enemies. Those who work with the same object they work for are helped and encouraged in their efforts ; but others who strive for different ends, often narrow and selfish, have to step out of their way or get trodden upon. This is a crude but practical way of explaining the undoubted fact that the leaders of this movement are certain to have secret as well as public opponents.

It would also be strange if the Theosophical leaders did not have a certain large generosity in their make-up, and history shows, particularly in the case of Madame Blavatsky, that their desire to help and protect others has been so strong that it has often got the better of their sense of self-preservation. The result has been injury to themselves in the eyes of people who could not appreciate either generosity or unselfishness. Madame Blavatsky in her youth and before founding the Theosophical Society and occupying a representative position as a Theosophist, was reckless of the world's opinion, looking to her own conscience for truth and guidance, indifferent to the artificial conscience erected by custom and prejudice. Naturally the world misjudged her, but it was these very qualities which made her so truly magnificent, so invaluable to

the cause she served. A case was reported in the Welsh papers some time ago of two ladies in a row-boat refusing to save a drowning man because he was not dressed according to their fancy. Would they make great Theosophists?

It is not to be wondered at that the lives of our leaders have not run smoothly; that they have had many enemies; that their noblest actions have been misjudged by persons whom the world regards as virtuous. And the Society does not suffer from these criticisms and attacks. They serve to bring Theosophy to the notice of the public. Some of the best workers to-day heard of Theosophy through the publication of slanders against Madame Blavatsky and Mr. Judge. The Society would be practically unknown at the present time if it had not been for the opposition it has met with in the past. Not that such opposition and criticism is to be encouraged, for friendly support is what is wanted, and that is being offered by people of every class in all parts of the world. But a finer point enters into this question of damage to the movement: would it be right to accept an unlimited amount of hard work from some prominent member and to refuse to give support and encouragement in return? That would be ungrateful and ingratitude is a deadly sin. A man would not treat even his horse in that fashion, for if it had labored for him and had shown by honest work that it was strong and capable, he would not dispose of it because some officious critic merely questioned its appearance. Gratitude for work accomplished should far outweigh every criticism from outside sources.

Such thoughts naturally arise on hearing that attacks on the old familiar lines are being prepared. Well, it will not be the first time, nor by any means the last for such efforts to be made to upset the movement. One can afford to continue one's way in peace.

* * * * * *

Certainly Ceylon is conducive to peace. Too much so, if anything, for the intense damp heat is enervating in the extreme. The Singalese are a delightful people, though not infrequently lacking in that useful quality, best described as American "push." They are mild, gentle and obliging. Buddhists in religion, they are truly devout and preserve with the most jealous care the traditions of their faith. But many of them carry it a little too far in having preserved the pre-Buddhistic demonolatry, which is more a system of exorcism than anything else. They exorcise for bad weather, sickness, anything and everything. In this they show their similarity to many of the northern Buddhists, who have preserved much of the more ancient Bhôn religion in their Buddhism. But this only applies to the ignorant people in both cases, for those who understand the doctrines of Buddha are far above any such superstition; they are philosophers and metaphysicians as well as religionists.

A public meeting was held on the afternoon of the 12th, attended by from five to six hundred people, according to reports received. Not all the members of the party could be present as there was so much work to be done in the way of correspondence and so forth before to-day's start for Australia. The audience was most deeply interested in the lectures, for at the conclusion of the meeting a Society was formed without further delay, and the members assembled this morning to elect their officers and arrange details of the work to be done. The next "Screen of Time" cannot record much activity, as it will have to be mailed as soon as the P. & O. "Oceana" touches at Albany. This will give a needed opportunity to review the work in India, past and present, and to consider the future of the work in that country.

E. T. H.

Colombo, December 13th, 1896.

CYCLE IMPRESSION AND RETURN AND OUR EVOLUTION.

(Continued.)

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is, the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar.

When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring counties collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky, and they would settle down and twitter on this pile of stone all day, and fly about. When the evening came—twilight—they rose in a body and formed an enormous circle. It must have been over

forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion.

They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher.

That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on.

As some have written, we cannot turn back the cycles in their course. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth, and the black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom.

You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our

charge, into our bodies, our brains and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers, that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over.

That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat

itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression.

We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through, at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about Theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody) when he had a despondency that he could not explain. I said to him, you have had the same despondency maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old Theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones.

So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so

that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintance who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing also on the question of the civilization in which we are a point ourselves.

WILLIAM Q. JUDGE.

(To be concluded.)

THOUGHTS AND WORDS.

“ FROM every page of the Upanishads, deep, original lofty thoughts step forth to meet us.” . . . So spoke the great lover and expounder of this ancient world-philosophy, Arthur Schopenhauer. But we of less lofty intellect are only too naturally inclined to make an irreverent periphrasis of this illustrious saying: from every page of the Upanishads, deep, original and hopeless puzzles step forth to meet us.

Let our attention strive and strain as it may, there always is and most probably will be for a long time yet, something we can not either catch, or follow, or classify in this philosophy, so obscure to us and yet so eloquent and clear. Yet the Upanishads are very strict, their sense of order is highly developed, and the uniformity of their basic thought is perfect. Then, whence comes the fact that all information and data, so important for the completion of anything like a definite teaching, are scattered all through their voluminous contents in bits and shreds? Why is it that such information and data have no pretence even to be tidily arranged in some fixed and easily found place? The answer is simple: The Upan-

ishads have nothing to do with definite teachings or dogmas of any kind. And to understand this thoroughly we must always try to remember one thing, namely the fact that the European mind and the Asiatic mind work quite differently, aiming as they do at quite different results.

The European mind proceeds from particulars to universals, trying to build up, out of separate facts and details, theories and systems which could be applied to generalities. In fact, we are so used to dealing with small matters, details, peculiarities and even exceptions, that the general thought, which underlies them all, often disappears out of our sight, and only too often we altogether lose the thread which connects the various sides and aspects of one and the same basic thought.

Not so in the case of the Asiatic mind! Asiatic thought most decidedly works from universals to particulars, taking in all the details in one general thought and frequently substituting the various aspects of the same basic thought one for the other.

And this brings me to a subject important for all real Theosophists, who feel themselves able to deal with *real* realities, and not mere preconceived ideas of right and wrong, however attractive and pretty these preconceived ideas may be. This subject is the particular working of Mme. Blavatsky's mind. All the Russians who knew her even slightly always said that, in spite of her long absence from her country, in spite of her having spoken and written foreign tongues, she was decidedly more Russian than the most Russian of them all. And the tendencies of real Russian thought are, for the most part, much more Asiatic than anything else. I must confess, that I for one could never see anything offending in the French saying: Scratch the Russian and you will find the Tartar. Half Asiatic we certainly are, and Mme. Blavatsky's thought very possibly was more than usually so. Her thought always proceeded from universals to particulars. And many a good earnest man and woman in the Theosophical Society and out of it has been baffled and entirely misled through being familiar only with the European way of thinking.

I am going to make this clear by an illustration. For whoever is acquainted with the Upanishads, and more particularly with Shankara's commentaries, it is no secret that their thought often connects *fire, imagination, sight* and the capacity of *going*, as being in a way parallel ideas, working in different spheres. And happening to be familiar with this, Mme. Blavatsky would speak, for instance, in one of her writings about our eyes, the organ of sight, being occultly connected with the element of fire. In another place she would say that this same organ of sight, by means of which our soul is in the habit of *going* into the outside world, has something to do with our feet, which also are a medium of *going*, though in a different sphere.

The beautiful poetic idea of *fire* and the prosaic thought of a man's *feet*! I must confess, I could find no fault with a person who would think it perfectly ridiculous, not to say absurd, to mention the two in one breath, let alone maintaining they were two different aspects of one and the same basic thought. Comparing the two statements, a Western mind would quite naturally think there was a mistake somewhere, an inconsistency or, still more to the point, pure and simple nonsense. Ergo: Mme. Blavatsky did not know what she was talking about, or, maybe, she was a liar, and, at any rate, there was nothing in Theosophy.

But if the said Western mind could, by some miracle, go away from and above its purely Western mould, perhaps it would dawn upon him that what she meant was neither feet nor fire, but *imagination*, which the Upanishads also take to be one of the expressions of the one great *Forward Life-Breath*. Perhaps in this case the harassed and perplexed Western mind would find relief in the thought that, throughout all her contradictory statements and apparent blunders, Mme. Blavatsky had in her mind only the general idea, the universal truth, caring nothing about mixing up its various aspects and expressions.

As much can be said about her quotations. In the "Secret Doctrine" and elsewhere, she often misquoted her authors, and as often, consciously or unconsciously, omitted the quotation marks. Human nature is human nature, and no wonder that, as a result of these proceedings, all her enemies and a good many of her friends said: H. P. B. plagiarized; H. P. B. did not always know what she was talking about, or, maybe, she simply was a clever impostor. But if only, by some still greater miracle, these enemies and friends could be brought to deal with generalities and universals, as she always did in all her really important writings, they would invariably come to the conclusion that what she quoted was the meaning, the very essence of this or that author's argument and belief, and that in this way her quotations always were splendidly correct.

Whoever wants to get at the true inwardness of the Upanishads and all that was written under their direct or indirect influence—a very large order indeed, if I am permitted to use slang—must always remember that in the remote antiquity, when the Upanishads were recorded, human speech was more than what it has come to be now. The short sayings of these short little books, with their cut and dried precision of expression, were more than words, mere semi-material masks of this or another abstract idea. They were living symbols, possessing the living power of influencing the spiritual being of the listeners straight away, without the intervention of any medium or go-between, and this by the mere sound of their vowels and consonants, more than by their precise meaning.

The more one tries to penetrate into the spirit of the Upanishads, the

more certain one becomes that in these books every word of every line has, so to speak, its genealogy and history, and was assigned its original place not by the chance choice, or, still less, the whim of some ancient teacher, but simply because the laws of the ancient Asiatic thought, now almost entirely forgotten, were such as not to permit the use of any other word, be it as closely connected in meaning with the one used as possible. These words, evidently, were meant to make a certain, possibly semi-physical, impression on the listener, to awaken in him a certain train or association of ideas, the best adapted to make clear for him the doctrines which his reason alone would be utterly unable to grasp.

When I was a little girl I remember being present at an experiment in physics, which since has grown very suggestive to me. There was a metallic disc with some sand sprinkled over it, and an ordinary fiddle-bow, touching one point or another on the disc's rim, made the sand to move and to form perfectly definite patterns. So it is, or, at least, so it ought to be with the working of the potent human word. A word ought to be able to evoke in human minds whole files of living notions and ideas, by touching some sensitive though not material point.

But, also, the world-old saying, that there are no roses without thorns, still continues perfectly true. Asiatic thought, proceeding as it does from universals to particulars, is only too apt to become so abstruse and impalpable as to altogether lose hold of the common mortal. On the other hand, European thought, proceeding from particulars to universals, cannot help continually losing itself in the mazes, tangles, and formidable labyrinths of all kinds of words, facts, details, various hypotheses and theorizings, which, one and all, beat about the bush, hardly ever attempting to touch the only really important point.

Now, I wonder what is American thought going to do for the world? And would it not be a happy solution of the difficulty if it struck a happy medium and found its way to blending the two methods, getting rid of their respective inconveniences and doubling the value of all that is good in them.

Thought, as we know it in modern books and sciences, only too often disregards the fact that the living spirit is never to be found in the dead letter and very seldom in the meaning which we can reach by our reasoning, by the intending and doubting part of our minds. There is something beyond either of them which is not altogether out of our reach, for humanity has had it and is going to have it again. And this something is the final aim of all our present studies, arguments and theories and the only solace from all our deceptions and mental perplexities; this something is the direct spiritual perception.

VERA JOHNSTON.

A DANGER SIGNAL.

THERE is a danger threatening workers in theosophical fields to-day, a plant growing vigorously whose roots run deep, and which bears a hundred blossoms, each one deadly. Like the giant weed of Self it must be early killed or else the whole ground wrecked and torn to eradicate it later. And I who see this destructive agency at work to-day call on you, workers in the Masters' vineyards, to search it out and kill it ere so much labor, so much sweat and blood be spent in vain.

This danger I take to be a steadily increasing and feverish absorption in the details of work.

Why do some of you lose sight of the ends in the means ; why is the routine of affairs becoming of such all-absorbing interest that the grand attainment is forgotten—the fruit sacrificed to the foliage. Yet of many is this true, and these engulfing themselves in their work run the yet greater risk of engulfing the work itself.

Suppose the whole Theosophical Society should be swept away to-day,—to-morrow ! Where would these workers be then ? Swept along also. It is however the Theosophical *Movement* that we serve, not any society, *save as that society represents the Movement*, and as nothing can destroy the Movement, belonging as it does to higher planes, those who in unity of heart and purpose stand by it, have builded for the ages, and can unmoved see all forms, all outward manifestations pass away. The true work is of inner planes, and the outer should be performed as an expression of this, never for its own sake. The work of to-day, do it with all your might, then leave it, unconcerned, it is finished, the Great Work absorbs you !

In other words the attitude of the mind is the key and lock of the whole process. I see nothing else to concern me, and what I do is of no consequence save as it truly represents my right thought.

We all have heard of "religious dissipation." I see as much of it in the Theosophical Society as in any religious body I know. The work is loved as the theatre is loved, because it helps to deaden self-consciousness, and for no other reason, though the lower mind finds many.

The teaching of the *Gita* on this point is very plain, that if work is not done impersonally and without attachment it must *do harm in the end*. And we who have laid down our lives in this cause, cementing it with our very heart's blood, let us never have to awaken to the terrible realization that meanwhile we have been swords in the hands of the powers of destruction ; that we have not built, we have torn down.

CAVÉ.

RICHARD WAGNER'S MUSIC DRAMAS.

VI.—THE RING OF THE NIBELUNG.

PART I. THE RHINEGOLD.

With the "Rhinegold" I was starting on the new path, where I had first to find the plastic nature-motives which, in ever more individual evolution, were to shape themselves into exponents of the various forms of Passion in the many-membered Action and its characters. The peculiar nature-freshness that seemed to breathe from hence upon me, like the higher mountain air, bore me untired over all the exertions of my work.—*Epilogue to the Ring of the Nibelung.*

THE great Nibelungen Myth, as dramatically treated by Wagner, expresses perhaps more than any other of his works the Theosophical teaching that Man is the mirror of the Universe, the microcosm of the macrocosm. It is cosmic, yet human, and it is in its application to present human nature that we will try to analyze it. This gigantic drama occupied Wagner's attention on and off for some twenty years, and consists of four great parts to each of which it will be necessary to devote one of these articles.

The chief powers we see at work in the story are the Human Will represented by the God Wotan or Odin, and the power and knowledge which may be used by the Will for good or evil, symbolized by the Gold. It is really Wotan who is the motive power in all the characters, just as we act in all the departments of our nature whether high or low, selfish or unselfish. As H. P. Blavatsky says in the *Glossary*, the Will, like all the rest, is septenary in its manifestation, thus having a vehicle in each of the seven human principles. "Emanating from the one, eternal, abstract and purely quiescent Will it . . . runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic desire.*" It is at this lower end that the action of the *Rhinegold* opens.

Pure and harmless the Gold is resting in the green waters of the Rhine, lit up daily by the golden rays of the sun and guarded by the three Rhine-maidens. But the Will has begun to stir in its lowest form as gross desire and lust for power: the dwarf Alberich crawls up from the red Underworld and learns from the maidens, who repulse his coarse advances, that he who will forswear the divine power of Love (*Eros*) can weld the Gold into a Ring, the symbol of selfish power. With the cry, "Love I forswear forever," Alberich snatches the Gold and disappears with it to his infernal abode, where he welds the Ring and by its aid accumulates a Hoard of Treasure, and employs his brother Mime to forge the Tarnhelm or Helmet of Concealment which enables its owner to change his form or become invisible at will.

In the Overworld Wotan is making the same mistake on a higher plane. He has bargained with the giants Fafnir and Fasolt for the building of a splendid air-castle called Valhalla or the Place of the Chosen Heroes; that state known in Theosophy as Devachan or the "Dwelling of the Gods." The price to be paid is the goddess Freya, who tends the Golden Apples of Youth, which are only another aspect of the power of the Gold. Now Devachan is a state of rest and meditation brought about by a more or less selfish life in matter; for we find that the devoted soul who works always unselfishly for the Race is able to reincarnate and continue working without this rest between each life on earth. The repose of Devachan can be renounced just as can the bliss of Nirvana. So here we see Valhalla being built concurrently with the arousing of selfish desire.

But when the giants demand their reward and Freya is handed over to them, Wotan discovers the fatal mistake he has made, for the Gods no longer have the golden apples and begin to grow old and worn. Clearly Freya must not be lost or else will the divine life be utterly swallowed up in the material. So Loki the Fire-God, who is simply the other face of Wotan (Loki-Odin are two-in-one) goes forth to seek a substitute for Freya, but returns with the news that nowhere can he find anything to equal the worth of woman. On his travels, however, he had heard of the theft of the Gold and suggests that it should be obtained as a ransom for Freya. The Two-in-one, the Will and the Fire-self go down into the red fire of the abode of the Nibelungs and induce Alberich to show them the power of the Tarnhelm by changing himself first into a snake and then into a toad. In the latter form they seize and bind him, for there is always some one form in which we can more easily overcome our lower powers. Deprived of his possessions Alberich utters a curse upon all who shall hereafter possess the Ring, and that curse lies heavily upon us to-day—the karmic result of having used the divine power for selfish ends.

The giants agree to take in exchange for Freya as much treasure as will, when piled around her, completely hide her from view; but when the Hoard is spent and the Tarnhelm added there is still a chink left through which an eye of the goddess is visible. For the possessions acquired by the aid of the Ring are not enough to obliterate completely the last spark of spirituality; it needs the Ring itself. Now comes the great trial for Wotan; the giants demand the Ring to fill this last crevice, but the desire for the fatal power has entered Wotan's heart and a fearful struggle goes on within him. Almost has he decided to keep the Ring, when the mysterious figure of Erda, the great Earth-Mother, rises and warns him of the curse attached to it and the approaching doom of the Gods; so with a mighty effort he tears the Ring from his finger and

flings it to the giants. The Will, taking counsel with the Heart of Nature, has stopped short of renouncing utterly the light of spirit for the sake of selfish power, and thus, as we shall see, has made it possible for a way of redemption to be opened up.

No sooner have the giants got the Ring than the curse begins to work ; they quarrel over the division of the treasure and Fafnir slays his brother and takes it all for himself. While packing up his gains he throws aside an old sword as useless, little recking of the hidden power it holds. Wotan's glance falls upon it and a grand idea enters his mind : he—the Creative Will (*Kriyasakti*)—will evolve a New Power which shall win back the Gold and restore it to its original element from which it should never have been taken. Meanwhile Donner the Thunder-God dispels with a brilliant flash of lightning the mists which had gathered threateningly around the Gods, and reveals the towers of Valhalla joined to earth by a beautiful rainbow-bridge. Picking up the sword, Wotan greets his new abode and leads the way over the rainbow-bridge while the magnificent *Sword-motif* blazes out like a gleam of promise on a dark and threatening horizon.

Thus closes the Prologue of this great drama. In the second part we shall see how this new power, foreshadowed by the *sword-motif*, is brought into being. One thing remains to be noted, and that is the present fate of the Ring. Wotan, by his act of renunciation, has in reality placed it beyond the reach of further mischief until the coming of that Power which, by self-sacrifice, shall redeem the curse wrought by Alberich. Fafnir retires to a remote cave, changes himself by means of the Tarnhelm into a Dragon, and keeps guard over the treasure. His character has changed, in accordance with the change in Wotan's will, from the builder of Valhalla to the guardian of the Ring and Hoard—the symbolical Dragon of Wisdom who guards the divine power and knowledge from misuse.

BASIL CRUMP.

A HUNDRED YEARS AGO.

II.

“THE WORLD-SYSTEM OF OUR THEOSOPHISTS.”

TAKING up the parable where we left it, the quaint old German volume thus continues :

“The whole world-system of our Theosophists rests on the threefold division into the Celestial, the Intellectual, and the Sensible. Therefore they speak of three quadratures of similar names, which refer as well to the Regions as to the Natures of the living chain of Beings, by which this immeasurable ALL is bound together. Thus the Celestial square contains the seat and throne of the Godhead itself; the fulness of its majesty; and forms the immediate circle of its unspeakable glory. The Intellectual comprehends the different orders of Spirits; and the Sensible, everything belonging to the visible world.

“According to this general statement, I now speak first :

“Of the Living Chain of Beings, of which this Universe consists, and whose general and special relations to each other will be defined. From the Source of Life, down to the minutest grain of matter, everything is an unbroken Progression, a ray proceeding from the primeval Light, a series of potencies, which flow forth from Unity, as the first root of all numbers.

“Beings are divided into Thinking and Unthinking. The former are either wholly intellectual, that is, pure spirits; or at the same time animal, that is, beings of two natures: the latter are either animal, that is, conscious of their life and activity; or merely operative, like the principle of the Sensible. The former proceed directly, the latter indirectly, from the Centre of all Beings.

“The thinking Beings are the first and second potencies of the all-generating, Universal Term; they all have a real affinity with each other, because thinking can only be common to one class of Beings; and the whole Kingdom of the Intellectual, like that prophetic rainbow round the divine throne, consists of so many Radiations and Reflections of the highest primeval Light.

“To these belong, besides the ever-holy Trinity of the Godhead, first, those godlike beings, or highest Spirits after God, amongst whom Man once was, until, following the example of more cunning predecessors, he lost his original worth; whereof, in the sequel. Their activity can know no intermission, they are raised above all the laws of Time. Then, the pure spirits, without gross bodily coverings, who were once Man’s helps and servants, and now his superiors and benefactors, under whose laws and pure influences he stands; they are bound to Time, and

suffer intermission. They are the second class in the order of Being, and the highest Term for man's striving on Earth, although it is very difficult for him to remain within their circle, yet he can find them, at every step he makes. Thirdly, the Mixed Beings, or beings of two natures. Besides Man, who now forms the last link in the chain of the Intellectual, there are yet other beings who unite in themselves the two natures, intellectual and sensible, and who, therefore, approach more closely to the present Circle of Man, in the degraded condition in which he now is.

“To the Unthinking Beings belong all those, whose whole life-cycle is restricted to the Sensible alone, and is limited by the Sensible. The beasts, whose principles are wholly animal, do not think, from lack of the intellectual germ; all their actions are only the result of sensibility; their nourishment and bodily well-being are the only aim of their activities, including even such skill as they may artificially be induced to learn. The animal principle, or the corporeal soul, is found in the heart's blood; and the animal nature itself is the lowest term of the corporeal or sensible.

“All the Sensible rests on the principles of the Three Primal Elements; these border, according to the determination of their being and number, on the higher Powers, where the physical world passes into the spiritual. All bodies are forms and expressions of these. The principles of the Vegetable world, form the second step of the Sensible; those of the Mineral, the third. Each of these three Kingdoms of the visible is joined to that which follows, as well as that which precedes it, yet there is a far greater difference between the Animal and the Vegetable, than between the latter and the Mineral.

“Every Being has its special Principle, of which it consists and manifests its powers. All Principles are, according to their nature, simple and indestructible, even the Principles of Matter, or their immaterial germs, and which are the cause of Matter's becoming manifest, and being or becoming what it could not be or become, from and through itself.

“After fulfilling their destinies, these Principles flow back again to the source from whence they came, while, on the other hand, the sensible Forms of their action are destructible, and, according to their inherent character, really cease to be, after the action of their Principles has ceased. There remains no Matter, so-called, which could be regarded as the waste of destroyed bodies, from which new might be formed; but all that remains, is the Principles. The falsely accepted opinion of an infinite divisibility of matter is based on the confusion of the Principles of Matter with Matter itself. For this very reason, the Principle of Matter has, hitherto, been sought, but not found,—because it has been sought in Matter itself, whereas the Immaterial cannot be in Matter.

“Every Principle is the father of its bodily envelope: and the special quality of the character, according to which every Principle builds its own body for itself,—by means of its working outwards in all directions from the centre of Unity,—is the basis of the law that neither individuals nor species can be false to their own nature, and deny themselves, but must preserve their Number, so that there can be no exchange in Nature. Even what is called nourishment only supports the action of the Principle, but can neither direct it, nor mingle itself with the Principle.

“There are, in Nature, general as well as special Principles: for the minutest particle of Matter has an indivisible, simple Unity in itself, which cannot be lost: the general Principles do not differ in essence from the special, but only with regard to their virtual quantity, and the duration of their activity. Their action is the same. All Principles must, it is true, pass through the Cycle of the Sensible, but when they have completed it, they return to their Source, without beginning a new life: therefore the bodies which daily come into existence are the fruit of such Principles as have not yet been dealt with, they are the inferior agents, which, in God’s stead, fashion the Transitory, so long as Time endures. That they differ among themselves, is clear from their varying products, but the true nature of this difference is difficult to define. At the beginning of Creation, they worked far more strongly and rapidly than later.

“Every Being shows to which leaf of the secret book of Creation it belongs, not only by the character of its species, form and action; but all Beings further bear their numbers, and act according to numerical laws, the Thinking, as well as the merely Acting. Since all their Principles are so many Unities, which must be regarded as higher or lower Potencies of the All-generating Unity of the Infinite, the value and duration of their activity is consequently determined at once by their less or greater distance from the first term of their natural rank.

“The Life and Existence of all Beings, depends, at each moment, from the continuous in-working of the Infinite, and the whole Universe rests on Seven invisible Powers or Original Forms, into which the different divine Forces which sustain the Universe are divided. They are the Seven Colors of the Original Light, or the Seven Stars of the Throne of God, which, after reaching the Sovereignty of the Infinite, are to become united again, to give forth a seven times brighter Light. The seven Planets of the visible world are images of those Seven Original Powers of the divine In-working in the invisible world.

“The Kingdom of the Visibles stands under the guardianship and potent influence of a Chief Regent, who is at the same time united with the Godhead, essentially and from Eternity.

“ If, in the region of the Intellectual, all is good, pure Force, pure Life and Light, the whole domain of the Sensible, on the contrary, lies under the opposing influences of Good and Evil. But all Evil comes from a single Principle, or from a mighty Causer of a great disorder in the realm of Spirit, which brought about Man’s Fall, as well. But this original Cause of Evil is neither eternal nor unlimited, but owes his Being to the infinite Good, and was also good until his Fall. But as departing from the Law of the Sovereignty of the Highest One, he desired to found his own Unity, he grew dark, since, following the inverted tendency of his Will, he rejected the necessary influences of the infinite Light; he became the Occasional Cause of the Sensible, and limited to its realm. He has, therefore, as Prince of this Æon, influence on Time and the Sensible alone, and, outside this, can do nothing. The potent convulsions of the Earth are a consequence of his continual Antagonism, a power lent him by the highest Principle of Good, because this is the only means of purifying the Intellectual, and perfecting the great work of common Regeneration. For this reason, all his Confusions touch only secondary objects, and not the Chief Pillars of Creation, which ever stand unharmed by his onslaughts; his whole activity only consists in being limited to the circle of the Sensible, and opposing the pure Agents in the same,—like a thick mist, which breaks and weakens the Light of the Sun, without being able to check the projection of its beams.

“ All changes of the visible universe depend on the mutual relations of its four original Pillars, which still show manifold signs that a vast number of pure Beings were involved in the Fall of Man. Once these Pillars, or their Powers, lose their common equilibrium, the end of all things will be at hand. In Fire, the universe began, and in Fire will it come to an end, according to a common law of the whole Creation.”

Thus far, for the present, the teachings of “ Our Theosophists ” of a hundred years ago. It would, doubtless, be of much interest to compare each article of their teaching with the doctrines of earlier times, as well as those of later date; thus, for example, the Seven Colors, and the Seven Planets. Yet it seems to us that it will be even better to try to grasp their teaching as a whole, as a single complete view of the life of the world, without drawing these comparisons; and, at the end, we shall be able to see whether we have thereby grown any wiser, or gained any new insight into the universal riddle that life has posed for solution, since the beginning of time.

CHARLES JOHNSTON.

“THE FIRST STONE.”

He lifted up himself and said unto them; “He that is without sin among you, let him first cast a stone at her.”—St. John, ch. viii, v. 7.

IN all diviner history there is no incident which comes nearer to the heart of the sinner than this one.

Comes it as close to the heart of the “good man”? I think not. The “good” (self-styled) have often praised it in my hearing, and upright minds have called it “touching” that Jesus should have stooped thus to the sinner, yet it would seem that the incident has not come so near, has not laid a touch so tender upon the heart that the virtuous have cried out: I, even I, Lord, am the greater sinner in that I exalt myself; forgive thou *me!*

When we refrain from casting stones, how often do we not invest ourselves with merit, in that we refrained? How often, in the solitude of the soul, has it come to us to consider that first stone and the right to cast it?

Who, by Divine law, possesses that right? Only the sinless; that is to say, only he who is made perfect through Compassion: he who will never use that right because his very nature forbids it, he alone may use it. If the Christ-Light judge, the judgment is true, yet it adds: “Ye judge after the flesh; I judge no man.” While the sins of the flesh, the body, alone are sins to our generations, the Christ demands absolute spotlessness of no man: it is not written; he that hath *never* sinned, let him cast the first stone, but, on the contrary, the divine permission is given to him who is now without sin. Matchless Compassion, which having passed on through a universe of sin and sorrow to perfection, refrains from casting the cruel stones of upbraiding, anger and scorn at the sinner, because—what is the reason? Because to do so were to forfeit Compassion’s self, the very crown and forefront of perfected Being.

And we, casters of stones; what of us? What of our right, whether exercised or foregone with self-applause? Where do we stand? We stand in the shadows amidst which a faint reflected light pales and wanes, and the deepest of these shadows impinging thickly upon the light is that poisoned shade cast by our self esteem.

Yes, we esteem ourselves. We take up the balance, saying: Of course I am not perfect. I have done wrong. Even often, I may have done wrong (evil is too strong a word). Thou, Lord, knowest my peculiar difficulties. Here I fell, perhaps; but there, I stood; thou knowest. On the whole, the record is not altogether bad. But I sinned not as this one did; so far as that other fell, I fell not.

And the Lords of Compassion look down ; they grieve for that man whose heart has never whispered : *I fall with every sin my brothers sin.*

They know, the sinless Lords, that until a man has become the just man made perfect, he continually shares in the sinning of the whole world. Not as a sentiment. As a fact. A hard, unrelenting fact ; the stone Fate casts at us who put it into Fate's hand. These sins which touch our home, our family, our nation, our era ; which defile Life for us all ; how come we into contact with these effects if we were not sharers of the remote causes ? Did we not assist in setting the causes into motion, we who are now sufferers from their repetition in other forms ? This must be true, if justice and law reign, otherwise we are the victims of chances blinder than ourselves.

Consider that if one half of us were indeed sinless, the other half would cease from sinning under the impulsion of those spiritual potencies of which perfected men are the generators and distributors. The erring ones would be wrapped in an atmosphere so benignant that they, peace enfolded, would cease to sin. Each one of us, sinners all, has that atmosphere within his reach. Yet many of us prefer to reach for the stone instead. Pitiful spectacle ! Man, self-weighed and self-excused ; Man, with all the sins of ages passed in Matter thickly encrusted on his sphere ; Man, confining his gaze to the limits of to-day, shocked at the sin of another, a sin, perhaps, to which he felt no urgent tempting (or has he overcome it and hardened in the pride of Victory ?) ; Man, the disinherited, adjudges pardon to himself and a stone to his fellow sufferer. At the rebuke of the Christ, this man that each one of us is, turns not to the sinner to lift and aid the erring one ; no, we go out, forgetting that in turning from the sinner we have turned from the Christ-Light also. But these two are left together.

Two poles of Being. And the one has instant power to purify and uplift the other.

If in the parable the sinful woman typifies the passive, inactive, material part of us, are we not again brought face to face with the saying : " Inaction in a deed of mercy becomes an action in a deadly sin " ?

Before we take the stone in our hands or use aught which that stone represents, were it not wise ; were it not according to our beloved repute for fair dealing ; were it not eminently respectable and conformable to all the marks of the beast of Self-Esteem that we examine our own position for any possible weak point in it ? Weak points have a way of revealing themselves under the touch of Time ; were it not well to anticipate that ruthless hand and the jeers of the adversary, and, discoverers of our own feebleness, to become, perchance, our own saviours ?

The weakness of our position in regard to condemnation of others would appear to come primarily from an erroneous conception of Time.

To-day I stand for Virtue; thou for Sin. In this view, one life is all.

Notwithstanding that view, when the Lords of Compassion look down upon the soul of a man, they see the long series of lives which blossomed from that soul according to its will and its desires; a living chain, link upon link, each link intertwined and every link a life. To us, this present life stands as a separate thing, cut off from the Great Life, a solitary subdivision of Time, and in it we are virtuous (fairly so) or sinning (not too deeply for our own pardon); not sinning, at least, by any of the sins especially contemned by our own era. But to those heavenly Lords this life is a to-day in which sin's energy may be momentarily exhausted in us, while yesterday and other days, lives in the long human life period, may be full of sin. He whom we judge to-day for this life's sin, may have been virtuous in lives where we herded with the foulest swarms of matter and our self-complacency with its smooth face portends a degrading return to that materiality incarnate if we destroy it not.

There is ground for reflection in the fact that the only class Jesus persistently condemned were those proud pharisees, hypocrites, those who thanked God that they were not as other men were; and take it as history or take it as parable, this points to a stable truth in one's nature. When Christ judged, his judgment was true, "for I am not alone [in it?], but I and the Father that sent me." Not a mystical or spiritual thinker ever lived who did not insist upon the occult fact that meekness opens the doors of the kingdom; that pride and the Christ-Light are never found together. If we look ever so briefly into things unseen but mighty we find that this must be so, that the forcible compression, the hardening of Thought and Thought-ether around an image of our own greatness must prevent the passage of forces more divine. The very convolutions of the brain are altered and refuse passage to "the fires"—and so the Light and the "Father" are shut out. Wretched men, imprisoned thus from the Great Vibration!

Ah, yes! I have heard of a convict who escaped; he amended and hid his life. He attained to wealth, repute and was conspicuous for his virtues. Also for a "healthy" dislike of all "morbid sentiment in dealing with the criminal classes. Hard horse sense is what they need; they made their bed, let them lie on it." At his death he was found out and men wondered, and condemned this specialized hatred; you and I perhaps among them; you and I who, sinning not this life (perhaps), condemn those who are now exhausting the lower energies we earlier worked out and must again work out: let us pray that the strongest tide of that future retributive hour may not be our present self acceptance.

I believe that in the sight of the Lords of Mercy we all wear much the same likeness.

If a man believes that we reap what we sow, can he cast the stone? Knows he not that it will rebound upon his own life course, deadlier for the deadly intent with which he cast it?

If a man believes in re-incarnation, dares he cast the stone? Oh! by all the sins of the long, long past, No! By those sins which have brought us where we stand to-day, ignorant, limited, fettered, diseased in body and mind; slaves to the outer senses, prisoners, from the interior senses, orphaned of the Light; by our abject condition to-day, No! Poor tools, poor sport of Destiny; shall we lift our feeble hands for the first stone? If we had the right to cast it; if we had lifted ourselves from the mud where we stand—and it was our duty to have done that—then we would now be able to stand alone with the sinner, uplifting him with a wise compassion. We prefer instead to go out from the Christ.

Little children, little children; look for the Light and cease groping for stones. By that Light, I believe that a great sinner may oftentimes be one in whom the human soul has entered into labor pangs of the new birth! Yes; I believe that sin may be the last fermentation of the human nature mightily working toward clarification and that he whom I condemn may be about to drink the new wine of the Kingdom. There are those to whom the Christ has descended even while men stoned them for “ascertained facts.”

And do we say that the Divine uses only pure vehicles? Yet is Spirit invariably linked to matter, atom for atom, in the manifested worlds, and in that does its eternal work. We forgot that the Divine sees not as we see them, our poor fractions of separated Time, but hears the ever-sounding Now. We forgot—did we not know it?—that *I am holier than thou* is written on the inner side of the gates of hell, where self is the gate-keeper. We say, in this forgetfulness, that our Elder Brothers, the perfected ones, would not use such a man, would not do thus and so, implying that we know the whole of divine Law and have shared the Counsel of Perfection. And then, last and blindest folly, we say that if the Masters would do such a thing as this or that, we, even we, would turn from them. Be it so. We do turn from them. Often. Yet they wait. Ages long is their patient waiting.

One would suppose it inconceivable to all but devils and maniacs that we, who know absolutely nothing of the most ordinary facts in Nature, and the Soul, should first admit the possibility of wise and perfect Beings and then expect them to judge by our small code and blinded vision. Yet we do not find it so difficult to believe that they might use us as agents, or cover us with pardon. If any one amongst us or apart from us manifest the binding power and harmony of the Over-Soul, we have got to admit that It judges not as we judge but descends where it lists.

These thoughts are not apologies for sin ; not apologies for any man or woman or agency of the Divine Breath. Those who with me believe that we have some forgotten share in every sin of which we hear, will understand this. As Life liveth ! I believe that the condemned are so far purer than their self-instituted judges, that the Light, the Searcher of hearts, alone can enter into understanding of them. Our self-purification is futile, It alone purifies.

In all this is naught against civic law and order. It adjures us all alike to refrain from the interior mental attitude of condemnation—even of ourselves. It would but light a taper in the night, that we may avoid the stones we have cast, the abysses these have dug, the barriers builded of them, shutting us from the living Day. Thinking of these, my heart, refrain from the first stone. Draw apart from the turmoil, the fever and the pain. See the great Self in all, and, mingling with its harmonies, see that all tend towards that Self by paths as diverse as the minds of men, but tending to, deriving from, a single point ; THE HEART. And, on that Heart reposing, find it to be—thine own !

JULIA W. L. KEIGHTLEY.

BROTHERHOOD—A FACT IN NATURE.

AT first sight it would seem that this is not the case. Many people will argue that the “survival of the fittest” and the “struggle for life” are the prevailing laws which guide nature in her evolution. This certainly is so if the view be confined to material evolution only. But when we attempt to take a larger view, and to include with it a deeper view of nature, we find that there is another set of laws which operates. It may be remembered that H. P. Blavatsky wrote some years ago an article on “psychic and noetic action.” This has since been republished at Boston in very convenient form. In that article much emphasis is laid on, and large extracts are quoted from, Professor Ladd’s “Physiological Psychology.” The point being to confirm Professor Ladd’s inductive demonstration that there is a Mind-Entity distinct from the physiological entity which he calls “Mind,” and that Mind has a nature and laws of its own which are akin to, though distinct from, and superior to, the laws governing the action of the physiological organism.

Into some of these laws which govern the action of the Mind-Entity it will be profitable to enquire. This Entity will be found after reading Professor Ladd’s book to correspond very closely with that which Theo-

sophists are accustomed to call the Reincarnating Ego, though of course not in such detailed analysis. It is in the relation of this Entity to physical life that Brotherhood as a fact in nature begins to be demonstrated. Until this Entity manifests its action the laws of the struggle for life and survival of the fittest would indeed seem to be the paramount laws.

Let us take the fact of the death of the body, an event which is common to all nature. At or about the time of the change which we call death, it is seen that a *something* has disappeared which held it together. A change takes place which at a varying period ends with the dissolution of the bodily frame and ultimately ends with the disassociation of the lower quaternary. Without here trying to enter on details, a holding influence disappears, and the various components sooner or later are resolved into their atoms. Many are accustomed to say that the Mind or Soul is gone. At any rate it (whatever name we give it) is no longer confined so much to the body which it used, and with its disappearance or unrestrained freedom the unity of the body corporate disappears and its component elements fall to pieces. This is true both as regards the individual cell-atoms of the body as a whole, and also as regards the organs which make up that body, and of the organs themselves.

The analogy as regards the single body may be carried further so as to include any association of individual animate beings and it is not necessary to entirely exclude the animal world. As the cells of the human body behave to that body under the action of Mind, so can and ought the individual human units composing various associations, which are formed for the purpose of carrying out obediently the laws of the Soul or Mind. From such considerations as these, which might very widely be extended in particulars, it is easy to see that one of the primary laws of the Soul or Mind in manifested action is Unity. This Unity when translated and in reference to associations of human individuals is expressed by all that can be understood by the word Brotherhood. Consequently I would emphatically state my belief that for those who desire to increasingly manifest the action of the Soul or the highest within them, Brotherhood is a fact in nature.

The analogy may be carried much further and the individual human entities would be found to be the cell atoms of larger and still larger Entities until the "limits" of the Universe are reached.

ARCHIBALD KEIGHTLEY.

LITERARY NOTES.

OURSELVES for December opens with a pretty interpretation of the old myth of the death of Baldur, associated with the Christmas-tide. A story of Lemuria is given by Gordon Rowe, and "The Lost Harmony" is a beautiful tribute to the true power and position of music. Dr. Coryn contributes an article entitled "The Image of his Father," and the series "Simple Talks for Simple People," and "The Wisdom Religion" are continued.—[G.]

LAMP for December. "Evolution and Reincarnation" is a carefully thought out article along scientific lines by William Scott. "The Voice of the Waters" calls attention to most interesting statements regarding the tone, pitch and rhythm of Niagara made by Eugene Thayer, a well-known organist. An article on certain Indian traditions is also notable, as one readily sees how much occult truth is conveyed in even the simplest of these stories of a race whose philosophy and religion are well worth our investigation. The International Sunday School Lessons, always good, are particularly valuable this month.—[G.]

THE THEOSOPHICAL NEWS during the past month has had letters full of interest from India describing the work of the Crusaders there, as well as notes from other countries, and a full quota of home news.—[G.]

THE IRISH THEOSOPHIST for December. Seldom have we seen anything lovelier in theosophical literature than the poem by Æ, "The Fountain of Shadowy Beauty." Deeply mystical in thought and feeling, fountain-like in the graceful play and flow of its verse, it is also full of word painting which almost dazzles with its brilliance. Fortunate are we to have such a poet in our midst. A little prose poem is "A Whisper from the Past" by Laon, written with charming felicity and revealing much grace and tenderness of thought. "The *Bhagavad Gita* in Practical Life" continues its inspiration, and we have another of the succinct little "A" articles, this time on "Ideals."—[G.]

THE THEOSOPHIC ISIS for November and December. If we must speak frankly about the new cover we are forced to say that "the last state of that man is worse than the first." But then we are taught not to regard the outside appearance but to look within, and following this most theosophical advice our reward is immediate and complete, for nothing could be more agreeable than both print and paper, and we find a number of entertaining and valuable articles, notably one on "The Egyptian Principles of Man" and number 3 of the "Talks with Myself" in the November number, a short paper on "Methods of Meditation," "Some Thoughts on Karma," and "The Bible" in the December number, and running through both "Occultism in Medicine" by Herbert Coryn.—[G.]

Our Swedish contemporary, the *Theosophia*, is again at hand this month. The reviewer has not, alas! the gift of tongues, but the résumé of the contents given (in English) on the outside, promises much good reading, and we bid it as ever welcome and God speed.—[G.]

THE THEOSOPHICAL FORUM for January has various answers to questions on the relation of the French Revolution to the failure of the theosophical movement in the last century, and on the duty (or otherwise) of neither loving nor loathing people, places, things or conditions! Faith! a strange question, and best answered by the quotations given from a letter of Master K. H. in the *Occult World*, and from the *Voice of the Silence*. Very full theosophical news from all parts of the world is given.—[G.]

CHILD-LIFE for January under the title "The Fire Myth" has a pretty interpretation of the story of Siegfried, and another little tale of a glow-worm who became great because he had "a larger light" and always said "we and not I, I," by Mrs. Keightley. There is also copied from *St. Nicholas*, a very beautiful poem. We are glad to say that this number appeals more to childish minds than the first number, which the editorial explains was due to its being the first. The print and paper are so excellent that one grieves the more over the picture on the cover. Cannot the face be changed, and some of the merry sweetness of childhood suggested?—[G.]

FRIENDS FIRST-DAY SCHOOL LESSONS. Vol XII, No. 13. In the lesson on Immortality reference is made to the Theosophical Society and Reincarnation as follows: "Quite the opposite [to the teaching of Transmigration] is the Buddhist belief, earnestly

advocated in these days by the Theosophical Society that the Spirit has a succession of lives in human bodies, and continually develops towards a higher condition, the rate of development depending on the dedication of each life."

LOTUSBLÜTHEN for January. The first paper is on the "Lotus and Theosophy" showing what the lotus has symbolized from the earliest times. Following that is a treatise on practical occultism by Mabel Collins entitled "Pleasure and Pain." "Christian Mysticism" contains a poem by John Scheffler. There is a continuation of the translation of the *Tao-Teh-King*, and the articles on the Mysteries complete the number.—[M.]

MIRROR OF THE MOVEMENT.

THE THEOSOPHICAL HOME CRUSADE.

NEW YORK. Meetings of the Home Crusade have been held as follows: Jan. 13th at the Hall of the Republican Club, 3d Ave. between 141st and 142d Sts. This is the first meeting held on the other side of the Harlem river. About 75 persons were present and great interest was shown. Jan. 24th, in the morning, at Progress Hall, Avenue A, and in the evening at the rooms of the H. P. B. T. S. This was a crowded meeting and the most successful of all that have been held in New York.

The Monday evening lectures in the small hall at Cooper Union by J. H. Fussell were resumed Jan. 18th. A break had to be made for two weeks owing to the hall not having been taken far enough in advance and being let to others. The subject was "Cycles," about 100 being present. The subject for Jan. 25th, is "The Astral Body."

PACIFIC COAST NEWS.

SAN FRANCISCO T. S. Syllabus for January: 3d. "Suns, Planets and Comets," Dr. Allen Griffiths; 10th. "Memories of Past Lives," Dr. J. A. Anderson; 17th. "Concentration," Mrs. M. M. Thirds; 24th. "Between two Earth-lives," E. P. Jones; 31st. "Hidden Meanings in Christianity," Dr. J. A. Anderson.

Dr. Griffiths lectured at the Sailors Union Hall on Sunday afternoon, Jan. 3d, and in the Academy of Sciences in the evening. Sunday afternoon, Jan. 10th, he spoke in San Quentin Prison, and in the evening in Alameda. On Jan. 17th, he spoke on "The Sun, Planets and Comets" in Oakland, and at the San Francisco local Crusade meeting Jan. 12.

A good scheme has for some months past been quietly carried on by a San Francisco member, which is to supply the captains and crews of outgoing sailing vessels with assorted T. S. leaflets and small books and pamphlets presenting the simpler teachings. Some 20 vessels have been thus supplied during the past season.

On New Year's Eve Dr. Gamble, Mrs. Crouse, Mrs. Fontaine and Miss Winant, who conduct regular weekly T. S. meetings at the Men's Home in San Francisco, gave a Brotherhood supper there. About 60 sat down to a good substantial meal, after which a varied program of music and speeches was carried out. Popular airs were sung and the men joined lustily in the chorus. The whole affair proved a great success. Much success attends this local Crusade work.

TOURS OF THEOSOPHICAL LECTURERS.

JAS. M. PRYSE arrived at Hot Springs, Ark., Dec. 25th, spending Christmas Day with Mrs. McCrary, and members of the Hot Springs Branch who had given a Brotherhood supper the preceding day to a number of the poor people of the city. Lectured on the evening of the 26th in dancing parlor of the Arlington Hotel on "Ancient Religions and Modern Theosophy," the audience consisting of many of the best citizens of Hot Springs and residents at the hotel. Spoke at the branch meeting the forenoon of the 27th on "The T. S. and Masters"; lectured in the afternoon at City Hall to an audience composed mainly of working men, on "Theosophy and Brotherhood"; and in the evening at the Arlington on "Missing Factors in Modern Life." Arrived at Denison, Texas, on the 28th, and on the 29th, at Odd Fellows' Hall, gave the first lecture on Theosophy ever delivered in the "Lone Star State," taking for a subject "Theosophy and Brotherhood." Lectured again at the same hall, on the 30th, upon "Successive Lives on Earth"; and on the 31st closed the old year by organizing the "Denison Branch" with eight charter members.

Thanks to the effective work of the Misses Munson, there is much interest in Theosophy at Denison; the audiences were fairly large and the listeners were earnest and attentive. With Dr. Robertson of the Hot Springs Branch, who is for the time located at Denison, there are now nine working members there, and Theosophy is now implanted in the great State of Texas; and those who are acquainted with the Misses Munson will know that the prosperity of the new branch is assured. Since leaving Tampa, Fla., Bro. R. L. Davis writes me that through the meeting held in that city seven new members have joined and a branch charter has been applied for with a charter membership of eight.

At Denison my tour among the Southern centres was concluded, and I left on the 1st Jan., 1897, for Los Angeles, Calif. Reviewing the work in the Southern States, it is a pleasure to state that the T. S. A. is ably represented by its members in the South, who, for earnestness, devotion and intelligence are not excelled by any in the Society. In addition to the two new branches formed, new members have been added to several of the branches already established, and reports reach me from different centres of renewed interest and activity among the members.

Arrived at Los Angeles, 3d Jan., 1897, reaching the L. A. Branch Hall in time to hear the concluding portion of a paper by Mr. J. H. Griffes on "Why are Men Brothers?" and to extend to the members the greeting of the Southern members. Attended the E. S. T. meeting on the 4th, and spoke at Pasadena Branch on the 5th upon "Theosophy and Bógus Occult Organizations." Bros. H. A. Gibson, Abbott Clark and Dr. G. F. Mohn also made short addresses. The meeting was in the Board of Trade Rooms, and there was a very full attendance.

ALBERT E. S. SMYTHE started for another tour on Jan. 20th, and will visit the branches in New York and Pennsylvania.

BURCHAM HARDING reached St. Louis, Mo., Dec. 13th, and met the E. S. T. group. He attended the branch meeting, and lectured upon the Crusade the same evening in the Nonsectarian Church, to about 500 people. The following evening another lecture upon "Is Theosophy Practical?" was equally well attended, the audience contributing liberally to funds for a "Brotherhood Supper." The four succeeding days were occupied with E. S. T. meetings, and public classes, the latter being well filled. The movement has so great an impetus that the Branch has secured a Masonic hall, seating 300, for Sunday evenings, and another hall accommodating 150 for Lotus Circle and class work. The earnest devotion of the members of this old-established Branch is being rewarded.

Dec. 20th, Indianapolis, Ind., was visited, operations being commenced as usual with an E. S. T. meeting, followed by an address to the Branch and visitors upon "The Advance of Altruism." Two public lectures were delivered in a hall in the State house, secured by that earnest member, Judge R. W. McBride. To meet the increased public requirements, elegantly furnished quarters have been secured in the Propylæum, the Woman's Building, the hall seating 200. A Lotus Circle is to be formed, and class work carried on with regularity. The earnestness of the members, with these increased facilities, cannot fail to influence thought in their city.

Dec. 27th Bro. Harding returned to St. Louis and inaugurated the new Branch quarters. A Lotus Circle and class were commenced, and a public lecture delivered in the evening.

Dec. 28th he reached Kansas City, meeting the E. S. T. members. The 29th and 30th public lectures were given in the Masonic Building to full audiences. Other E. S. T. meetings were held, and public classes which attracted several new members. A large Lodge room and piano have been provided, by the liberality of a member, for the Lotus Circle and Branch work. New Year's night was fittingly celebrated by a large supper to the poor and hungry. Jan. 3d another public lecture filled the hall. Kansas City Branch is now working with great vigor. The workers are bold and fearless, strong in the confidence of supplying a great public need.

Jan. 5th Denver, Colo., was reached. An E. S. T. meeting was followed by a reception in the commodious Branch rooms, where an address was given to members. On the 6th and 7th public lectures in the Masonic Temple were attended by 500 to 600 each night. High-class vocal and instrumental music added greatly to the success. Numerous questions were replied to by the lecturer. E. S. T. meetings were held each evening, and a new class formed to fit and prepare Lotus Circle teachers, taking the Teachers' Manual as a text-book. Jan. 10th about 140 were fed at the Brotherhood Supper. The Lotus Circle is well established with an attendance of 50 to 60. A final lecture at the Masonic Temple drew about 600 people. This Branch is strong, and has an immense field for Theosophy. The public interest astonished the members, showing what an opportunity they possess. The work is well organized and actively carried on.

The month's work at four leading centres proves that the interest in Theosophy is spreading beyond all past experience. The public press is eager to print columns of Theosophical matter, meetings are numerous attended, membership increases tenfold more rapidly than formerly, and larger halls have to be engaged to meet requirements. Questions at meetings show that the main points of the philosophy are well known. Best of all, members are in dead earnest, resolved to devote time, money and work to spreading the philosophy.

ENGLISH LETTER.

The past year has been one of greater growth and more energetic work than ever before. One very good indication is that Branches and individual members are much more active than formerly. They are finding a working basis within themselves, and along with this self-dependence there is less selfish leaning upon leaders and consequently more true loyalty.

We began 1896 with 11 Lodges, a few Centres, and but 150 members; we finished the year's work with 33 Lodges, 14 Centres, and about 450 members in the British Isles. For this remarkable increase we are mainly indebted to the Crusade, and to our Home Crusader, Herbert Crooke, who has followed up the work with untiring energy and unswerving devotion.

Early in December Bro. Crooke came to London for a week and spread his helpful influence in all directions. One result was the re-organization of the Propaganda Committee, with Bro. Crooke as President, in order to promote propaganda work and particularly the Home Crusade. Corresponding members with power to form local committees are being appointed in all Branches, and other European Branches will be invited to coöperate. Plans were also laid for a journalistic enterprise to reach the masses with the gospel of brotherhood.

The second Purple Pot-Pourri was held at the Central Office on Dec. 12, and was a great success in spite of very bad weather. The proceeds were devoted to the Home Crusade which was urgently in need of funds. The next one will be for the great Crusade.

Highgate Centre has become a Branch and Bro. Crooke has formed a new Centre at Preston.

New Year's Eve was kept at the Central Office and other places, and all felt that the dawning year was one of great promise.

Several of our lecturers are now using the magic lantern, and in conjunction with music it is found to produce an excellent effect and to be of great assistance in every way.

London, Jan. 2.

BASIL CRUMP.

NEW ZEALAND ACTIVITIES.

The "Waitemata Centre" meets regularly at the rooms of the T. S. in Australasia, N. Z., Marine Chambers, corner of Quay and Queen Streets, Auckland, at 8 P. M., the meetings being open to enquirers. Thames Centre continues its meetings on Monday evenings and Thursday afternoons at the residence of Bro. Neill, Pollen Street. On Nov. 28th, at the usual Sunday evening lecture, Rev. S. J. Neill delivered a powerful and telling lecture on "Political Responsibility from a Theosophical Standpoint," which was much appreciated. The following Sunday the President of the T. S. in Australasia, N. Z., lectured at Shortland, near Thames, to a large Maori audience, who were so pleased with the ideas of Brotherhood presented that they insisted on another lecture in the evening, with the result that it is proposed to form a Maori lodge at the Miranda Settlement and another at Huntly, Waikato. Hone Patene, a well educated Maori, has promised to assist the President in translating into Maori several pamphlets such as "Theosophy Made Easy," etc., the natives undertaking to defray the expense of printing. Theosophy is likely to take a strong hold on the native mind, as it is much akin to many of the ancient teachings of their Tohungas or priests. They have heard of the Crusaders, and hope that time will permit of their holding a special meeting on their arrival so that the Crusaders may form the Maori Lodges.

No one who works impersonally suffers from reaction. It is wrong motive which gives rise to action in the personal and lower nature, which brings suffering, doubt or fear.—*Book of Items.*

ÔM.

Æ U M

Lao the Master said: Scholars of the highest class do not strive for anything, those of the lowest class are fond of striving. Those who possess in the highest degree the attributes of the Tào do not show them; those who possess them in a low degree hold them fast and display them. Those who so hold them fast and display them are not styled Possessors of the Tào and its attributes.—*Chhing Chang Ching, ch. II, v. i.*

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THE SCREEN OF TIME.

THE Theosophical Crusaders left Colombo for Australia on the 14th of December on board the P. & O. mail steamer *Oceana*.

The heat in Ceylon had been excessive, which the heavy rains had by no means lessened, so the cool winds met with after the first two or three days out were most welcome. Up to the time of writing the voyage has been uneventful. The chief subject of conversation among the passengers has been Theosophy, as the result of a well-attended meeting held in the first-class saloon on the evening of the 21st. Several passengers formally requested lectures on Reincarnation and Karma, the captain's permission was gladly given, and the meeting was held accordingly. Every one pronounced it an immense success. Good questions were put, all in a friendly spirit.

To-morrow, Thursday, the 24th, the *Oceana* should reach Albany, and Adelaide on the following Sunday. The Crusaders will then visit Melbourne and Sydney, cross the sea once more to Auckland, and from there will probably start on their homeward journey to San Francisco by way of Samoa and Honolulu. China and Japan will in that case be reserved for future Crusades. Now there is not sufficient time in which to do the work in those countries justice, for the Convention of the Theosophical

Society in America draws near, and before that takes place Mrs. Tingley has to lay the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity. The party will thus reach California by the second week in February.

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Passing from the activities of the future to the work already accomplished, the mind naturally reverts to India as the land last visited and as the scene of so many Theosophical campaigns in the past. Confining one's self to this century and to the work of the Theosophical Society, Madame H. P. Blavatsky undoubtedly occupies the most prominent position as a laborer in that field. She aroused the slumbering interest of the Indians in their ancient religions, philosophies and sciences, while working primarily for the cause of brotherhood. She did her utmost to broaden the minds of those natives of India who were inclined to narrowness on religious questions, and in order to show the universality of truth and the immense antiquity of "western" * religious systems, she wrote a series of learned articles in her magazine on prehistoric America under the title "A Land of Mystery." † So long as she resided in India and supervised the work, all went well; but as soon as she left the country, activity subsided and the movement slowly degenerated. In later years and after her death, interest in Theosophy was temporarily revived among the Hindu population, but on an unpractical and unhealthy basis. This sudden revival was swiftly followed by a reaction which brought Theosophy in India lower than it had ever been before, in fact to the point of extinction. For the revival had been caused by the erroneous identification of Theosophy with one of many Hindu sects; and by the propaganda of an astonishing egotism which momentarily impressed some people, until they paused to think. Theosophy, the wisdom of the ages and the doctrine of the heart, was converted under these auspices into a dry system of intellectual gymnastics which chiefly consisted of crowding man and the universe into diverse pill-boxes, carefully labelled, classified, stored. If a certain amount of emotionalism was evoked in the process, it was because some people have a faculty of shedding tears, or of otherwise perorating, over a bone of the extinct moa bird—or anything else on demand. And if in addition unlimited flattery was lavished upon anything and everything, from the fold of a turban to the conception of Mahadev, which would best please the audience of the evening, this again could be accounted for on very common-place grounds. No wonder that interest in Theosophy languished, and that

* In the early days of the Theosophical Society its members were regularly initiated, receiving passwords, etc. Those who know those passwords should note that to India, America is the "East."

† *Theosophist*, Vol. I, pp. 159, 170, 224, 277.

the more enlightened Hindu, who is not a fool in any case, came to the conclusion that he could not get assistance, much less instruction, from a source so transparently shallow, though noisy.

It was clear, even from a distance, that the theosophical movement in India sadly needed to be set once more upon the firm foundation established by Madame Blavatsky, and that another effort would have to be made to erect the superstructure of practical work which she had so longed to see a living reality. So the visit of the Crusade to India, under the leadership of Mrs. Tingley, was an absolute necessity, if the early efforts of Madame Blavatsky for India were not to be wasted. And the way in which Mrs. Tingley grasped the situation on her arrival there was an experience not to be forgotten. I well know how easy it would have been for her to have outdone any teacher known to the Indian people as an exponent of their ancient *Gupta Vidya* or secret wisdom; how triumphantly she could have passed from city to city as a sage possessing *siddhis*, spiritual powers, recognized as such by all who believed in the divine possibilities of the human soul. And how different was her work! No reference was made to powers or secret teachings; the very appearance of possessing unusual knowledge was avoided, and the whole force of this wonderful woman's mind was turned to the task of establishing the theosophical movement on a firm basis of practical brotherhood and of practical work for humanity. No attempt was made to proselytize: the Hindus were advised to remain Hindus and turn to their own priests for teaching on religious subjects; the Mohammedans were told the same thing, as were the Christians and the Jains; but all were urged to be tolerant of each other's beliefs and to sink differences of form in a common work undertaken for their country and the whole world. Much was done in this way to heal existing breaches between Mohammedans and Hindus and the small but powerful Christian community.

What wonder that the Crusade met with immense success, or that Mrs. Tingley has left behind her countless friends who stand ready to assist her at any time in whatever she may undertake for India! Because the people of India are not slow to appreciate sterling qualities. They are wonderfully intuitive as a rule; quick to sense weakness or recognize strength; with acute intellects capable of catching the point of an argument more swiftly perhaps than any other race. This is a generalization, just as it might be said generally that many Indians lack enterprise and originality though it should be remembered in their favor that the climate of their country almost prohibits continuous exertion. Now that a union has been established of these great qualities of the Indians and of the peculiar characteristics of the Americans, a force must be generated in time that will overcome everything in its path, theosophically speaking.

At all the meetings of the Crusade in India, both public and private,

great stress was laid on the fact that its work had no political or religious bearing, and that brotherhood and a practical expression of brotherhood was its only aim. This avoidance of religious topics naturally led to criticism from those who would in any case have criticised. It was said that the teaching of the Crusaders was "materialistic." A feeble criticism, in truth, but worthy of a moment's examination because of its implications. In the first place, what is true spirituality? Is it made up of white clothes, colorless skin, adorations of a far-off "principle"; of expressions of devotion to man, or of appeals to other men to feel the same abstract and impalpable devotion? Dry intellectualism cannot be spiritual: then is it not possible that true spirituality is synonymous with true brotherhood—with all which that involves? Spirituality, to be worth anything, must express itself outwardly; must be made practically useful. It should be manifest in the most material and ordinary acts of life. Beginning on that plane—being firmly established there—it should then be taken up into all the realms of action. But what folly to seek to obtain or to give knowledge and power unless the first "portal"—as the Buddhist scriptures call it—the "key of charity and love immortal," has been passed. With love and compassion the universe is conquerable; without love a man were better dead. Such has been the teaching of every great Theosophist, Eastern as well as Western. But in the East, in the ordinary acceptation of that term, love has been too frequently allowed to remain a dreamy, metaphysical conception, as many Indians readily admit. That is one reason why they so cordially welcomed Mrs. Tingley's large-hearted efforts to inspire their countrymen with an appreciation of true philanthropy and tolerance, for they at least are aware of the futility as well as the danger of all talk of "occultism" until that broad, wise love is alive in the hearts of men which alone brings lasting knowledge, power, self-control, discretion, and finally illumination.

So must the work be carried on in India for many years to come. That it will be successful no one doubts who has seen what a brief effort accomplished. It is a work in which Mr. Judge was profoundly interested. He loved India as few have ever loved that country; but he well knew that in his day the time had not yet come to work there with large effect. He did what he could to keep up the connection between India and America, succeeding admirably in that, as this Crusade has testified. He worked for the future, and the future will show that his efforts have been more than justified already.

E. T. H.

S. S. OCEANA, NEARING ALBANY, *December 23, 1896.*

The work of the Crusade in Australasia was undoubtedly a brilliant success, due in large measure to the devotion and self-sacrifice of the members who prepared the way for its labors.

On the 24th December the *S. S. Oceana* reached Albany, W. A. Brother Wilton Hack came on board there, having travelled from beyond Coolgardie—many hundreds of miles away—to do so. He was naturally most welcome and at once became a “Crusader” in his turn.

Adelaide, S. A., was reached on the 27th. That night was spent on shore and the rest of the journey to Melbourne was made by rail. The *Oceana* encountered a most severe storm on leaving Adelaide, which the Crusaders thus escaped. On the evening of the 31st a public meeting was held in Melbourne which was very well attended considering that the New Year holidays and a serious strike of engineers effectually engrossed the attention of the general public. Further meetings were held in the Menzies Hotel, the last being conducted by H. T. Patterson after the rest of the party had left for Sydney. At this meeting he formed a strong Centre, soon destined to blossom into a duly constituted Branch.

The Crusaders arrived in Sydney on January 5, 1897. They were greeted at the station by the members of the Sydney Branch with the utmost enthusiasm. It seemed as though they were shaking hands with life long friends. A members' meeting on the 6th was followed by a crowded public meeting in the Protestant Hall on the evening of the same day. Long interviews and reports appeared in the local press, in all cases couched in the friendliest terms. A reception was held in the Australia Hotel on 7th, for members and their friends. Then on the 9th another public meeting was held in the Protestant Hall, more crowded than the first. The audience continually showed their appreciation by prolonged applause, particularly after Mrs. K. A. Tingley's inspiring address. Next day there was a large meeting of the Esoteric School, and on the 11th a Brotherhood Supper was given to the poor of Sydney in the Temperance Hall. On Tuesday the 12th the annual Convention of the Theosophical Society in Australasia was held. The most perfect unanimity characterized its proceedings. Mrs. K. A. Tingley was elected Corresponding Secretary for life; C. F. Wright was elected Recording Secretary; E. A. Neresheimer, Vice President; and E. T. Hargrove, President.

On the 13th the Crusaders left Sydney for Auckland on the *S. S. Rotomahana*. It was with sincere regret that they bade farewell to their many friends and faithful associates in Sydney. It is best to avoid the mention of names in the record of this Crusade, but it is not possible to leave unrecorded the splendid work of T. W. Willans, President of the New South Wales Division of the T. S. in A.; nor the labors of Mrs. E. Minchen, the President of the Sydney Branch, nor of the energetic Secretary, Brother Smith. The movement in Australia is certainly in the best of hands.

On the morning of the 18th, the Crusaders arrived in Auckland.

Kind friends welcomed them, as in Sydney. A reception that evening was followed by a public meeting on the 19th in the City Hall, which was crowded with an enthusiastic audience. On the evening of the 21st another big public meeting was held in the same hall. All Auckland was talking about Theosophy. The interest was intense.

The 22d was a busy day. A meeting of the Esoteric School in the afternoon; then a Brotherhood Supper; then a private meeting at the hotel, and the necessary arrangements for departure on the 23d for—home. On the 23d the party embarked on board the *S. S. Alameda* for San Francisco. But mere embarkation did not abolish public meetings, and on the evening of the 26th addresses on Theosophy were delivered to the first saloon passengers at their urgent request.

At Samoa, where the *Alameda* stopped six hours on the 27th, one of the leading native chiefs came on board and expressed himself as anxious to join the Society. He said that most of his followers would do so as soon as he explained to them the nature of the movement.

A meeting in the steerage on February 3d showed that almost more interest was felt among the passengers there than in the first saloon. This experience was by no means unique of its kind.

At Honolulu, on the 4th, an old comrade and friend was unexpectedly met with in the person of "G. Hijo," who had travelled all the way from New York to greet the Crusaders. It would be difficult to describe the welcome he received. He brought nothing but the best of news from America which direct experience has since then amply verified. Yet another meeting was held in the first saloon of the *Alameda* on the 9th, and then on the 11th we reached San Francisco, we reached *home*—or so it seemed, if a wide continent does still divide us from the Headquarters of the movement.

Being in San Francisco, every second counts as it does in few other places in the world. So these concluding remarks must be brief and very hastily penned. Needless to say that our welcome here was cordial; that we were glad to meet once more the workers who have given Theosophy on the West Coast the position it now occupies.

There remains to be said but a few words of special thanks. It is out of the question to name all those who have carried on the movement in America during the absence of the Crusade. Those who have done most would say that it has been the loyalty, the devotion and the energy of the large majority of members which has made their special services possible. One name at least will spring to the minds of all as a pillar of strength and steadfastness. But it is my special province as the editor of this magazine to state that but for the unceasing zeal and stability of J. H. Fussell it would have been most difficult to have continued issuing THEOSOPHY during the past

eight months. How well he has done his work every reader knows. I am sure that all will join with me in most cordially thanking him for his splendid services to the cause. Words of thanks are poor recompense at any time, but when heart-felt appreciation goes with them as in this case, they may perhaps live as a memento of good work well done.

E. T. HARGROVE.

SAN FRANCISCO, *February 13, 1897.*

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION.

(*Concluded.*)

WHO are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to

records, buildings and the like, they would soon disappear and nothing could ever be recovered ; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression ; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them ; they are coming in a little army from the countries of the old world to endeavor to improve this one ; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it ; the air above it is consequently poisoned by the emanations from the land ; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to

do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, Do right, but after a while, in this superstitious era, he will say, Why should I do right, unless I feel like it? When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the Theosophical movement are trying to do. It was said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us.

I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the

eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence*, "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for mere unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts,

the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

WILLIAM Q. JUDGE.

ON THE MOUNTAIN.

I WENT up into the mountain to commune with my own heart, and stood there looking at the stars. It was still, there; so still, I heard the inner voices, and felt the unseen presences. One came to me whose face I knew, and said:

“Look forth upon the earth below. What seest thou?” And following the pointed finger of my Master, I saw one little distant spot which, as I gazed, became a glow of brilliant golden light.

From this long rays went forth, and wherever these rays touched, another fire sprang up. And as I looked about me in wonder, light answered light until the whole world seemed aflame. I heard my Master's voice.

“I sent for thee to come up into the mountain to learn this thing. Lo! all this illumination from one pure devoted heart, working unknown, careless of results, loving the work for the work's own sake, with eyes fixed ever higher.”

And as I came down from the mountain I whispered to my heart, “In the fulness of time,” and the inner voices answered me murmuring in the night wind, issuing from the hushed trees and flowers which always understand, “The time *is* full.”

CAVÉ.

SOME REFLECTIONS ON MUSIC.

IN tracing back the history of music as an art, one is baffled at every step, finding it most difficult to get any definite ideas regarding the nature of ancient music. This arises from the fact that so few works are extant, which deal with this subject.

The ancient civilizations possessed a knowledge of music, architecture and mathematics far superior to ours. We may conclude, therefore, that when the Libraries at Alexandria were destroyed, many valuable treatises on music may have been numbered amongst the works which were either burned or taken away and concealed by the adepts.

Music was so intimately associated with the old mysteries and magic that it would have been extremely dangerous to have left full knowledge of it open to the world, and when darkness settled over the early Christian centuries it veiled the music of the period as well.

It is interesting to note in connection with this fact, that in later years, the first enlightenment regarding music came to the world through the monks. In the fourth century we read of Pope Sylvester of Rome, instituting a singing school. Later on, Ambrose, Archbishop of Milan, and Gregory, gave out more information; they constructed the authentic and plagal modes based upon the old Greek system of tetrachords. Coming down to the tenth century we have Guido Arezzo, a Benedictine monk, concerning whose birth and death little is known, who established the system of solmization, Do, Re, Mi, Fa, etc. It is very probable that he derived this from an old tradition, although some historians of music say, the thought came to him while hearing the choir sing a hymn to St. John, the opening lines of the hymn beginning with the syllables, Do, Re, Mi, etc. He added two more lines to the staves, making these additional lines, color lines, red and yellow.

Since that time music has spread through most of the western races, and improved and enlarged according to the tastes and requirements of the different nationalities.

Although Pythagoras was called the "discoverer of music," records give us very meagre accounts of his teachings; yet, the Egyptians with whom he studied, were said to have possessed a wonderful knowledge of music and harmony, and as music was one of the requirements necessary to enter his school, he, doubtless, gave his pupils deeper instruction in musical philosophy. It is natural to presume that the monks derived their information from the same source that Pythagoras did. They may have given additional facts to the world, purposely from time to time and bit by bit, in order to gradually restore the lost art.

Now at the close of this century, there seems to be a peculiar crisis reached in music, and indeed in all arts, giving rise to a curious waiting, unsatisfied, unrestful feeling. A new cycle is about to dawn, and the old tune and form will soon change and resolve itself into another key, with a different keynote, rhythm and vibration. H. P. B. says in the *Secret Doctrine*, "new manuscripts will be revealed before the closing of the century," and amongst these, we venture to hope, will be some musical treatises.

In examining the music of the early centuries which is accessible, we find that it was devoid of measure, rhythm, and metre. Rhythm is one of the most important adjuncts in musical form; the re-occurrence of accent at certain time periods producing a most powerful effect. The music of that era would sound very crude to our ears, accustomed as we are to metrical law. Rhythm and vibration are so closely allied that one naturally suggests the other.

It stands to reason that there is a "primary impulse" back of every vibration. Suppose we say that this "primary impulse" is the Sun, wind or air, the mind, or the breath, these furnishing the impulse for all the vibrations of which we are cognizant. The impulse is needed, set in action the will force which causes the friction necessary for the specific rate of vibration. The sun quickening the plant to growth and bloom; the wind sighing over the strings of the Æolian harp producing musical sounds; the breath vibrating over the vocal chords making voice; the mind vivifying the brain into thought and language; all of these natural phenomena come readily within our understanding.

Nature furnishes the poet, artist, or musician with all the materials he needs for the development of his work. In "Caves and Jungles of Hindostan," H. P. B. gives a most beautiful description of a natural acoustic phenomenon which takes place on an island there. She says, "The musician wind, comes here daily to try his art after nightfall especially during the last quarter of the moon." The island is overgrown with tall reeds, and the force of the wind through them brings out musical sounds that resemble now hundreds of Æolian harps and again a full orchestra, producing an indescribably beautiful effect.

The wind or air gives one a very clear idea of an impersonal cosmic force. It would be considered imbecile to seriously blame the wind for the disasters and destruction it causes. If then, we can look upon the law of karma or action, as an abstract law, it simplifies the whole teaching. We get rid of that idea of a personal God chastising or helping his people. The "primary impulse" in the universal mind sets into vibration the whole world plan, even to the tiniest insect or minutest blade of grass. Each form has its distinct rate of vibration which must be conformed to, or failure results, for, "nature has failures as

well as man." Nature requires that all minerals, plants, animals, and men as well as universes conform to the rhythmic impulse back of each form.

Even the elementary student of music knows, that there are certain rules of harmony which must be complied with, or discord follows. This is not from any arbitrary rule of man, but because it is a mathematical law, *i. e.*, certain ratios of vibrations are harmonious and unifying, while others are discordant. This same law works in cycles, all periods of time, the law of karma, also in the fine arts, such as architecture, painting, etc.

The composer knows well that if he wishes to embody his musical thought in a symphony, he must first put the composition into an established key. Then he must adhere to certain laws regarding the melodic succession of chords, well defined time, and rhythm. Deviate from the starting key as much as one may, yet the return movement brings the chords into their original key. Let us take this as an analogy to the manifestation of the universal mind. At the beginning of a manvantara the "primary impulse" existing in the universal mind causes a certain keynote or specific rate of vibration to sound. This vibrates along the sounding board of the cosmos. The world responding to that vibration, starts into existence or form. This manifestation may be very similar to musical form, simple or composite. The word cyclical is sometimes used instead of composite, and is a very good substitute. In the simple form, during the whole period of manifestation, it will never deviate much from the original key, but after a smooth, pleasing melody resolve itself into its closing harmonies.

Composite or cyclical form can be likened to a system of evolution, such as our word *chain* represents. The harmony starts off pure and melodious, gets denser and more discordant at its middle point of evolution, then begins to work back again to its original harmony. The close is all the more beautiful and restful after the intricate succession of chords. But if, on the contrary, when the world is at its densest point of evolution, the most discordant part of its music, it fails to respond and return to the higher closing impulse, then "tonal chaos," or annihilation, results.

That matter attracts matter when in similar phase or vibration, has been well proved by the formation of sand figures by vibration. "Sympathetic vibration" was the basis of Keeley's experiments and system.

An ancient legend reads, "Apollo was the inventor of music. He raised the walls of the city of Troy by the music of his harp alone." It is said "there was one stone alone upon which Apollo laid down his harp, and this stone by his touch became so melodious that whenever it struck with another stone it also sounded like a harp."

Is there not much in that legend over which students might ponder?

It may be that Apollo has again laid down his harp upon a stone, and that this vibration of love, and harmony, which is now sounding through the world is the music from his seven-stringed lyre. Any one of us may become a stone feeling the *sympathetic vibration* from that harp, to sound again in our turn, the wondrous melody. And so, stone after stone becoming attuned, and responding to that vibration, shall raise a wall mightier than that of the ancient city of Troy. This one to last until the manvantaric symphony has become resolved into its closing harmonies.

E. C. MAYER.

A STUDENT'S NOTES AND GUESSES.

IN previous "Notes" I have touched upon the serpent symbol and the eye as a transmitter of consciousness (see THE PATH, June, 1894). The nature of monadic and of point consciousness was next touched upon (PATH, Sept., 1894), and multiple point consciousness shown to be the basis of the picture making faculty, of the sense of separateness, and of the relation of the microcosm to the macrocosm. This was illustrated by the mathematical methods of a survey. In the following paper (PATH, May, 1895), the dual aspects of space were considered, and point action again discussed from a different standpoint, under the title of "Life Centres." Under the heading of "The Tree," the coördinate action of various groups or classes of life centres, was illustrated. †

We must continue our meditations in this line, if we would know more of the Tree of Life and of the Fiery Serpent which dwells therein.*

THE CREATURE FULL OF EYES.

The universe is balanced on points. Each particle of everything which has weight, radiates a pulling force in every direction; and this force we call "gravity." More penetrating than the "X Ray," these radiant lines of force pass through all substances without hindrance or deflection: gravity cannot be screened off in any way.

Imagine a physical atom endowed with consciousness, and that it sees with gravity rays; we can then understand that each ponderable atom may be a mirror of the ponderable universe, just as a quicksilver globule mirrors the landscape in all directions.

There would be this difference, however; the quicksilver globule is

* The writer does not claim for these papers anything more than the title would imply. Certificates of truth must come from within.

a balancing point for the light which we perceive, and hence for such a landscape as that which meets the human eye. A "gravity landscape," if I may use that phrase, would comprise the inside and outside of everything; would show the currents of invisible and colorless gases and the structure of the most opaque material. Such a landscape would also be in only one kind of light, which would vary in intensity according to the specific gravity of various particles. It would be a gravity monochrome; dense objects shining brightly, while those of opposite quality would have a fainter radiance. Distance would also be expressed, for Newton's law of inverse squares is but the mathematical formula of gravity perspective.

As the quicksilver globule has weight, that is, is pulled upon from all sides and from all distances by all particles which compose all ponderable objects, we might conceive it endowed with a gravity consciousness, as well as that which corresponds to ordinary light. If used as an instrument by a being of superior intelligence, who would identify his consciousness with that of this elemental point, he would look *through* it by feeling *with* it and it would reveal to him the qualities of natural objects, either by sunlight or by gravity light, according to the will of the user.*

We might call these, if we choose, two different planes of material consciousness; or, if material consciousness is considered, broadly speaking, as a "plane," these would be sub-planes.

But we need not stop here: as the astronomer deals, in his calculations, with the all pervading sweep of gravity rays, so the electrician deals with other lines of force, generated according to kindred and harmonious, but different, formulæ. These would represent other qualities or "planes" of material consciousness, each with a picture world of its own, differing from, yet interblended and harmonious with the others.

Thus: the lines of electric and magnetic "potential" assume strange and complex curved forms, and a magnetic or electric eye, or eye point, would see a different aspect of physical being. It would see around corners, would perceive a translucent world, in which the solid earth would be more like free space, and that which to us is free space, would be a glassy solid, cracked at times by the lightning flash, but healing itself in the wake of the spark. Such an eye would look out into a solid heaven, in which magnetic pulsations would appear as waves of coruscating light, according to the rates of vibration. It would be a veritable "sea of glass, mingled with fire." †

These illustrations of material consciousness, translated into terms of

*In this article, the idea of a ray is used broadly in the sense of a line or direction of force, which may be either static or dynamic, and is not limited to a vibration.

†That, given an "electric" eye, these statements would be simple facts and not fancies, will be conceded by anyone who has followed, even in an elementary way, the mathematical side of electrical science.

human consciousness, might be greatly amplified ; but the broad principle to be realized is, that these aspects of natural energies are but different grades of nature's life and consciousness, each constituting a world of its own (or globe if you choose), if considered in a limited way, each world interpenetrating and blending with all the others, and yet, in a truer sense, all taken together constitute but one.

With a special eye for each grade of Nature's being, each of these eyes would identify its user with an apparently separate world. If one only was opened at a time, he would know no other world, and, if memory was obliterated, dream of no other. Each would be a special sight-sense, or window, each looking into a different sphere, or quality, or "plane," of being ; each alone would be illusory, and it is only by the intelligent coördinated use of all that the seer would obtain complete knowledge.

Returning to our illustrations : as the mercury globule mirrors the whole landscape, and we perceive this fact because the human eye responds to the same rays, so, the globule being heavy, it mirrors the gravity landscape, but we do not perceive this because we do not have a gravity eye. In like manner it has electrical conductivity and potentiality, which relates it to the world of electrical energies which surrounds it. It has chemical affinities, etc., and all these things bind it to corresponding qualities in every particle of so-called matter.

We must not think of any particle of any given element or substance, as possessing but a single quality ; for that would be untrue ; but, some one quality must predominate, differentiating it from others. Thus : mercury reflects with brilliancy ;* lead is heavy ; copper is specially conductive of heat and electricity ; iron is magnetic, etc. These elements may therefore be taken as illustrations, or manifestations, of different qualities, or aspects, of the consciousness of Nature ; threads from the many hued, intricate, veil of Isis.

But Isis is the mother of the Divine-Human : we are born of her life ; clothed with her garments ; limited with her qualities, and it is with these that we must perceive, think, and act.

Every particle of matter has some predominant quality. If this particle is used as a window, through which Intelligence looks out into the plane to which the particle belongs, it will be as a colored glass responding to, and transmitting some rays while insensible to others, so that the picture revealed will correspond to its nature.

To use the particle as a window, its consciousness must be identified with that of the higher intelligence, as that of the cells of the eye and their synthetic consciousness, is used by that which looks through the living instrument.

* Is also highly mobile.

Metals have been selected as elementary examples of the mineral consciousness, because the qualities of their consciousness are at least partially known to us, and this knowledge is written out for us in books of physics. Similar aspects of the consciousness of vegetable or animal cells, are but dimly known to us. Yet each cell or life centre is an eye spot, a cranny in the wall, through which we might look, if we but knew it, into that to which its life corresponds, into an aspect of space, or globe, or plane, or whatever we choose to call it.

As these cells are of different qualities, they are selective in their transmissions, like colored windows, to the elements of white light. These windows need not be in the outer wall, for there are "X-Rays" of many, many kinds; but each is a window in the Ark of Life, "self shining within."

We may divide and classify these qualities in various ways; into twelve groups, if you please, and these may be symbolized by shining and translucent objects, such as precious stones, forming the structure of a City of Life.*

X. R.

(*To be continued.*)

THOUGHTS SUGGESTED BY THE SCIENTIFIC THEORY OF EVOLUTION.

IF there is one fact in nature upon which science has laid greater stress than any other, it is the absolute omnipotence and universality of law. Science is forcing its way into every department of life and existence, and wherever its light is turned law is revealed. Facts apparently the most diverse and contradictory have been collected and correlated, and from this wider standpoint a definite law and order shown to prevail.

The Theory of Evolution is the last step taken in this direction and has established the universal sovereignty of law beyond the possibility of dispute. Step by step science has traced life back through all its forms, no matter how complex or varied until at last it reaches an undifferentiated substance so dead and nebulous as scarcely to be called matter. With a logical clearness that cannot be gainsaid it has shown that all life, all the present universe is the result of law acting on, and working through, this primordial matter; that through process of law this ethereal, uncon-

* The student will easily understand the symbol of the Peacock, and why it should have been called the Bird of Wisdom and of occult knowledge, although in reality a vain and dull witted creature. See also the *Secret Doctrine* II., p. 619, old ed., 655 new.

scious substance is gradually condensed and vivified: that simple cells become complex organisms, the unconscious forms most keenly conscious; all by process of law entering into the heart of matter, forming, evolving, vivifying, ennobling it. Science has proved that in all this there can be no break nor lack of continuity, "no point where it could be said 'This is a natural process, the result of law, and this is not;'" but that from beginning to end there is one unbroken chain of cause and effect; that every present state is, and must be, the logical result of all previous states, and the no less logical cause of all succeeding ones. It has shown existing nature, the "fixed, the everlasting hills" to be neither fixed nor everlasting, but of their very nature transitory; that which is permanent to be not this or that form but the cosmic process, the process of law, of which these are the ever changing expression. Through the doctrine of the survival of the fittest—not of the strongest—it has shown that only those forms survive which are in harmony with this cosmic growth; that in nature all things are ranked by this;—the degree to which they are at one with her, the degree to which they are conscious of, to which they express, this cosmic law of growth. To nature good and evil are only that which is in harmony and that which is in discord, and discord means death. Everywhere and throughout all, from the highest form of conscious life to the lowest atoms of nebulous matter, law is ever present and omnipotent.

What then is law? What this creative guiding potency that rules so absolutely, that ennobles all it touches, and raises dead matter to consciousness, consciousness of self and of law? All around us we see its results but of itself we think little. We "live and move and have our being" so much in matter, it forces itself so much upon us through our senses, that we are given to thinking of law, if we think of it at all, as some quality, some attribute of matter; and in this view we are strengthened by seeing that matter is never unaccompanied by law.

Yet even at a most superficial examination such an opinion is seen to be untenable. For by the study of matter itself, which materialistic science to-day considers so all important,—and perhaps rightly so—we are forced to the conclusion that we know nothing of it save as the vehicle of law; that when we say we know this or that form of life or matter we mean we know more or less imperfectly the law of its being. Though we cannot conceive of matter as apart from law we can conceive of law as apart from matter, the whole science of mathematics stands witness thereto; matter cannot have an independent existence, law can. Hence of the two it is matter not law that is attribute. Thus we see that law is not of matter, nor attribute of matter, but lies far back of it, and though causing, is itself at the opposite pole from the material universe. For law is of its very essence spirit, not spiritual, but Spirit.

With this in mind if we look again at the law of evolution it is as though there were implanted in the heart of each monad of matter a germ of spirit, containing in potentiality the whole universe; as though law were the nearest possible expression of the nature of this germ; evolution its expansion and growth, the manifestation little by little of its potentiality; the law of evolution, the law of its growth.

From this standpoint there open out on every side such wide vistas of thought that we scarcely know where first to turn our eyes. All life takes on a new and deeper meaning. We are too apt in thoughtless life to look no deeper than the lighter ripples of seeming chance which play upon the surface of our lives and say there is no meaning, no deeper current, that can be known and studied. But now we see that within all life, from the highest solar system to the lowest cell, there is a deep, a profound meaning, for there spirit lies revealed. There, if we would but look, the soul's nature may be known and studied and when so studied the deep purposeful current seen.

Law then becomes the expression of spirit in matter; the law of evolution becomes the order and form of its manifestation; and the present universe represents the extent to which such manifestation has taken place. Within the propositions of science wrested with such toil from manifested nature we see far reaching spiritual truths. Far reaching? Nay rather universal. For as science taught the universality and omnipotence of Law so now, far beyond theology's widest conceptions, does it show the universality and omnipotence of spirit; more it shows the unity of spirit; that every monad of matter is a potential universe, that the essence of all things is, and must be, the same.

The absolute continuity of evolution that science has so strenuously maintained, now becomes even more pronounced. What is true of the general current of nature must be equally true of the countless evolutionary streams which compose it, and we see that in the life and development of spirit in matter there can be no break nor cessation. The evolutionary flow may be a spiral one and indeed must be so; for nature moves in cycles. All around us this is shown—as day follows night and night again puts out the light of day, so must periods of unmanifestation follow those of manifestation. Hybernation is a universal fact, but hybernation is not discontinuity. The evolutionary stream must be continuous because it is *one*. The unbroken flow from source to goal, the essential unity of all successive evolutionary lives along one line, their co-ordination into one distinct individuality, the thread upon which all these lives like beads are strung, is an inevitable consequence.

From this there flows another thought, that the only true life, the only permanency is this evolving spiritual essence that grows, but is not born, not changed nor dies, throughout the ages. As science tells us,

that which is permanent is not this or that form but is that cosmic process of which these are the ever changing manifestation, and this cosmic process is spirit.

It were as well here to remember that no theory, no matter how old, (nor new for that matter) no matter how profound in its simplicity or fascinating in its universality is of value save as it explains the facts with which it deals and is in accord with the general spirit of nature. Man has within him two faculties capable of judging of these two requirements, the first his mind, the second his heart. Deep seated in the heart of man is the conviction that love and mercy are facts lying very close to spirit and should be the law; that "Compassion is the law of laws"; and that the universe rests on

"A love so limitless, deep
and broad,
That men have renamed it
and called it God."

To me it seems that the convictions of the human heart are not lightly to be set aside, (and surely if our mind has led us right this must be true, for the heart lies closest to spirit); that his ideals are the surest knowledge any man has of the great guiding power and essence of nature; that through the heart we partake of that essence and are at one with it; and that in fact as well as in metaphysics perfect knowledge is perfect union. It were well then to look deep into the facts of nature, to examine well this theory to which our mind has led us, to see if it conforms to the convictions of the heart as well as to the reasonings of the brain. For while the brain alone is satisfied we can at best be in possession of but half a truth. Pain does exist and agony and despair, and their existence is a mystery so deep that the brain of man turns shuddering from it. Their purpose can be felt, but rarely told. Yet few who have ever truly drunk the cup of sorrow and bitterness to the dregs, ever suffered unto death, but knew the meaning and the purpose of it, few would barter what they found therein for ought of joy they had known before. Law is merciful and even the brain will have to see its meaning.

If then evolution is the expanding and manifestation of a single spiritual essence, manifesting throughout successive lives, growing by reason of the expansive force of its own being, we must realize that the true identity of each life is the spiritual essence manifesting in it. The true life is the evolving germ, the single essence through all its forms and lives rather than the particular shape it is temporarily occupying. The heart and essence of each bead must be the thread upon which all are strung. Therefore to rightly judge any life it is necessary to consider it as the result of, the expression of, the entire evolutionary ray of which it is the

present manifestation. More than that, as the cause of the future direction of that ray, the determinator of all future states or lives. For we must remember that cause and effect are one and inseparable, and that it is through this law that all growth, all evolution, is accomplished. "As we act to-day so will we be to-morrow." "As the twig is bent the tree's inclined," are proverbs where the truth lies so near the surface that we are blind to it. From this standpoint pain, misery, anguish, all are merciful. They are the hedge of thorns between the pathway of life and the precipice of death. They drive those back who, blindly bent upon destruction turn from the path. For destruction would await those who rush from the path of cosmic evolution. What is the doctrine of the survival of the fittest but this; that the law of life is harmony and the law of death is discord.

Again it should be remembered that this pain and anguish are not of law. They serve a purpose in the law truly, but they are the results of thwarting law, evolution misdirected. Regain the path and both the purpose and the pain disappear. Both pain and pleasure are no more than the guardian angels of life, they are the growth by the wayside, a stimulus and a warning. The way, the way itself is life and life is real and holy—but to return.

So science herself, unconsciously it is true, but none the less surely, points to the existence of spirit pervading all matter. But having proved beyond a shadow of doubt the omnipotence and universality of law and so of spirit, in all kingdoms up to that of man, she leaves us there unaided to apply what she has told us as best we may. There somehow her voice is dumb. She no longer sees law save obscurely in the dead matter of man's body. Surely it would seem as though somehow in man law was not as all pervading as before; as though here a new and disturbing element had entered, an element capable of perverting law, or what we have seen to be the same thing hindering the natural expression of spirit. It would seem as though each man had that within him capable of hindering, diverting or aiding spirit in its appointed course of evolution in matter; as though man partook of that wondrous quality of spirit and could himself guide evolution; as though in him spirit had so wrought consciousness into matter that he as a conscious whole so partook of its nature as to have that guiding and creative faculty one aspect of which we call *free will*. Man now has the power of thwarting spirit for the reason that he is spirit. He is differentiated from the lower kingdoms far more by this than by the attribute of his reason.

All around us is artificial, the result of the will of man. Our animals, trees, fruits and flowers are all the result of man's will. Herein man becomes the guide of evolution and is responsible therefor. Spirit has so far expressed itself in him that he now not only has the guiding of

his own life but that of all around him. More and more the course of evolution is flowing through him. More and more as it expresses itself in him does he become responsible for its trend. Little by little all below him in the scale of consciousness becomes dependent upon him more and more for the development of their lives, and we can see before us man's future taking shape not only as the guide and master of his kind and those below him, but as one shaping worlds and universes to his will.

Through this power uncontrolled, only half realized, man still bound and blinded by matter, mistakes it, the expression, for his true being, and sacrifices the essence to the manifestation, the end to the means.

Blindly, fondly, eagerly he pursues the flying phantom. Ever when thought caught, it turns to dust. Disappointment, pain, tragedy follow his steps. The tragedy of long strife, long sacrifice, attainment, but to find it bitter, bitter past endurance. Man is but the fable of Phæton driving the horses of the Sun. It is this that makes the hard and bitter pain and agony, makes men turn and swear there is no spirit, no law, no mercy, nought but cruel sport of crueller fate with helpless puppets.

Finally, from the depths of his great despair, knowledge comes to him. He sees, or perhaps more truly feels, the true course of the life current in him ; that current which has its source and goal in spirit matter ceases to blind him. He finds his peace. Spirit and Law once more become omnipotent. The Drop is merged into the Ocean.

H. B. MITCHELL.

God has set two angels to watch alternately at the portals of our life—Joy and Pain. The one with radiant face so easily stained by tears, the other with sad drawn visage yet from which often shines the light of most glorious happiness. He who looks deeply into the mystery of life finds that these two are one, and rightly comprehending this truth is guided by neither, but rests eternally under the sheltering wings of Peace.

Cavé.

LITERARY NOTES.

THE IRISH THEOSOPHIST for January is a collection of several short articles, all of interest and excellence, from the Editor's "Greeting" to the review of *Pleasure and Pain*, a recent book of Mabel Collins in which we rejoice to hear that the author has returned in some measure to her earlier manner. "The Awakening of The Fires," by Æ., opens with another of his lovely poems. "New Year in the New Land," Charles Johnston writes, giving us first impressions of America, most prominent of which is the "compelling vigor of the earth-breath." Another admirable little article by A. "On Attention," and a pretty child's story, "The Land of Youth," are given. Also the continuation of Mrs. Keightley's "The Bhagavad Gita in Daily Life."—[G.]

CHILD-LIFE for February has an opening story, "Seven Little Daughters of the Sun," most beautifully written, and appealing to the mature mind, but hardly as much so to the mind of a child. "Margery Dean," however, of which the first instalment is given, and which we are told was written by a little girl of seven, contains the imagery and incident, delightful to the childish heart, which desires always absolute simplicity of thought and expression. The verses of the number are in every way inferior.—[G.]

THE THEOSOPHICAL NEWS has continued its excellent work throughout the month of keeping us supplied not only with Crusade News, but details of T.S. work in all lands. If an atmosphere of greater calmness and serenity could be maintained in so doing however—less tension and not so high a pitch—we cannot help thinking it would be advisable.—[G.]

ORIENTAL DEPARTMENT PAPER for January-February has a varied fare. The most striking translations, perhaps, are "The Tale of a Tiger" from *The Book of Good Counsel*, a short but most beautiful passage from the *Hitopadesha* entitled "Vita Brevis," and "Master and Pupil" from the *Crest Jewel of Wisdom*, with commentary.—[G.]

OURSELVES for January opens with a "New Year's Greeting" containing a *résumé* of the Theosophical Movement, following which is the announcement of the opening of a propaganda fund for the distribution of free copies of *Ourselves*. Next is a story entitled "Black Magic," having for its theme the stirring of the passions by the emotionalism of a revivalist meeting. The story is to the present reviewer very distasteful, he being unable to perceive any reason for its publication in a theosophical magazine. "From the Temples of Egypt," by Mr. Coryn, is the title of the *pièce de résistance*. "The Stranger Within Our Gates" gives some excellent hints for branch work. "Simple Talks for Simple People" and "The Work and Its Growth," containing Crusade news, etc., close the number.—[M.]

LAMP for January. The opening article entitled "A Trial Year" is by Mrs. Keightley. It deals with the present time, the overlapping of the cycles, and the great strain and trial resulting therefrom. Reading it in connection with "The Daily Initiation," an article reprinted from *The Path*, where speaking of the daily discipline it says "It may be a child's school but it takes a man to go through it," we find much comfort. After the conclusion of the article, "Evolution and Reincarnation," by William Scott, and the International Sunday School Lessons which as always are not only interesting and instructive, but what is more rare in our valuable theosophical publications, delightfully witty, come the "Editorial Notes." Here is an announcement which we read with mingled feelings of regret. Mr. Smythe tells us that owing to the multiplicity of Theosophical magazines and the fact that the *Lamp* which was started for local propaganda has acquired a circulation too small to be self-supporting, too large to be done justice to by the limited time at his disposal, the magazine will probably be discontinued after its 33d number.—[M.]

THE ORIGIN AND EVOLUTION OF MAN is the title of a pamphlet of 27 pages by Elizabeth A. Kingsbury, F. T. S. It is as stated in the introduction mainly an abstract of what H. P. Blavatsky says in the Secret Doctrine and contains many interesting statements taken directly from that work. There seems to be however some confusion in the use of the terms *rounds and races*. A short account of the races and continents is given which will be interesting to those who have not read the Secret Doctrine. It may be obtained from the author, 519 E. Broad St., Chester, Pa., price 20 cents.—[F.]

MIRROR OF THE MOVEMENT.

CHILDREN'S DAY.

NEW YORK, Oct. 23, 1896.

MR. E. T. HARGROVE,

President T. S. in A.,

Dear Sir and Brother: A suggestion has come to the Lotus Circle Committee from an old F. T. S. that the 13th of April, the day on which Wm. Q. Judge was born, be commemorated by the T. S. in A. as a "Children's Day." The adults to meet with the children on that day, serving to keep alive in the minds of the young, the memory of Wm. Q. Judge. We think this would be peculiarly fitting as the work amongst the children was very near to his heart, and during his last days, he gave much time and valuable assistance towards perfecting the arrangements which made the Lotus Circle work a recognized part of the movement. We submit this request for your approval.

Fraternally and sincerely,

ELIZABETH C. MAYER,
BANDUSIA WAKEFIELD,
JAMES M. PRYSE,

L. C. C.

SAN DIEGO, CALIF., Feb. 17, 1897.

MRS. E. C. MAYER,
MISS BANDUSIA WAKEFIELD,
JAMES M. PRYSE,

Lotus Circle Committee.

Dear Comrades: Your communication of the 23d October missed me in Sydney, and the subsequent delay has arisen in forwarding it from place to place.

I cordially approve of your suggestion to commemorate Wm. Q. Judge's life and work by an annual meeting of the Lotus Circles. You say truly that his heart was in this work among the children. He constantly said that Theosophists were working for the future even more than for the present, and it is evident that the future is in the hands of those who are but little children now.

I cannot imagine any more fitting tribute to Mr. Judge's memory. It will not only do him honor; it must act as a constant incentive to children all over the world to live and labor as he did.

In working out the details of the celebration permit me to advise that you confer with Mrs. K. A. Tingley whose experience in teaching and helping children along the lines followed by the Lotus Circles has been a very wide one.

With every good wish for the success of the work you have specially made your own, I am as always, fraternally yours,

E. T. HARGROVE,
Pres. T. S. in America.

The Lotus Circle Committee have consulted with Mrs. K. A. Tingley, the Outer Head of the E. S. T. relative to the celebration of Wm. Q. Judge's birthday anniversary. She is very much in sympathy with the project, and has suggested a program for the occasion which has been adopted by the L. C. C. This will be printed and sent to every Branch of the Theosophical Societies.

BURCHAM HARDING arrived Jan. 12th at Salt Lake City, Utah. E. S. T. and T. S. meetings were held, and four public lectures delivered in Unity Hall to about 250 people each evening. Daily classes were well attended, attracting new members.

Jan. 19th, Rapid City, S. D., was reached. E. S. T. and T. S. meetings were held, and three public lectures in Library Hall called out large audiences, starting unusual discussion. Sunday, 24th, a lecture was given at Deadwood, S. D., in the City Hall.

Jan. 26th arrived at Lincoln, Neb. Two public lectures in the Conservatory of Music brought a request for another. Between thirty and forty attended the daily classes.

Jan. 30th and the following days public lectures at Omaha, Neb., attracted crowded audiences. The daily classes were also well attended. A supper to over 100 hungry people was very successful.

Sioux City was reached Feb. 3d, three public lectures given in the Court Room to good audiences. Class work was carried on, and a Brotherhood Supper held.

Feb. 6 and 7 a hurried visit was made to Hartington, Neb., crowding into the two days three public lectures, which were well attended, three classes, and two E. S. T. meetings. Sioux Falls, S. D., was reached Feb. 9th. Three public lectures in the Opera House drew 400 each evening, and daily classes gave further interest.

The month's record is a continued experience of earnest devotion on the part of members, and an intense interest on the part of the public in learning the philosophy.

ENGLISH LETTER.

The opening month of the New Year has been chiefly marked by activity in the direction of Brotherhood Suppers. Two have been given at Bow, one near the Central Office and one at Hammersmith. Funds seem to drop from the sky when wanted and there is every prospect of being able to continue this valuable work.

Still the same steady work and growth goes on in all the Branches throughout the country, and many are putting into practice the plan of starting five other Centres in their vicinity with excellent results.

In the London district Ilford and Highgate Centres have become Branches, and the new West Middlesex Branch has formed a Centre at Hammersmith. The Primrose Hill Centre will shortly become the Camden Town Lodge.

The South-western Lodges, at Clifton, Shepton Mallet, Cardiff and Market Lavington, and the Centres at Bath and Weston-super-Mare have organized a South-western Federation. Portsmouth and Ventnor will probably join.

Brother Croke passed through London on Feb. 1, on his way to Paris where he will spend a week, and then take on his return journey Brighton, Portsmouth, London, and the South-western Branches. Later in the month he goes to Manchester to address the Independent Labor Party, and then on to Halifax, Leeds, Hull, Scarborough, and York.

The Propaganda Committee is organizing a "Self-Denial Week" from Feb. 13 to 19 half the proceeds to go to the Crusade and half to the Home Crusade.

All are very glad to hear of the earlier return of the Crusaders and are looking forward to the account of their progress through America.

LONDON, Feb. 3.

BASIL CRUMP.

THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.—PRELIMINARY REPORT.

That which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was *right* to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished in those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily to-day. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that I should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in the Theosophical Society in America. The difficulty of addressing audiences not familiar with English was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundreds of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last, time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

The Crusaders had not either publicly or privately attacked the enemies of their Society; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticise the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood Supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol, and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but as Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause—the cause of Brotherly Love.

From Scotland the Crusaders travelled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivalled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein—the home of I. r. Franz Hartmann, by whom the Crusaders were most kindly entertained—and then Vienna, Udine, Venice, Rome, Naples, Athens, and Cairo. In every city visited where no Branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city was crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited. And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. Out of the 156 Branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as “dormant.” But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the Headquarters of his Society.* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott’s Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teachings revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindu and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins—thus unconsciously showing their low estimate of the intelligence of the Brahmins—had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West; to

* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free*; no fees or dues or payments of any sort had to be made to our headquarters or to the Crusade, nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade has collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and travelling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring of halls, and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the office-holders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks were urged to immediately undertake some practical philanthropic work for the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of culture, of position and recognized ability gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkhim. The whole party then journeyed southwards by way of Madras, to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Travelling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindest enthusiasm by the many tried and devoted members of the New South Wales division of the Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood Supper was thoroughly appreciated; the

press was most friendly—as it was in every case in every country visited—and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being waste time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

To-morrow, the 11th of February, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo, and Toronto.

All true Americans should be interested and feel glad at the success of this difficult undertaking. The message of Brotherhood thus delivered to the people of so many different lands was summed up in the motto on our banner :

“ TRUTH, LIGHT, LIBERATION FOR DISCOURAGED HUMANITY.”

It would surely be difficult to find words more fitly expressing the early ideal of the great American Republic.

While much good was accomplished at our public meetings, it should not be supposed that these were our only means of propaganda. The press, as already stated, was invariably friendly, and published from first to last many hundreds of columns containing theosophical matter arising out of the Crusade.

But some of the most effective work was done privately. Numerous personal interviews were in many cases productive of far-reaching results for good.

In every country visited, work was done peculiar to that country, as in India, where special success was met with in uniting the different religious factions of its teeming population.

Stress was laid everywhere on the importance of attending to the theosophical education of children. Classes were organized and arrangements were made in several instances for the establishing of schools of industry, where the young could be taught useful trades as well as gaining instruction in science, philosophy and religion—the religion of their fathers, whatever it might be, unless otherwise expressly desired. In the missionary schools in India, where many Hindus and Mahomedans are obliged to send their children on account of the low rates charged, various forms of the Christian religion are made the chief subject for study, and the young boys are forced to hear the religion of their ancestors insulted and held up to scorn, either directly, or more frequently indirectly. Parents were urged to keep constantly in mind that with their children rested the future of the human race.

Everywhere Theosophy was made practical, simple, and applicable to the most ordi-

nary affairs of daily life. A broad spirit of tolerance and moderation was shown to be the first result of our work, so foreign in all respects to any extremes of thought or action.

That the Crusade has been a marvellous success throughout I need not add. People from almost every country in the world came into personal contact with us, travelling in many cases hundreds of miles in order to do so. Their letters prove that they did not regret having done this.

All along our route an enormous number of letters have reached me from persons who had never heard of Theosophy or the Society before. These people are now in correspondence with some of our best students, and no doubt they will become before very long, centres, around which fresh branches of the Theosophical Societies will spring up.

So ends the first Crusade. It was a preparatory effort. The work of the future is well cared for, and this Crusade was necessary to make that work possible.

It would be invidious to mention by name those who helped to make the Crusade a success, by either joining directly in its labors, by assisting it financially, by doing the work at the headquarters of the Society of those who took part in it, or by preparing the field in advance in the cities visited. These individuals were not working for glory or recognition, but for love of the cause of brotherhood. Their reward must be interior. It must be great.

If Theosophists throughout the world continue to do their duty as they have done during the past year, we shall have half the world in our ranks in the course of the next hundred years. To fail now, would be to betray the most sacred of trusts. To succeed, will mean that in all countries a feeling of brotherhood will arise in the hearts of men, irrespective of their religious and racial differences. They will be tolerant of the failings of others, while more severe with their own; they will be lovers of justice and right, worthy aspirants for light and truth. They will look upon it as at once their duty and their pleasure to relieve suffering wherever it may be found, and growing wiser as they grow more compassionate, they will take steps to lessen the chances of future suffering by teaching their fellow men the laws of nature, the laws of health and disease, of right and wrong.

Such a condition of things as now prevails in India would then be impossible. Times of dearth would be provided for in advance, and the frightful spectacle of thousands—men, women and children,—dying of starvation would never call for immediate and unpremeditated relief. Such relief can at best be but partial and insufficient. Under the present condition of things, however, it is most urgently needed, and it is my intention to take up a collection on behalf of India's famine-stricken people at all the Crusade meetings held in America. As this comes under the head of Crusade activities, the following letter to the American press briefly gives the condition of things prevailing in India, and the best means of relieving the suffering:

“ To the Editor of the

“ SIR :—The needs of the people of India at the present time are so great, and are so little appreciated by those not familiar with the condition of affairs there, especially among the poorer class of natives, that I trust you will permit me to place before your readers certain facts which I feel sure will inspire many of them to take active steps to relieve the needs of these unfortunate people.

“ In our recent journey through India, from Bombay to Calcutta, by way of Jaipur, Delhi, Lucknow and Benares, our route lay where the famine is least felt, for we did not leave the main highways of traffic. But even then I witnessed sights which are too terrible to give in detail, and heard from reliable sources of the still more appalling state of affairs in the up-country districts and in the villages off the lines of railroad.

“ From all quarters rumors reached me of the terrible condition of things existing as a result of the failure of the rains. Grain of all descriptions was at a prohibitive price. Native laborers, whose average monthly wages do not at any time exceed from two to three rupees

(58 to 87 cents), were left absolutely destitute, wandering through the country dazed for want of food ; fathers and mothers forced to see their little children too weak to even cry for nourishment. Children particularly are dying in large numbers, as on account of their tender years they are naturally the first to succumb.

“ News of one sad case was brought to me by one of our members at Lucknow, just before my departure from that city, of a man and woman living in a suburban village who had been for days without food. The father in his desperation, at last sold the child for eight annas (about 14 cents), and the mother on hearing the news dropped dead from the shock. Many other still more shocking instances of suffering could be told, but space will not permit.

“ The bare fact is that these people are suffering, and that should be enough to touch the hearts of all those who have one iota of brotherly love in them. All distinctions of creed, sex, caste, or color should be set aside in view of this dire distress.

“ The members of the Indo-American Theosophical Societies, with which I am connected, have been organized into district Relief Committees, and no better channel could possibly be found for the distribution of grains. Those who compose these Committees are natives of all denominations, people of high standing, with the real interests of their countrymen at heart—not paid agents. Those of your readers who wish to help these starving people should send contributions of grain or money to any of the following :

MR. E. A. NERESHEIMER,
20 Maiden Lane, New York, N. Y.

MR. A. H. SPENCER,
Cor. Church and Leonard Streets, New York, N. Y.

DR. J. D. BUCK,
124 West 7th Street, Cincinnati, Ohio.

MR. E. B. RAMBO,
418 Market Street, San Francisco, California.

“ These contributions will at once be forwarded to the care of the Editor of *The Advocate*, Lucknow, India ; Ram Parshad, Professor of Science at the Municipal Schools, Delhi, India ; or to Babu Deb Prasad, Government Inspector, Benares, India.

“ Contributions of grain will go further than money, as grain is so scarce in India that the price has become prohibitive. Prices are kept up by speculators.

“ It is my earnest hope that the true spirit of brotherly love will be shown by the people of America, and that enough grain will be forthcoming to justify the chartering of a special cargo boat, thus enabling the grain to be conveyed at greatly reduced rates.

Yours faithfully, [Signed] KATHERINE A. TINGLEY.”

I need hardly add anything to this appeal. Committees have been formed throughout the Theosophical Society in America for collecting funds and grains which will be forwarded immediately to the centres of the famine district. Refusing as I have always done and always shall do, to handle any money myself, which has been collected for charitable purposes, I yet feel it my duty to urge all who have the smallest coin to spare to donate it for this good object ; but under no circumstances should such donations be sent to myself.

Sad as the subject of India's famine is, it is yet the fact which I would make the most prominent in this report. For it tells a history of more than physical hunger and pain. It points directly to the great causes of all human woe, selfishness and ignorance. To do away with these and leave divine wisdom in their place, must always be our prime object. Only wisdom and compassion can regenerate the world. It was to take some crumbs of wisdom and much compassion to the peoples of other lands that this Theosophical Crusade went forth on its mission of love. It is to carry on the work, thus started, to a successful

end, that the School for the Revival of the Lost Mysteries of Antiquity will be founded; for in that School will be taught the science of life and of true Brotherhood.

It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world's life working with them. They can afford to keep in their hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty.

May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this work for the millions yet unborn.

KATHERINE A. TINGLEY.

FIRST MEETINGS IN AMERICA.

The Crusaders reached San Francisco on the morning of Thursday, February 11th, and with the good luck and good fortune which has followed them around the world, they were exactly on time. In spite of the early hour the pier was lined with members to give them enthusiastic greetings with the usual waving of flags, cheers and cries. There was little confusion on landing, so expert have the Crusaders become in the handling of baggage, passing of customs, arranging of transportation and hotel accommodations, and before noon the entire party was installed in the hotel. The balance of the day was devoted to reading mail, baths, barbers and shopping, Friday to consultations and preparations for the local meetings and the whole American campaign. In the evening an informal reception was given to members in the Academy of Science Hall, and owing to the crowd it was not possible to do more than turn the affair into an informal meeting at which several of the Crusaders spoke.

Saturday Mrs. Tingley gave to visitors, and the hotel corridors were lined for hours with people waiting their turn. The other Crusaders attended to the multitude of details about the meetings both at San Francisco and at other places soon to be visited. In the evening was a large general E. S. T. meeting, at which about 40 new members were admitted. After this meeting, and in spite of the very late hour and the enormous fatigues of the day, Mrs. Tingley visited a sick child, at the special request of the mother, one of the local members.

Sunday was the busiest day of all. Brother Rambo piloted a small party, including Mrs. Tingley, and Messrs. Hargrove, Pierce and Patterson out to San Quentin prison where so much good work has been done. The Crusaders all spoke to about 700 prisoners. The chief incident of the visit was the speech of Mrs. Tingley—her first of the kind on American soil—and as an evidence of her power over her hearers it was interesting, even if pathetic, to notice tears in the eyes of many of the convicts. On the return to the city in the late afternoon, hurried preparations were made for the great public Crusade meeting. This was the largest Theosophical gathering ever held in San Francisco, and one of the largest ever held anywhere. The hall, the largest that could be obtained, normally holds about 2000. Every seat was taken at 7 P. M. At 7.30 every available inch of standing room was taken, aisles were filled with chairs, and people seated on the floor, and even the ante-room at the entrance was jammed. From 7.30 until long after 8 a constant stream of people came, found entrance impossible and turned away.

It was estimated that at least 5000 people heard or tried to hear the speakers. The interest was intense, and was maintained throughout, as was evidenced by two facts: *First*, people stood to listen from 7.30 until 10 o'clock; and *second*, a slight fire in the wings filled the hall with smoke, which for an hour and a half came pouring out over the

stage. It is pleasant to record that not only was there no panic, but that people stayed and listened without break of interest until the very end.

After the public meeting the third meeting of the day was held. This time a brotherhood supper to several hundreds of San Francisco's poor. It was most successful. At both meetings Mrs. Tingley and the other Crusaders spoke with all their well known fire and power. They have, in the opinion of all, much improved in speaking, and it was curious to note the pride with which local Theosophists listened, especially to Mrs. Tingley. With comparatively little preliminary training she has become a singularly effective speaker, who never fails to deeply move her audiences.

Monday was spent with the well known Prof. Ardsley who holds the chair of Architecture and Egyptology in the State College of California. He offered to submit designs for the new school building; Mrs. Tingley, who knows just what she wants for the permanent building, explained the main features of the structure as it is to be to Prof. Ardsley and he with his great knowledge of Egyptian architecture will fill in the details, and will shortly submit a comprehensive design. If it is possible to carry out fully Mrs. Tingley's ideas, the new college building will undoubtedly be the most wonderful building in America, if not in the world.

Monday afternoon was again devoted to personal interviews and correspondence. In the evening a second and very successful public Crusade meeting was given in Oakland, and early Tuesday morning the Crusaders and a large party of friends left for San Diego, to take part in the ceremony of laying the corner stone of the *School for the Revival of the Lost Mysteries of Antiquity*.

No one not present in San Francisco can appreciate the widespread public interest that has been aroused by the Crusaders' visit. The papers have been most friendly and have devoted columns daily to the different proceedings. In the Sunday editions, the entire first page of one of the largest of the papers was devoted to a very fair picture of an interview with Mrs. Tingley, while all the others had some special article on matters of Theosophic interest. In a word, the entire visit of the Crusaders to San Francisco has been a complete and very gratifying success, and will unfailingly result in widely spreading and greatly increasing the influence of the Theosophical movement.

G. H. J.

A chain of flowers is more difficult to break in pieces than a chain of iron.—
Hermes.

ÔM.