

THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

Vol. I.

BOSTON, MONDAY, JUNE 22, 1896.

No. 1.

THE GREAT CRUSADE.

HISTORIC BOSTON ITS STARTING POINT.

TREMONT THEATRE FILLED.

THE NEW ERA WELL BEGUN.

On Sunday, June 7, Boston witnessed the inauguration of the greatest work yet undertaken by Theosophists of the present century. Tremont Theatre, which has next to the largest auditorium in the city, was secured for the first public meeting of the Theosophical Crusade.

Although a driving wind and rain storm made getting about as unpleasant and difficult as possible, when the meeting opened every seat was taken. The Theosophists present, many of whom had come long distances, could have had no more positive proof of the great need for the Crusade and the timeliness of its beginning.

Some delay was unfortunately caused by a misunderstanding with the theatre management. The Boston members had arranged for music by the finest string quartette of the city. When the time came, however, the management refused to allow the musicians to go on the stage; the ground for this action being that no stringed instruments were allowed on Sunday. The piano, however, could be used; apparently not coming, in the estimation of the management, within the tabooed class. Fortunately, Boston has several fine musicians, and three of these, although thus suddenly called upon, very successfully filled the gap which would otherwise have existed in the program of the evening.

Besides the Crusaders themselves several of the leading New York members gave short addresses. Mrs. K. L. Wright, greatly to the disappointment of her many warm friends in Boston, was unable to take part, owing to severe illness from very great overwork. In fact nearly all of the Crusaders were feeling the strain of the phenomenal amount of work that has been done in New York since April 27.

Mr. Robert Crosbie, President of the Boston Theosophical Society, acted as Chairman of the meeting and opened it at 8.30 by presenting Mr. Spencer who was to make the introductory remarks. Mr. Spencer said:—

MY FRIENDS: All down along the line of history we have found not only men but institutions devoted to the promulgation of the doctrines and practices of brotherhood, a term much used but very little understood. The Theosophical Society represents that idea for the 19th century,

and we hope and trust will be able to carry it over the line into the 20th.

As there is of necessity always to be found some one mind, some one person, around whom great ideas cluster and cling, so it will probably be found in this Theosophical Society; but, extending out from that centre, you may look for radiations of the idea through the thoughts of those who may be most capable of assimilating it directly from the source, and thence on through those a little less to those still less capable, until the outside and unthinking world may be almost touched.

Among the many institutions which have failed, one after another, there is one which has at all times commanded the respect, the love and affection of all within its ranks and of most without its ranks. I speak of Freemasonry. [Applause.]

Where you find a good Mason, you find a real man, and the tenets of Freemasonry cannot but make one better, never worse. That and all societies which have sought to perpetuate the idea of brotherhood are all founded on the same ground, sprung from the same soil and the same root. It is the desire of separateness to become homogeneous, it is the effort of nature to return whence it came.

Now, in the ranks and among the members of the Theosophical Society, are a great many masons, and I speak particularly to them. They have been attracted to our body chiefly by the fact that much which they see within their own body which is good is also to be found in Theosophy, and perhaps more fully explained. But that is not because Theosophy comes forward to supplant Masonry, nor to take its place in any sense nor any degree. It is simply due to the fact that they have both sprung from the same soil. Now, it should not be gathered from this that there is the slightest feeling or thought on the part of the body Theosophic to usurp or take the place of the Masonic body.

The idea put forward by you through the circular of some of our friends in Boston who happened, perhaps by accident, to be both Freemasons and Theosophists, is to be taken only as a recognized desire to call the attention of men to the fact that the Theosophical Movement is intended to demonstrate the natural fact of brotherhood; and when I say "brotherhood" I do not mean to confound it with mere socialism. It will be later on in the evening explained to you that the aim of the Theosophical Crusade, which is now proceeding from Boston,—this spot where nothing ever falls once started right,—is to go about the world teaching men and women, not that they have souls, but that they are souls; not that they may become gods, but that they are in fact gods; that the *Christos* is in every man, if he will but recognize it.

And so I say to you, brother Masons, and brother Theosophists, let us join upon one issue, let us be friends and shake hands upon this one

endeavor to bring forward to all men and women the fact that we are one in essence, and that what affects one affects all, teaching us thereby that we should think well of each other no less than do well by each other, and that we should help over the rough places of life, men who are mentally and morally weak no less than those who are physically weak. This done, friendships will be strengthened, and difficulties, that now stare us in the face will be overcome.

Do not forget that we are now in the midst of a revolution. Great changes come with the end of every century, and we should be prepared to take advantage of that fact, and every man who wishes well of others should join in this Theosophical Crusade. He or she need not go to Europe or India, to Egypt or Thibet, but can remain here in Boston and be engaged in that Crusade as much as those who travel far away from you.

Miss Margaret Loring Guild, President of the Cambridge Theosophical Society, was then called upon by the chair. Miss Guild spoke as follows:—

To every human soul there comes, in the course of evolution, a time when, if asked what is most desired, it would, like wise King Solomon of old, cast aside power, riches, and all that the world holds dear for two things only,—light and wisdom.

To-day all over the world—not only in America, but in Europe, in Asia, in Egypt—there are millions of human souls who, looking about them and seeing the sorrow, the misery, the suffering, are crying out, not merely for themselves alone, but for all humanity, for light, more light—light on the problems which our present lights do not enable us to solve; and the answer of the great Initiate of all to that cry is this Crusade.

The Theosophical Society in the past has done more or less of propaganda, but its main work has been done as a body of students. We have told all who came to join us, that we had no creed, no dogma that they must embrace, but that we were studying and trying to solve for ourselves and for each other the problems that faced us.

But a time has come now, in this twenty-first year of our Society, when a body of those students are prepared to become a body of teachers. What these teachings are to be is not to be given forth now. As the members of this Crusade pass from land to land they are not going to carry with them accurate teachings which must be taken as from professors, they are going rather to prepare the way for teachings which shall be given later. Each member who is to go on this Crusade has been, during past years, severely trained and tried for the work he or she has now to do. Each has been trained for special work among the many kinds of people the party shall meet.

Sailing from America on the 13th of June, from New York, they will go first to Southampton, then to London, to Liverpool, then back again to London where there is to be held a great convention, a convention that must stir the world. Then they go to Bristol, Leeds, Manchester, up through the various towns and cities to Glasgow, and on August 2d and 3d they go to Dublin, where the great Convention of the Theo-

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It has been found wise and necessary to enlarge the *New England Notes*, and to change its character into a theosophical weekly paper under the title of THEOSOPHICAL NEWS.

The subscription price is One Dollar per annum.

Our friends who are current subscribers to *New England Notes*, can have THEOSOPHICAL NEWS sent to them for fifty cents additional to the amount already paid. Or, if they choose, their unexpired subscription will be returned to them.

The present cycle, with its rapidly moving events, the going forth of the Crusaders, and the consequent demand for information in regard to their work as it progresses, together with the general activity in all directions, shows the necessity of something in the shape of a newspaper to collect items of interest from all centres for the benefit of members. Correspondents in every place of note where theosophical work is going on are being appointed.

It is hoped by this venture to bring before the eyes of each member a view of the whole field of Theosophical work, to provide a means of constant communication between widely separated centres, and particularly to aid the New York Headquarters in the rapid dissemination of special notices.

The success of this venture depends entirely upon the response it meets with in subscriptions from members; especially will this be so in the beginning. Prompt responses count for more than tardy ones.

THE GREAT CRUSADE.

(Continued from First Page.)

sophical Society in Europe is to be held, a convention that will be attended by many delegates from America.

After that they are to pass on to Paris, and then to Amsterdam, where there is a very large and flourishing branch of the Theosophical Society. From there to Venice, to Malta and to Egypt, where they will spend three weeks working each in his own way; then on to India where three months will be spent in visiting all the principal towns and cities, doing there very much the kind of work they are doing here to-night, but doing it possibly in ways better suited to Indian methods of procedure. From there they pass on to Australia, visiting all its towns and cities, then to New Zealand, Java, Sumatra, China and Japan; and finally come back to our land, in California, gradually working eastward from there. Before they reach our shore, however, they will stop—where, it is not said—and lay the foundations for the great school that you have all heard of through the newspapers—a

School for the Revival of the Lost Mysteries of Antiquity.

What are the mysteries that they are to revive? That cannot be told here even if I knew, but they will be something that will help practically to solve the doubts and difficulties that are at present unsolved.

As we look over the world, we see nation preparing to war against nation, people against people, party against party, and all why? Because no one knows what the human soul is seeking. As the previous speaker well brought out, this soul is not in man; it is man. You may be sure that whatever else the crusaders will say, they will say that. To each and all they will cry "Wake up! you yourself are the soul, you yourself are divine. Within you lies the power that is to save and uplift the world! Within you thrills the eternal Word, that Word which is light as well as sound, 'the Light which lighteth every man that cometh into the world.' Act then as befits a god! Substitute will for the feeble wish, and for appeal, command. For yourself and all humanity, 'Let there be light!'"

Mr. Claude Falls Wright, late Secretary to Mme. H. P. Blavatsky, William Q. Judge, and now private Secretary to Mrs. Tingley, spoke as follows:—

LADIES AND GENTLEMEN: After an address such as we have just heard by Miss Guild, it is but fitting that some one should give you an idea of what we are going to do in our Crusade around the world. To put it in a few words, what is the object of the trip?

The reply is, our aim is to teach humanity how far they can understand one another, how far each unit of our different countries can combine and find a common platform for thought.

In other words, Theosophy is only another name for unity, and the true Theosophist is he who studies himself so that he may understand his fellows.

We intend to carry to all the countries which we visit the wisdom which will enable them to understand that they are all united.

In going away from the States we do not pretend that Theosophy has such a hold of the country now that we have to go to some other land, but the germs of the philosophy have been well sown here, and it is necessary to sow the seeds in other countries that we may gradually unify the whole world.

What is it you see here? You see one religion divided into three hundred sects. And not only is that true of religion, but you find that the different governments do not believe in real unity, otherwise they would not have along their coasts men-of-war, placed there to keep out invaders. They do not have any trust in themselves nor any in other countries.

It matters not to the true Theosophist what religion a man has provided he be aspiring. We simply aim to found a great brotherhood; not merely a material one, but a theosophical one founded on the unity of souls.

The soul is in all men. It is just as much in the Negro, the Indian, or the Hindoo as in the man who thinks himself civilized. We strive to make people see this and to get rid of their narrowness.

It is useless to try to develop others by pointing out their faults. If you will keep that in mind, then you yourself can do much to change the world and are so far a Theosophist.

Our attempt to reform the world may seem to be almost a hopeless one, but we believe that in it there are the germs of success. Our effort is to show that there is a real unity, and that if we

but recognize this and join together, we can raise ourselves as a body much more quickly than we can individually. We are going to encircle the globe with a belt of Theosophy from which other belts may radiate. All humanity will then have ideas of this character and the result will be a heaven on earth.

Of course you will say that we are egotistica and optimistic, but you have all had such ideas in your hearts, only you lacked the courage to carry them out.

Mrs. Julia Campbell Keightley, better known perhaps as "Jasper Niemand," then addressed the meeting.

The Past, the Present, the Future—those are, I think, the mightiest words ever written by the magician Time upon the screen of Nature. They sum up a field of force so vast that it is almost impossible to express it in words at first. In thinking it over one sees that the whole field resolves itself into a single word—"now." We see that these divisions are only conjured up by Time the conjurer, and that they soon fade from the screen when the lights are out and the play is over.

If we look over the various civilizations, we see that they all have existed for one purpose, the evolution of the human mind. You see the fact quite clearly in every nation that history has recorded.

For a time you have the material civilization greatly expanded, then, as men have had more time, more leisure, and finally more money, you find the mind advancing, until at last you have a dazzling civilization.

Then a cloud comes over the scene. History accounts for it this way and that way; but the fact remains that the nation decays when it is at the height of its greatest civilization. All these different civilizations were expressions more or less of material minds at first, but behind them were the Teachers, the Adepts.

Mrs. Keightley then referred to different civilizations, defining each in its class.

"Theosophy," she said, "had its expression in every century and in every civilization. The evolution of ages has kept it from eternal decay and loss to humanity. All hope for Theosophy is left to the expressions of the heart; this is the essential power that will or will not carry this Cause to the fore. According to the dictates of a man's heart, so will he act."

The Lotus Circle of Boston and vicinity had an address to present to Mrs. Tingley. The children marched up on the stage two by two while the pianist played an appropriate selection, and one of the smallest presented a copy of the address to Mrs. Tingley, and another gave her a bouquet of flowers. Mrs. Keightley, on behalf of Mrs. Tingley, read the address and thanked the children, saying that the Crusaders would take this address with them and present it to the children in other lands.

The chairman then introduced the speaker for whom both members and strangers were waiting most eagerly:

Mrs. KATHERINE A. TINGLEY the successor to Wm. Q. Judge and Outer Head of the occult side of the Theosophical Movement. Although the theatre was large, Mrs. Tingley read her address with no apparent

effort. Her voice though low, is very richly musical, and has great carrying power.

MRS. TINGLEY'S ADDRESS.

MR. CHAIRMAN: It is my desire to have my hearers feel that I am not addressing them tonight as ladies or gentlemen, men or women, but as immortal and eternal souls. For we meet on the common platform of Theosophy—the wisdom of divinity—which is no respecter of persons, but views all things in Nature as aspects of the one, never-dying Spirit.

And this is really the keynote of my address—the recognition of the soul in men, whether they be black or white, weak or strong, despairing or hopeful.

It is in all men, even though our civilization, our desires, our reason may seem to choke it: even though science in its blindness may not see it—yet it stands majestic, and as the core and heart of each man's life—the dictator of his being, the director of his destiny.

This is the one truth which Theosophy brings to the world, a truth reborn from the sacred wisdom of the ages, and which is destined to be the salvation of all humanity.

The day has come when Theosophy must emerge from its chrysalis of mystery and, like a great butterfly, spread its white wings over the whole earth to be seen and known openly by all men.

If, hitherto, many have been puzzled by long and odd names, Sanscrit words and seeming obscurity connected with it, it was because pioneer work had to be done and the great and ancient religions of the East and West brought together.

The years of waiting have passed away, and to-day Theosophy will be reborn as a new light among all. Its simple truths are about to be recognized as necessary to the every-day life of man, and will be taught in language and by methods as readily understood by the humblest layman as the most advanced student.

Theosophy in its purity is a mystery only to those who have not recognized the Higher Self, in which all men find their unity and perfect life.

This is the true man existing in each one of us. It is our divine nature, preached by the great teachers of humanity, sung by the poets, portrayed by all artists for ages; it is spoken of in all the religions of the world; it was the light sought by all the sages, yet it is readily found by every man who will retire within the chamber of his heart and seek for his own natural wisdom.

It is not found by the mere reasoning faculties, nor by great study of books; it is understood by all, rich and poor, learned and ignorant, who will make the smallest effort towards self-sacrifice.

If on the altar of devotion to another for one brief moment even, the lower self is sacrificed, there appears the bright white light of the Higher and True Self, and he who sees it and lives with it, has attained to wisdom and knows all that Theosophy has to teach, nay, may himself become a teacher. This is the whole secret.

Jesus' sermon on the mount is Theosophy, pure and simple, and for those who can look below the surface, all that is to be known is there.

Blessed indeed are they who follow the simple teachings of the carpenter's son, or of the Lord Buddha, or of the Persian prophet Zoroaster, or of any great Theosophist of the past, for under them are concealed the deep mysteries of being only to be revealed in parables to the multitude.

The closing years of this century are the epitome of the past. We are being hurried again over all the old ground covered by our forefathers in their search for truth, and passing rapidly on to the greatest era the world has yet seen.

The cry for help has gone up and will be answered. Great souls are preparing to incarnate

and to shed their light on the world; but they can come only as we prepare for them, as each of us does what he can to elevate the little world in which he lives; so do we make ready for a brighter age.

Parents look to your children, for in them, not only is the Kingdom of Heaven now, but they will live to see in the coming century a true peace on earth and wisdom among mankind.

Your boys and girls belong to a great race; in them are the germs of a wisdom greater than that possessed by you, and much that cannot now be understood by you will be clear to them in the coming years.

When Theosophy has liberated all men, and its light has been shed on every side, and the "cable tow" of truth has encircled the world, there can be no room for sorrow. The prisons will be emptied, wars will cease; hunger and famine will be unknown; the spectacle of men utilizing their brains, and all their resources to make engines of destruction will appear no more; bigotry, superstition and religious persecution will disappear; disease, which often springs from evil acts and thoughts, will pass away; hate will be supplanted by charity; selfishness, by self-sacrifice; the day will take the place of night on our world, and under the shadowing wings of the great brotherhood, all mankind will abide in peace, unity and love.

These are but a few of the divine blessings bestowed by the simple truths of Theosophy. Nor is this a Eutopian dream when we look back to the days when our forefathers, the pioneers of America, toiled at the plough on their farms in this State of Massachusetts, we see how much has been accomplished in a few years. It was their simplicity of life, their courage, their brave declaration of principle at Bunker Hill, their sacrifice that has made us what we are, and in our hands, is the making of the future.

It is my duty before leaving you, to thank the Boston Theosophists and you all, for this great reception. It is from Boston that many of the greatest movements in the Society have started, and it is from here that our Crusade, organized to carry the light of men all over this planet, will proceed on its mission of love.

Bostonians, well do you deserve the blessings of Theosophy, and may they be showered upon you ever and constantly, throughout all the years to come.

Mr. Henry Turner Patterson was called upon at this point to speak on "Theosophy Among the Poor." He responded as follows:—

Through Theosophy, light and wisdom are being poured out into the world. The hungry are to be fed, the thirsty to be given water to drink. The Theosophist spends his time in trying to carry on this work.

We have to study those who are to receive. If we speak to a man from France, we have to use his language, and if we speak to a man in this country we have to talk his language. So, too, if we speak to a churchman we talk in one way and to a scientific man in another. And so, in giving out this truth, we have to recognize the distinctions that exist. We have to recognize that among the different classes there are the rich and poor; and at present we will consider how we can best present our philosophy to the poor.

The first question that comes up is, "have they in themselves anything of a theosophical nature that will respond to our teachings?" It is useless to present Theosophy to them unless there is. Now, I believe that there is more of Theosophy among the poor than anywhere else.

But, we ask ourselves, what is Theosophy? and we get a view of it in the three objects of the

Theosophical Society. Two of them are subsidiary to one. Two of them are matters of study and investigation; and we know that those who have had the benefits of education can more easily follow out those two.

But the main object, sympathy with which is obligatory for all those who become theosophists, is a practical one, "to form a nucleus of universal Brotherhood without any distinctions whatever."

Now, if we compare, for the sake of examination, the rich with the poor, we find that there is among the rich a dislike to the word "brotherhood." They think there is a kind of cant about it with a don't-believe-it air; but, among the poor, we find there is a natural tendency to use the word, and that is because there is feeling underneath the natural tendency.

Having this tendency how shall we present the broader phrases of the subject to them? Suppose a man goes into a new neighborhood, what would he at first do? He would at once try to get in touch with that neighborhood, would he not?

Yet we commonly go among the poor with a mistaken kindness, forgetting that they are not our inferiors and that there is a common basis back of us all; and then we wonder why we don't get in touch with them.

The fault is ours and it is because we are lacking in that quality which, perhaps, they have more than we, the quality of brotherliness. We must get in touch with them by forgetting all class distinctions and being in sympathy with them; and, having got in touch, give them all we have, and perhaps we will find that they give to us more than we to them.

The theosophists in the world will thus get in touch with the rich and with the poor, and Brotherhood will be helped along until the people of the whole earth will be united in life, as they are in soul. Then, when the rich and the poor are no longer separate, we will find that we are not separate from the rest of the Cosmos itself; and our terrestrial Brotherhood will be the beginning of one that is real and genuine.

The Chairman now announced that there was a surprise awaiting the Crusaders. At this, Mrs. Mary H. Wade stepped in and presented a large banner of purple silk. On it was embroidered the seal of the Theosophical Society and the words "TRUTH, LIGHT, AND LIBERATION FOR DISCOURAGED HUMANITY." In a graceful speech, Mrs. Wade asked the Crusaders to accept this gift from Boston and to carry it with them as a standard around which to rally, and a centre from which to radiate the teachings of Theosophy and the hope suggested by its motto.

Mr. Hargrove, on behalf of Mrs. Tingley, then replied, briefly thanking the donors, and saying that the banner would be always with them, reminding them of their work and purpose.

Mr. Frank Pierce, of New York, was now called upon to speak upon "Brotherhood." Mr. Pierce said:—

The word "Brotherhood" is all-comprehensive, applicable alike to the family, to the tribe, to the nation, and to humanity, which is the highest man of station on earth of the unseen supreme Deity—each individual the incarnation of his God.

Individuals combine in brotherhoods of re-

ligion, of labor, of capital, called syndicates, in the brotherhood of the square and compass, but the one great organization is the brotherhood of humanity; in it are all other bodies swallowed up. Within its circle are found all opportunities for good or evil. From the evolution of the individual to the leavening of the whole mass, working out its high destiny under the benign rule of the Great Architect of the Universe, and as the river heading in the crystal waters of a mountain lake empties into the sea, pure or defiled by the feeding streams along its course, so does each individual character pollute or cleanse the mighty, flowing river of human life.

That which affects one affects all; a wrong done to one's self in thought or act is done equally to all humanity. A loving thought, a kindly act, makes the world of men better and happier. Thus do we find all mankind bound together in one great brotherhood, driving the machinery of life. If one part is out of gear, it retards, but cannot stop the great machine. That part alone is responsible for the clipping, the grinding, and polishing required to fit it for harmonious working with the whole.

Self-mastery is the key to this perfecting work. All men have a common brotherhood in labor, pain, and pleasure; in the right to work for health and happiness; in birth, life, death, and the immortality of the soul. All reap as they sow.

Thus is man in all things held by the bond of brotherhood whether he will or not.

Let us recognize these self-evident truths, for by so doing we are drawn closer together, and learn to study and understand each other, that we may exercise kindly consideration and sweet charity, to hold out the helping hand, to give the kindly word or the needed loaf to the less fortunate brother, and help him to stop and think, and gather strength for a fresh grapple with life.

The poor can do these brotherly acts as well as the rich; the thief as well as the honest man; the fallen as well as the pure. The opportunities are numberless, and come alike to all. The cry of poverty, discouragement, and despair fills the air like a great dirge, to sadden and awaken the more fortunate to action and their relief.

This awakening must come from stirring the souls of men to a consciousness of duty, so that heart responds to heart, mind to mind, and hand to hand. Let us work to get hold of each other's hearts unselfishly; to get into each other's lives in a helpful way. It is far easier and pleasanter than working to hurt and drag each other down.

In this effort, each in his place is equally necessary and important: the servant as the served, the subject as the king; just as the large wheel in the engine is dependent upon the small driving gear—each man a unit of humanity, a world complete in himself.

Thus is the dignity, responsibility, and common brotherhood of human and in fact all life, proven.

To Theosophists is offered the great opportunity of the century. Upon them rests the responsibility of the opportunity. Let them prove their worthiness by brotherly acts done in the Master's name, by helpful thoughts, by abstaining from unworthy thoughts, by seeking the ever-present more needy brother, and helping him as heart and reason dictate.

Some robust ones require a club swung by a loving hand, but most are heart-sick, and are healed by the touch of human kindness.

Be all things to all men, if thereby good results. Let never-failing intuition direct, and the rest will care for itself.

These thoughts are epitomized in an old letter written by Mr. Judge, as follows:—

"Let me say one thing. I know only the feeling of true brotherhood, the true love towards humanity, aroused in the soul of some one strong enough to stem this tide, will carry us through to the close of the next century, and onward."

We have found this some one, this courageous soul, in our new leader.

Let us sustain and propagate the great thought voiced by this great man by each doing our utmost for the Cause, and by loving, earnest loyalty help our leaders to expand the bond of brotherhood to truly embrace all humanity.

Mr. E. T. Hargrove, President of the Theosophical Society in America, spoke on "Patriotism."

LADIES AND GENTLEMEN—FRIENDS: Although the banner which has been presented to us does not bear a very close resemblance to the stars and stripes; as you will readily grant, yet it is true that this Crusade which we are going to make around the world will be essentially American in its character. Only two of those who are going to take part in it were not born on this continent, and even those two are thoroughly American in their ideas and in their sympathies; and the natural question which arises out of that statement is this: whether patriotism has not taken on rather a new form and shape in this connection, and whether it may not be that Theosophy has some light to throw upon the meaning of patriotism, and I believe that it has.

The fact has not been brought out as it might have been, that in every country we touch we shall have much to say as to America; not only as to modern America and those great cities which are spread throughout the continent, but also as to ancient America and its prehistoric civilizations and its prehistoric wisdom. I doubt if many people are familiar with some of the ancient traditions and records of those prehistoric races; but if you have studied them, you will know that in those days they taught Theosophy quite as much as they do now. They studied it; it was the universal religion of that time.

So we are going to carry a knowledge of these facts to the old countries, to Europe and to India and to Japan, and we are going to do away with the widespread impression that America is a mere mushroom—something sprung up in a night.

But what is patriotism? Now it is quite easy to see that patriotism begins in the family, and that you have the family idea spread over the state or over the country, and as a result, you get this family idea in the life and thought of a nation, drawing itself together in time of danger, and loosening in time of peace. That was seen during the civil war; it was seen during the war for independence, and whenever you have a nation in a time of peril, there you will find the family idea coming out, so that the German word for Fatherland means something to any one who has passed through such an epoch as that to which I refer—it is the Fatherland.

Now comes up the question if the ordinary idea in the family of its duties is the highest one. The ordinary idea of family duty is to hold together against all other families; and you know there is an old story of the Rothschilds, how one of the Rothschilds brought his sons together and told them—I believe he made them swear—never to cheat each other, though they might cheat other people as much as they chose, and they lived accordingly, and so they have prospered. But let us try to get a broader view than that, because if Theosophy does anything, it does give us a wider view. You may say what you like about it, but it does broaden our view not only of religion and philosophy, but of life itself; and it also broadens our idea of the family, for instead of mere holding together for the sake of the family to the exclusion of all other families, Theosophy puts forward this conception, that the family should bind itself together for the purpose of doing good—not only for conserving itself, but of being a benefit to other families, so that you get an organized corporation for help—for help wherever it is needed; and I know some families who work and live on that basis, and the consequence is that the surrounding neighborhood has got something to look to—some ideal to see right before it made the real; and I believe the same thing should be done in national life.

Selfishness is the order of the day, not only in families, but amidst nations. Now most people will admit that unselfishness is a good thing—at least to talk about; is a good thing to recognize as an ideal condition, and if you say and possibly can prove that a man is unselfish, other people will at least pretend to have a certain kind of regard for him—that is, in his individual life.

Now I would ask you for a moment what you would say of an unselfish statesman? Is not that really a contradiction in terms? An unselfish diplomatist! If a representative of any nation defended some action of his for his country on the ground that he was acting unselfishly on behalf of his country, he would simply be looked upon as a traitor and treated as such. Why? Simply because, strange as it may

seem, the ideal of a nation as a whole is a little bit lower than the ideals of the individuals composing that nation. A nation, in addition to ordinary conceptions of selfishness and unselfishness, has a pride which is not true patriotism; and what Theosophists have to do, is to try and rise to a higher ideal of true patriotism, which is this: the idea that there is something greater in the world than conquest; that it is nobler to help humanity than to crush it beneath your heel, and instead of carrying war and bloodshed from nation to nation, carry to nations all over the world a message of hope; and there is no country on the face of this globe which can afford to send such a message as that like America. It is the land of promise; the land of great hope and of a great future; and instead of simply trying to conquer the world, to get it as a victim and use it as such, surely, as in the family, it would be greater if we could spread abroad this ideal of nation serving nation; helping other nations in a less prosperous condition than they are themselves. At least you must grant that that is an ideal.

Nations are necessary if only because of local and other differences; but why not, as between nations, a kindly act when in need? And so I say that as this Crusade is going from America, it is going to carry a message of unity from nation to nation; then it will be doing a service to America, no matter of how small a class. It must be so. Here in this country you have unity—you have a combination of all these states, showing the world that it is possible for men to live thousands of miles apart, to follow different industries, to speak almost different languages, and yet to stand side by side under one banner and for one country.

Now if we can take that message to the older countries, always at daggers drawn, and having been so for centuries and centuries, and if we can teach some of the poorer people there the ideal of American life, then I say again that we shall be serving America on this Crusade.

And one word as to the future of America. I would insist once more on this idea of true patriotism; sooner or later this country will have to accept that ideal, will have to realize that its mission in the world is to help the other nations as it can do, and as no other country is able to do; for there lies before this country an immense future, and it bears at the present time an enormous responsibility. You have gathered here, not only those who have been born here, but people from all of the older races. You have a combination which will inevitably produce a tremendous result of some sort, and it is a belief among Theosophists that the new race will come—a race perhaps better able to make real our ideas than we are—that race will be born on this continent, and it will be among them that those elder souls will come as teachers and as messengers.

Now of course much more could be said on such a subject as this, but I would like to leave those two thoughts behind me to-night. In the first place this Crusade, leaving America as it does, representing the Theosophical Society in America, carrying this message of brotherhood throughout the world, must inevitably react for the benefit of the Society here; second, in doing this we are trying to serve other nations as Americans, acting on the behalf, in a way, of the whole American people.

Mr. George David Ayers, President of the Malden Theosophical Society, brought the meeting to a close in the following words:—

In bringing this meeting to a close, I would say to all who wish to delve into the deeper mysteries of life, study Theosophy; for I tell you that one can learn more in a year or two from Theosophy about the true science of life than a college or university can give him.

To those who only wish to aid the brotherhood of man, I say, help this movement with your thought. You can do much more than you think. The thought goes farther than the act, and the kindly, brotherly, helpful thought that you send with these Crusaders will go throughout the world and give them strength and devotion beyond that which even now they have.

Living as you do in one of the occult centres of the earth, in Boston, where many great movements of the world have started,—perhaps in distrust, in contumely and scorn, but which, nevertheless, have gone forth to success and glory,—you can do far more than if you lived elsewhere. We ask your help and support. Brethren, the meeting is adjourned.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I.

BOSTON, MONDAY, JUNE 29, 1896.

No. 2.

SECOND CRUSADE MEETING.

THE REAL AND THE IDEAL.

KARMA AND RE-INCARNATION MADE CONVINCINGLY REAL.

The farewell meeting of the Crusaders was held at the Madison Square Garden Theatre, Friday, June 12, at 8 o'clock. The house was well filled with Theosophists and inquirers. On the stage were, besides the eight crusaders, Dr. J. D. Buck, as always, gladly seen in the chair, Mr. A. H. Spencer and about thirty members of the Society all (presumably in accord with the usual recommendation from Mr. Wright) "in full dress." The stage manager had done his best decoratively and the result, in the words of one fair Theosophist, was "just lovely." It certainly was picturesque; but, to a realist with a sense of humor, it was also a trifle droll. Sturdy oaks grew lovingly beside tall and graceful palms, and apparently upon the beach; for, at the back, there

stretched a mighty expanse of water which could have been nothing less than the Atlantic. When the curtain rose, at 8.15, from the palm and oak groves on either side of the Wilton carpeted beach, the Crusaders and their suite filed forth and took their seats. The delay in beginning was, however, not noticed by the audience, for the same string-quartette that added so much to the Convention, played until the curtain rose, and again several times during the evening, adding immeasurably to the interest and pleasure of the meeting.

In one other respect this meeting was a real improvement upon that held a few days before in Boston. In that city "brotherhood," "the divinity of man," had been the only themes. But in New York both Karma and Re-incarnation were clearly brought forth. It was a mistake not to do

it in Boston. Without these two ideas brotherhood and divinity are but words, and Theosophy has nothing better to offer than have the churches.

The opening address on "The Meaning of the Crusade" was made by Mr. A. H. Spencer who said in substance:—

"It was 800 years ago that two monks, ragged and tattered, preached a crusade in western Europe—Peter the Hermit and Walter the Penniless. I would call your attention to those names because no great reform ever started among people well-to-do and comfortable. The object of the Crusade then started was the rescuing from Moslem hands of the birth-place and

cycle of great importance. The last cycle was that of the great Aryan civilization, of the fifth race. This one is the American, and will usher in the great, the coming sixth race. It is fitting, then, that this Crusade, which is to prepare the way for the new race and its new condition, should be started here in America.

"The Crusaders will go to all people, not with an attempt to conquer by force or to proselytize, but endeavoring to show to each nation the truths that lie hidden within its own peculiar faith. Members of all religions are welcomed by Theosophists, because there is at the basis of each religion a stratum of fact, of truth. It is

one mission of the Crusade to bring together and harmonize these various strata."

Dr. Buck then introduced Mr. Hargrove who explained briefly the aims and objects of the Theosophical Society.

He was followed by Claude Falls Wright who spoke, as usual, clearly and, as usual, wittily, upon "Discouraged Humanity."

Mrs. Keightley was then called upon and gave a very beautiful and powerful address upon "The Real and the Unreal." Mrs.

Keightley's English is as beautiful in her speaking as in her well-known writings. It is a pity that, after the first few sentences, her words pour forth with a rapidity which makes stenographic reports almost impossible. Mrs. Keightley said in substance: "The outer world shown to us by our senses and which we call real is gradually proved to us to be but a constantly changing illusion. Materialistic science itself brings us to that conclusion. Little by little each soul turns away from one illusionary experience after another; until, at last, it sees that one thing only is changeless amid all this change: the world of the ideal—until the soul sees that the ideal is the only real."

"The founders of the great American republic when they made their flag, with the red of courage, the blue of hope, and



E. T. Hargrove.

F. August Nertsheimer.

tomb of the founder of Christianity, so as to make it possible for the devoted Christian to visit these spots without the danger to life and liberty which then attended such pilgrimage. The call from these two preachers rang through Europe and filled all with a fierce devotion. Men of all classes left home and family and risked all that they possessed in order to bring about this rescue which seemed to them so necessary.

"To-day there starts forth another Crusade, and again those who are to carry it on are sacrificing all to the mission they have undertaken; but no blood will be shed upon this crusade of love, whose object is the rescuing from bondage not of a material city, but of human souls."

"Nature works always in cycles. This new Crusade is undertaken now because we are now at the beginning of a new

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THE CRUSADE.

The present time, as most Theosophists know, is the closing of a most important cycle, the ending of the first 5000 years of the Kali Yuga, the age of material progress and corresponding spiritual obscuration. The ending of this century closes this great cycle, and as it approaches its close the impetus along all lines is accelerated; invention succeeds invention, and discovery succeeds discovery—all things are in a state of transition, every system of thought, science, religion, government and society is changing. Creeds no longer satisfy the enquiring mind. The call for more light has gone out from the people, and the answer comes in Theosophy, which means a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man.

For the past twenty-one years the Theosophical Society has been the means of bridging to the world a portion of this knowledge. Its work was very slow at first. It had to obtain a hearing. It had to remain firm through ridicule and venomous attack. It had no money. Its members had only their work to give, the work that comes from the heart. Those members and students that remained firm, working strenuously for the objects of the Society, and trying continually to live the life, have been rewarded by an enlightened understanding, have fitted themselves to help and teach others, and are now with increasing power assisting others to go and do likewise.

Each one of the Crusaders has some special work to do, and each has been selected on account of some special capacity. Nearly all of them have made great personal sacrifices in order to participate in this great work, and they should be mentally and financially helped by all members.

It is known that difficulties will shortly arise in the lives of nations; and the present time requires that special effort be made to bring Theosophy before the world, with its explanation of the purpose of life, and of the causes of suffering and apparent injustice. The Crusade is that special effort.

The outward work of the Crusade will be in the line of meetings (as inaugurated in Boston on June 7th and New York on June 12th) to be held in each big center. Work of a similar kind will be done in various quarters of each centre in a smaller way—also individual work among the poor and the laboring classes.

A more important work even than the above is that which will be done in laying tracks of force and uniting forces throughout the world. Important centres in Europe, Egypt, Asia, Aus-

tralia will be brought into direct contact with America. The effects of this will be tremendous and far-reaching, enabling work to be done that at present is impossible.

With the starting of the Crusade a great wave of force has arisen, showing itself in greatly increased activity all over the country. Those centres especially that have been visited are extending their lines of work: public interest has been aroused, meetings are better attended, new members are coming in, there is a greater call for our literature. Each Theosophist and friend of the movement should realize that the day has dawned, a new cycle begun, a new force liberated: and each should work while the day lasts, "for the night cometh when no man can work."
R. C.

ONCE MORE.

From time to time we find statements in the press, principally in Chicago, emanating from a few, a very few, of those who were at one time members of the American Section of the Theosophical Society. These claim that *they* are the Theosophical Society, practically, and that the great body, now known as the Theosophical Society in America, numbering about 4,000, which, in regular Convention assembled, declared its autonomy, as far as organization goes, and its entire sympathy with all other organizations with similar aims, has seceded.

For the benefit of our readers, it may be as well to re-state facts. The Theosophical Society is a Democratic organization—the principle of autonomy being observed in all its parts—its branches and sections declare their own Constitutions, and make their own By-laws, conforming only to the three objects of the Society as declared in the original Constitution formed in New York in 1875.

In April 1895, owing to the untheosophical persecution, by a few members, of our leader Wm. Q. Judge, the great mass of members in America decided to put before the world the facts in regard to the existing *de facto* government of the Theosophical Society, and to organize in a body under a Constitution and By-laws more in conformity with the principle of autonomy and the needs of American work. This was done. About ninety persons out of the thousands refused to acquiesce in this decision, and have since foolishly persisted in calling *themselves* the Theosophical Society, and the *great body*, "seceders," and, instead of pursuing the work of the Theosophical Society, keep on thrusting their personalities before the public, and making statements that, to say the least, are misleading. These statements have not been replied to, because the vast body of Theosophists in this country know them to be untrue, and because to deny specifically individual statements would only advertise persons whose great aim seems to be notoriety; and, further, because members of the Theosophical Society in America keep the objects of the organization in

view and are devoting their time and energies to carrying them out.

It is from these few misguided persons that comments come in regard to a "veiled adept." They have taken as verified statements, sensational press reports that speak of a veiled adept at an occult marriage ceremony, and commented upon them publicly. They have done likewise with "faked" interviews, such as that with Mrs. Wright in regard to having a recollection of being married 5,000 years ago to the same individual. Mrs. Wright has never made such a statement. There was an occult marriage ceremony, but there was no veiled person there, adept or otherwise. There were no reporters at the ceremony. So reports in the press must be judged accordingly. On these reports, without knowledge of facts, these persons go on basing their judgments and comments. This is folly, or worse.

Apropos of folly, an old-time member and friend—and a friend still, although he does not know it—has at various times spoken and written in regard to indisputable evidence that he had, deposited in a safe place, which, when known, would completely demolish Mr. Judge's character as a man and as an occultist. This evidence, lately given, is contained in three incidents, unsupported statements of conversations between this individual and Mr. Judge. These incidents are on a par with those contained in the circulars with which the country was inundated before the formation of the T. S. in America. It will, at the present time, be sufficient to consider the first of these incidents only, to show the general character. Incident No. 1—"One day, before the final crisis and while the complications around him, as defendant, were thickening, a fresh one arose. Mr. Judge seemed in despair. He said to me in his private room, 'I am in a hole; what shall I do?' I replied to him solemnly, 'Tell the truth.' He said, 'That is not so easy a thing to do.' 'No,' I answered, 'but it is easier than to bear the consequences of not doing so.' But he could not bring himself to confess, and the disastrous policy went on."

Poor old friend! he was too near the "flame" to see clearly. Let us look at this incident from another point of view. Mr. Judge had known the state of our old friend's mind for a long time before this incident occurred. "He was in despair." Yes, undoubtedly he was; but not in regard to himself, only in regard to those nominal theosophists who were so blind, who apparently were bent on destroying themselves. "I am in a hole; what shall I do?" Yes, it was a bad hole—what could he do to make the blind see? Mr. Judge was solemnly told to "Tell the truth." He said "That is not so easy to do." Neither was it easy. Could he declare his real status to people who had no

perception, who had had years of opportunity and had derived no benefit from it? Could he say, "I am an initiate, a friend and co-worker with Masters?" Surely not to those who had not already discerned this—if at all. What could he do but let matters take their course? If he had wept, as another great Initiate did, and said, "Oh Theosophists, Theosophists, how I would have gathered ye under the wings of the Great Lodge, but ye would not!" it would not have been out of keeping with the circumstances.

Such is the character of the incidents which form the last round of ammunition in the hands of our friends the enemy. They have discharged it, but the casualties are not noticeable. The time is not far off when they must surrender. When that time comes, they will be welcome to our ranks and the past will be as though it had never been. R. C.

"THE WORLD KNOWETH US NOT"

This is a series of extracts helpful to students from the letters of W. 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 such extracts from letters of Mr. Judge in their possession, so that all our comrades may share equally in them. The work will be printed at my personal expense and the proceeds devoted to the Theosophical cause.

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

NOTICE.

The first number of the *News*, containing *verbatim* reports of nearly all the speeches made at the inaugural meeting of the Crusade, held in Boston, is in such demand that no more can be sent out as sample copies. Those who intend to subscribe to the *News* are advised to begin with this number as they can better get in touch with the Crusade through its perusal. The price has been advanced from two cents to five, so that our new subscribers may be supplied.

LEAGUE OF THEOSOPHICAL WORKERS.

The next meeting of the League will be held Thursday evening, July 2. Subject, "God in the Bible," by Mrs. F. J. Goodwin of Malden. Members and associates should endeavor to attend these meetings, as they afford an excellent opportunity to get acquainted with other members from the various sections in New England, many of whom make it a point to attend.

(Continued from First Page.)

the white of their ideal, had in mind an America, a freedom of life and thought, that should not be for Americans alone, but for the whole, round world.

Very great and prolonged applause followed Mrs. Keightley's address which aroused the hitherto rather cold audience to an enthusiasm which was well maintained the rest of the evening.

Mr. Henry Turner Patterson rather startled some among his hearers when he began by saying that he did not intend to make an appeal for the poor; they didn't need sympathy. "The rich," he said, "were often poorer than they; poorer in all that constitutes true wealth; poor in friendliness and true brotherhood. But, among



ROBERT CROSSBIE,
President Boston T. S.

the poor, where constant physical need brings to all constant need of human help, we find a realization of the inter-dependence of humanity, and a frequent use of the word "brother." It is among the poor, therefore, that we must go to find the real place for the founding of a universal brotherhood of man.

Two tiny girls, members of the Lotus Circle then came shyly upon the stage and one of them presented to Mrs. K. A. Tingley an address from the Lotus Circles of America, to the children of other lands.

The address was read and, in behalf of Mrs. Tingley, gracefully replied to by Mrs. Keightley. The wee representatives then walked demurely back to their seats among the Lotus Circle in the boxes, the younger one still clutching tightly the bunch of roses which presumably should have been handed to the Leader of the Crusade.

Hardly had the little girls gone when one of the boys of the Lotus Circle brought to the Crusaders a very pleasant surprise in the shape of a large silk American flag made and sent to them by "A Daughter of the Revolution."

Mr. Spencer read the short note accompanying the flag and added that, although he hoped in the various lands

through which they would pass, they would not need to resort to its shelter, yet, he knew, it would be to them always a friend, a reminder of the land from which the Crusade was starting and of a high ideal.

Dr. Buck next called once more upon Mr. Hargrove.

Mr. Hargrove spoke briefly on Reincarnation. The subject is an old one to Theosophists. Nearly everything that can be put into a ten minute address seems to have been said. Yet, more even than the strangers, were the members present aroused to attention. There were tones of voice, clearly concise utterances and a certainty of knowledge that made the death of a frail body seem but as the closing of a door—a door which swings easily upon its hinges.

Dr. Buck, forgetting the Boston meeting, then announced that it was his privilege to present, for the first time to the public, the Outer Head of the Theosophical Movement. Mrs. Tingley's address, "Perfect Justice Rules the World," was listened to with great attention.

The address by Mr. Fussell which the programme announced, was, unfortunately, omitted because of the lateness of the hour, though the audience showed not the slightest sign of impatience.

The closing remarks were made by Dr. Buck and addressed directly to the Crusaders who, in acknowledgement, rose to listen. Dr. Buck quoted largely from Albert Pike who, in turn, made mention of ancient writers and showed that the truths now put before the public as Theosophy, were known hundreds of years ago, and that the mission of the Crusaders was to recall this fact to all whom they should meet; for upon it could they best base their call for a recognition of Universal Brotherhood. "And now," he said in closing, "in the name of the Great Architect of the Universe, unveil—O Thou who givest light to the Universe and to ourselves, Thou from Whom all proceeds, to Whom all shall return—the face of the True Sun, now hidden by a veil of golden light, that we may know the Truth, and do our whole duty on our journey to Thy Sacred Seat."

Before the Crusaders had time to leave the stage they found it invaded, and themselves surrounded, by a crowd of Theosophists eager to bid them God-speed and to give them once more the right hand of fellowship. So many were they, and so long did it take, that the stage manager lost patience. Muttering disgustedly, "We can't wait for 'em all night," he pronounced the words which ushered in a new cycle in stage-land. But cycles have no terrors for Theosophists. Where they were, they stood, steadfast; not shaken by the spectacle of gigantic oaks going into pralaya, undismayed even when the mighty Atlantic receded awesomely.

Farewell to the Crusaders.

An ocean greyhound on the point of sailing is always well-crowded with visitors. But rarely is the crowd so dense as on the "Paris" the morning of June 13. Few parties of eight have one hundred and fifty to two hundred bid them farewell. Unfortunately, Mrs. Tingley, Mrs. Keightley and Mrs. Wright were not visible until the steamer was unmoored. Then the whole party of crusaders found room together amidships. The crowd on the end of the pier was quite still while waiting for the slow motion of the great ship to bring the Crusaders into view. When they appeared, a shout rose which startled every non-Theosophist on the wharf. Cheer upon cheer was given. "Tingley! Theosophy! Crusade!" was shouted again and again, with such vigor and enthusiasm that even the rest of the crowd felt it. Many even stopped waving to their own friends and asked to have the Crusaders pointed out to them. By the time the "Paris" had swung fairly out into the stream the Crusaders had again found a place where they could be clearly seen; Mrs. Tingley on a chair, waving her handkerchief.

Mr. Hargrove, needing no elevation, stood flinging to the wind the American flag presented to them the evening before; the flag of his new-found country.

An ocean steamship sees strange comminglings. On the "Paris" were also Mr. and Mrs. Booth-Tucker of the Salvation Army, and Count Axel Wachtmeister, son of the Countess Constance Wachtmeister.

Pulse of the People.

Mrs. Julia Campbell Keightley, in a soft, cooing voice, read an address from some of the children of the society to all the other children whom the followers of Katherine the Gentle-Hearted and Claude the Bold might meet. Mrs. Katherine A. Tingley, it will be remembered, is the adept selected as the occult successor of William Q. Judge. They said that they knew that they were each several thousand years old, and that they had been deceived to a large extent by certain "grown ups" who had tried to teach them.—*New York Herald*.

Mrs. Jane Campbell Keightley, of London, Eng., then came to the front of the stage to say, slowly and impressively: "Past, present and future. These are, I think, the mightiest words ever written on the screen of nature by the Magician Time." Mrs. Keightley delivered a weighty speech on evolution.—*Boston Herald*.

Several men in dress suits, and three women in loose black togas, with pink bands at the neck, entered in procession from the left and took chairs in the centre of the stage. One of the women was a little stout in figure and wore gold-rimmed eyeglasses.—*Boston Herald*.

Upon the stage were seated the greater portion of the men and women who will make this journey of enlightenment. Mrs. K. A. Tingley was perhaps the most conspicuous among the company, all in appearance highly intellectual and refined. Mrs. Tingley is apparently hardly two score years, robust and energetic in carriage, with attractive features set off by a mass of dark hair. She was garbed in flowing robes of dark cloth, relieved about the neck by a yoke of rich purple material. *Boston Journal*.

The delegation from the esoteric section is preparing to start on its crusade for the purpose of implanting the truths of theosophy and of reveling in the ancient mysteries. Sister Tingley will be at the head of this important movement, and the first stop will be Dublin. We confess our inability to grasp the peculiarly ancient mysteries which the delegation proposes to unearth in Dublin, but it is

a fine old town and well suited to purposes of reveling. By degrees the party will wander through Europe, and down into Egypt, where Claude and Mary will renew their youth and visit the pyramids and other cemeteries where their playmates are buried. This, it impresses us, will be a melancholy pleasure, for it must be painful to recognize in the shriveled mummies the companions of our youth, with whom several years ago we played tag and ring-around-a-rosy in the marshes of the Nile, keeping an alert for high tide, crocodiles, water snakes and other terrors of childhood. It is not expected that the chiefs of the esoteric section will reach Chicago before summer of next year, and by that time we shall be in a position to make an offer of ground in Lincoln park for the proposed American temple. It is true that the local society is not on good terms with the eastern adepts, but this is a public matter, and there are 1,750,000 chelas, according to Mr. Donnelley, who demand recognition and are willing to pay for it. We must have the temple, and it should be placed in Lincoln park at a suitable distance from the zoological section, which is in no sense esoteric and would naturally conflict with a proper study and divination of the ancient mysteries.—*Chicago Post*.

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?—*Boston Transcript*.

A delicate compliment that savors, too, of something pleasantly superstitious, was paid by the theosophical crusaders in starting their mission around the world in Boston.—*Boston Advertiser*.

SOMERVILLE THEOSOPHICAL SOCIETY.

The Developing Power of Devotion.

One of the regular meetings of the Somerville Theosophical Society came on June 12th., the evening of the Crusade meeting in New York. By unanimous voice of the members the usual order was laid aside and the meeting turned into one to express hearty co-operation in thought with the Crusade and deeper desire for its success. On behalf of the members the secretary sent the following telegram: "Somerville Theosophical Society sends to the Crusaders love and kindest wish that humanity may have truth, light and liberation."

Each member present made a short address upon the Crusade and expressed sincere hope for its success. The meeting was very interesting, as members who had never before gotten on their feet to express themselves did so now fluently. Their hearts were in their words and they forgot their personalities.

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FOR THE FORUM.

MR. FUSSELL ASKS FOR MORE NEWS.

AN OLD LINE OF WORK TO BE REVIVED AT NEW YORK HEADQUARTERS.

The Crusade Convention held in Boston, June 7, attracted to that city members from all over New England. The Territorial Committee for Theosophical work took advantage of this fact, and called a special meeting for Sunday morning, 10 A. M., at the Committee room, 24 Mt. Vernon street.

Nearly an hour was spent in the necessary routine work. The treasurer's report showed a lamentably small balance on hand. To remedy, in part, this state of affairs, Mr. Wm. H. Somersall, President of the Somerville T. S., drew up and passed around for signature by the delegates present, a paper pledging, in the names of their respective Branches, at least one dollar per month.

Mr. George D. Ayers, of Malden, was re-elected Secretary. Mr. W. W. Harmon, of the Boston T. S., was re-elected Treasurer.

The Secretary reported that during the past year, the Committee had been gotten into excellent working shape. All questions to be decided had been issued in circular form to the members and been responded to by written vote. All, or nearly all questions, needing to be voted upon, had now been passed upon. The coming year, therefore, ought to see a very large amount of real and active propaganda. Better work, however, might be done if the different Branches and centres could be brought into close personal contact through their delegates. Suggestions for various kinds of work are more numerous, and discussions on the relative value of methods are keener and more full of interest if held verbally, than if merely sent by letter to the secretary. There is also an undoubted extra stimulus to thought and plans at any gathering. The secretary suggested therefore, that the Committee hold a regular meeting three or four times a year, for the purpose of such discussions and to bring the various scattered Branches of New England more closely in contact.

After some discussion the suggestion was carried out, and it was voted that a regular called meeting of all members of the New England Committee be held the second week in May, (the date of the annual election of officers) August, November and February; and that all F. T. S. interested be invited and urged to attend and join in the discussion.

Mr. Joseph H. Fussell, who had come

on from New York with the Crusaders, was then called upon by the Chair, and asked if he had any suggestions as to work, or methods of work, in any direction.

In response Mr. Fussell spoke briefly, and in substance as follows:

"Since Convention I have been in a new line of work and shall, therefore, be now more in touch with all the Branches. This has not been so before, so I cannot make as many suggestions as I otherwise might. As the President's secretary, I shall be able to see what is going on in Branches. There is one thing which I want to say to the Branches. The majority of them do not take sufficient advantage of the Forum in sending news. Some, who have sent some, may think that their news has been cut down. That is necessary sometimes. It would be a good thing if all Branches would send in something; a short account of the work of the month. Send it regularly, addressed to the *Forum*. Mr. Hargrove is very anxious for news of that sort now, and during the coming year.

One other thing. In a little while there will be notice of an old branch of work revived at Headquarters—"The Central Press Bureau." I believe you do it here. We are going to write to members to send in articles. The committee will have power to select or reject articles, and will give them to newspapers. It is purposed to make a bigger newspaper crusade than ever before. The work we are going to do will help you here and widen your field."

In answer to a question, Mr. Fussell continued:

"I have also made arrangements to exchange reports with Theosophists in Europe. You can help in this here. I want to get the best newspaper report of any meeting or lecture that I can get to send to Sidney Coryn. He is going to see that it gets to all Branches in England and Europe. Probably he will do the same thing over there for us. I am going to ask that, of the best report of any special thing, about ten copies be sent to me; and I will see that it is sent to England."

There is at present great activity throughout the country, greater than at any time before. Since the Convention, five new Branches have been chartered. Applications for membership come in in bunches of from six to ten from all over the country. Besides the Branches already chartered, we have had word that two more applications will be received in a few days; one from California and one from Youngstown, Ohio. Dr. Acheson, who has been a main factor in forming the latter, writes that it will start with thirty-three members."

Self-pity is the most dangerous of maladies.

LIVERPOOL ALL READY.

EXTENSIVE PREPARATIONS FOR THE CRUSADE.

MEETINGS FOR ALL SORTS AND CONDITIONS OF MEN ARRANGED.

LONDON PLANS ALSO MATURING.

An F. T. S. A., just returned from England, brings news of the great activity there in the way of preparation for the still greater work of the Crusade. In Liverpool a large hall called "Ancient Hall" has been hired. This hall is in one of the lowest and most wretched quarters of the city. It has been decorated as attractively as possible; green and purple entering largely into the coloring. Along the sides of the hall tables have been placed and, in the center seats facing the platform. Supper will be served, and addresses made, somewhat on the lines of the Brotherhood Suppers so successfully carried on in Boston. The Boston work, however, is but a child's toy to the Liverpool enterprise. Special efforts have been made to reach and help the fallen women who live in that district in pitifully large numbers. An unexpected though not unhelped for amount of success has already been achieved.

The next night another meeting will be held in Liverpool in a different part of the city and among the well-to-do classes.

The Crusaders will reach London at the time of the annual Convention of the "one and indivisible Theosophical Society". The hall they have hired is the same one that will have to be used the following day by Annie Besant.

THEOSOPHISTS' HOME IS AMERICA.

Indications That Interest in Europe Has Abated.

London, May 26, (Special).—The proceedings of the Annual Convention of the Theosophical Society in London yesterday clearly showed that the centre of Theosophist interest has been shifted to America. The address of the President, Dr. Archibald Keightley, pointedly indicated that fact, for it was filled with references to the last American Convention, at which, he said, a force was liberated which would girdle the Earth. Dr. Keightley also dilated upon the proposal to found a college in America for the revival of the ancient Mysteries, with merely a Branch in Europe, at no distant date. Resolutions were adopted eulogizing the late William Q. Judge. Ernest T. Hargrove, of New York, was nominated President of the Society in Europe.—*Boston Herald, May 27.*

THE RAJAH T. S.

A NEW BRANCH JUST STARTED IN NEW YORK CITY.

THE VALUE OF PRUNING.

The Theosophical Society is certainly not a vegetable. Yet as certainly it has improved, flourished, and waxed strong under the pruning that was given it at the Convention of 1895. The loss then suffered had been more than repaired at the time of the late Convention. In another column reference is made to the still greater increase since April last. The latest reports bring us news that in several cities additional Branches are forming to reach hitherto neglected districts.

In New York a Branch was formed Wednesday evening, June 24, under a name which, if words and sounds count for anything, should ensure strength and steadfastness to the new organization.

THE RAJAH BRANCH has its field of work halfway between those of the Aryan and H.P.B. Branches. All success attend the new Branch! And may it prove worthy of its name!

THEOSOPHY OF A TRAMP.

WHY A MAN INSISTED UPON BEING TOO TIRED TO WORK.

Charles Luckey is not what his name might imply, but a red-faced, bushy-whiskered tramp, whom I saw professionally resting on the stone bench in Herald Square in the afternoon shadow of William E. Dodge's statue.

"Work?" said Mr. Luckey. Not this time. This is my existence off. I am taking a rest after the work done in my previous incarnations, and trying to collect the pay that is due me.

"This is my seventh incarnation, and as I worked hard in the other six I am taking a rest now. A rest of one out of seven, see? My Theosophical philosophy is sound, and I am acting on it.

"The first time I was born I worked without pay on the tower of Babel.

"The next time I was an Egyptian, and did star labor on the pyramids.

"During my third incarnation I worked 18 hours a day in a Greek galley and got little food and less clothes.

"Then I was a Roman soldier, fighting for glory, and was killed in battle. The fifth time I was a Peruvian, worked in a mine, and did not see pay or sunshine for years.

"The last time I was a Russian serf, and had the hardest existence of all. Now I am taking it easy and gathering in what I can. I tell you, this Theosophy is a grand truth."—*New York Herald.*

Theosophy in "Puck."

A recent issue of *Puck* took for its principal cartoon the idea of a "veiled adept" as drawn from the press reports of the occult wedding. Although the "veiled adept" is an error in fact, yet it paved the way for a definition of a Mahatma in this journal, and this goes to show that Theosophical ideas are finding their way into minds that might least be expected to receive them, ideas that will bear fruit, although treated lightly at present.

Reviews.

THE THEOSOPHICAL ISIS abounds with articles of considerable value to the student and those who read with "open" eyes find much that is "hidden." Among the articles especially worthy of note are the series of papers on "The Study of the Secret Doctrine," by Herbert Coryn and "Cagliostro One of the Three," by P.G.T. Cagliostro, as a Messenger from the Lodge, worked especially among the Masons. He made such an impression upon them eventually that, in 1785 he was invited to a great convention, which was designed by its promoters to put Masonry on a purer and loftier basis. Cagliostro sent a letter part of which is as follows: "The Unknown Grand Master of true Masonry has cast his eyes upon the Philaethians. . . . Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Grand Master to prove to them the existence of our God, the basis of their faith; the original dignity of man, his powers and destiny. . . . It is by deeds and facts that they will know God, man and intermediary spiritual beings existing between them; of which true Masonry gives the symbols and indicates the road. . . . But, above all, let the sanctuary be purified, let the Philaethians know that light can only descend into the Temple of Truth; not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; it is only on the Tower of Confession that the Temple of Truth can be erected."

But the Philaethians were so wedded to the loom—to the "letter that killeth"—that they only got so far as to send three delegates to him. So the Masons lost the opportunity of that century; they have had and rejected one chance this century. Will they reject another if it is offered to them? [M.B.C.]

THE LAMP for June is as welcome and satisfactory as usual. Many who have read only short or misleading accounts of the marriage rite celebrated in New York, May 3d, under the guidance of the present Outer-Head, will be glad to see in print and without would-be-witty comments the address given there by Mr. Ernest T. Hargrove. Of special value to the young and earnest F.T.S. is the first of some articles on "How to Speak in Public." "All the Sons of God Shouted for Joy" is a stirring editorial. Truly, "No chivalry recorded shines like Love's compassionate crusade."

Our doubts are traitors, and make us lose the good we oft would win by fearing to attempt.

—SHAKESPEARE.

When a man is wrong and won't admit it he always gets angry.

—HALIBURTON.

Circumstances are the rulers of the weak; they are but the instruments of the wise.

—LOVER.

Theosophical Magazines.

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New York: 144 Madison Ave.

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A Theosophical Journal devoted to the Practical Realization of Universal Brotherhood. Edited by Dr. Jerome A. Anderson. Single copies 10 cents, \$1.00 per year.

San Francisco, Cal.: 1170 Market St.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

THE THEOSOPHICAL ISIS.

A Monthly Magazine devoted to Brotherhood, Theosophy and the Occult Sciences. Edited by Herbert A. W. Coryn. Single copies 15 cents, \$2.00 per annum.

London: 28 Trothy Road Bermondsey, S. E.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 3.

BOSTON, MONDAY, JULY- 6, 1896.

PRICE 2 CENTS.

CRUSADERS IN MID-OCEAN.

ON BOARD U. S. M. S. "PARIS."

"ALL'S WELL AND COULD NOT BE BETTER."

"Splendid weather and splendid work!" writes the leader of the Crusade, in a note posted, June 19, at the United States Sea Post Office on board the "Paris."

"All's well and could not be better," says Mr. Hargrove in a letter of the same date.

According to accounts received, the force with which the Crusade started in Boston, and which increased in New York, has kept steadily accumulating. The trip across was practically one continuous Theosophical meeting. But, aside from the enormous amount of talking which the Crusaders must have done individually, they held, as a body, three regular public meetings. The fact that these meetings were given on invitation speaks well for the preceding individual work. A meeting in the First Cabin, one in the Second, and the third in the Steerage! All these meetings were not merely successful, they were enthusiastic. The Steerage meeting was best of all. There Mrs. Tingley spoke, not, as in Boston and New York, from a written address, but straight from her own great heart to the hungering, bewildered ones of those who listened, and in the words of our correspondent, "she brought down the house."

The meetings and conversation kept all the passengers stirred. Theosophy, Theosophy, and yet again Theosophy: every one was talking it, from end to end of the great ship, from the Captain to the stokers.

Force such as that cannot be confined by time and space. Every point in the T.S. must feel the effect of it. Every point has. Already those who were wondering what we should do when our best workers left us, and those who, without wondering, had braced themselves for a stronger stand and harder work, have felt that the work is not harder but easier, that the mighty force with the Crusaders is with us now, as never before. And that force is no mere ability to hold ground already won; it is at once the incentive and the power for greater victories.

"How much there is to do," writes Mr.

Hargrove. "Much among the poor and the working classes, for they have lost faith in the old creeds, and they *think*. Mill-hands and mechanics, etc. Their hearts are open, and suffering has forced many of them into a place where they ask themselves why they were ever born. That is one of our best-tilled fields."

A field tilled by great Karma itself. Easily should we "place our only faith, reliance, and trust on Karma."

Vicissitudes of Reincarnation.

The Theosophical gossips were discussing matters that were of deep interest to them, including Mahatmas, reincarnations and things of that sort.

"That Perkins-Wilkins affair was a very sad one," said the Theosophical gossip in white, at last.

"I hadn't heard of it," replied the one in dark red.

"Dear me! I thought every one had heard of that," returned the one in white. "Of course you heard of their original marriage?"

"I believe so. It was in 6500 B. C. wasn't it?"

"Yes, that was the date. You've heard of their devotion ever since then, too, I suppose."

"I've heard something of it—that is, I've heard that they have been married at every reincarnation."

"Precisely," said the one in white. "The trouble all grows out of that. You see, in the course of these 84 centuries they have grown very devoted to each other."

"Naturally."

"And they have vowed eternal love and devotion."

"Not at all surprising."

"And they have sworn to marry again at every succeeding reincarnation."

"Quite likely. But what of it?"

The one in dark red was becoming impatient for the details of the sad affair.

"At the beginning," explained the one in white, "Perkins was the woman and Wilkins was the man."

"You surprise me!" exclaimed the one in dark red. "I hadn't heard of that."

"Oh, yes; it's common gossip. At the third reincarnation the sexes in some way got mixed up, and Perkins became the man and Wilkins the woman. That was a trifle awkward, but it didn't interfere with their marital plans to any serious extent. Now, however—"

"Well, what now?"

"Now, I have just heard the sad details of their latest reincarnation, and there has been a fearful mistake made. They're both women this time, and the romance is all off."—*Chicago Post*.

MUSIC AT T. S. MEETINGS.

AN OLD WISH OF MR. JUDGE'S.

SOMERVILLE BRANCH SUCCESSFULLY CARRIES IT OUT.

"Don't you ever have any music?" is a question often put to Theosophists by strangers attending our meetings. Fresh from churches, whose services have been turned into sacred concerts, concerts advertised in many places by large posters, pasted up all about the neighborhood, the usual Theosophical meeting seems to these enquirers a severe test of endurance. Truly the contrast is great.

For a long time before his death Mr. Judge felt this to be so. He realized that the man who goes to a church service hears there a varied program which makes no strain upon him. Familiar readings from the Scriptures; hymns in which, if he will, he may join; prayers, to which he has but to give a lazy assent; a short sermon, that makes usually no tax upon the thinking faculties; are all interspersed with music, to which he listens restfully. At T.S. meetings the same man usually hears a short reading from some, to him, utterly unfamiliar book, filled with strange and incredibly lofty sentiments, after which he has to listen for half an hour, or more, to a lecture which, in words and ideas, demands from him, if he would follow it, an intensity of thought and attention which he has perhaps never given before. To such a man a little music before and after the lecture would come as a gladly-welcomed relief from the strain. He would be less exhausted when the meeting ended, and more likely to come again. Mr. Judge tried several times, in conversation and by letter, to suggest something of the sort. Many Branches, of course, tried it. Not all were fortunate enough to have good musicians among their members; nor able to hire such as would be suitable. In nearly all cases, however, where it has been tried the result has been good.

The Somerville (Mass.) T.S. for a year past has made good music a regular feature at all its public meetings and has had, in consequence, a much better attendance than formerly. Sunday, June 28, was its

(Continued on Fourth Page.)

THE THEOSOPHICAL NEWS.

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BLACK MAGIC.

Since the advent of Theosophy in this century, the interest in mysticism and the occult arts (miscalled occultism) has been aroused and is constantly increasing. This has given rise to a number of self-styled "occultists," who by their claims and pretensions entrap the mystically inclined, despoil them of their money, and give them as an equivalent trash, twaddle, or veiled filth and pernicious ideas, that cannot fail to work injury to their minds and bodies, and absolutely prevent all real advancement in spiritual knowledge. Knowing nothing of man's whole nature, these ideas and practices are related mostly to the physical body; and even in this field transgress hygienic laws to an alarming extent, and will, if pursued, make many physical wrecks among the ignorant and trusting victims. The moral effect is even worse. It should never be forgotten that it is the mind that garners all experience; that *the mind is the man*; that as a man thinks, so he acts or becomes. If one thinks of causing changes in his body all the time, or most of the time, his thoughts rise no higher, there is no knowledge gained or advancement made. If one desires power for self, selfishness is increased, and any added powers will only increase the suffering in the world through selfish desire and action. "There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated, that their fury, force and fire can, so to speak, be turned inwards, that they can be stored and shut up in one's breast, until their energy is not expanded, but turned toward higher and more holy purposes; namely, until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master—the

Higher Self. For this purpose they will not struggle with their passions or slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess." True occultism is concerned with the inner man, who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity is a spirit of absolute unselfishness and devotion to Truth: then follow self-knowledge and self-mastery. These are all-important: while outward observance of fixed rules of life is a matter of secondary moment.

It has been often stated that "divine knowledge" is never sold, nor does the true occultist advertise himself as such—*this of itself should be a sufficient guide to all seekers after the occult.* R.C.

THE INCREASE OF CRIME.

Early in August next, Munich is to have a Congress which could certainly never be called except in Kali Yuga. The most renowned psychologists, criminologists and scientists of the world are to meet and discuss—what? The increase of crime and the powerlessness of laws to check its growth, and what they consider the true preventive.

How-frightful the increase, how serious the problem to be faced could not be more clearly shown than by the fact of this Congress being held. And yet we are told again and again that Christianity has saved the world; that to it we owe all our civilization. Truly do we. For, back of all which constitutes our civilization ours, as distinguished from that of all other times; back of its greed, cruelty, and lust of power, stands that snare of the Arch-Fiend himself—the doctrine of vicarious atonement. What other result could it have but an increase of crime?

Let these learned gentlemen substitute for administrative laws the teachings of Karma and Reincarnation, and their next census will tell a different story. Instead of teaching, "Jesus will save you," let the ministers of our faith, above all let the teachers in our schools impress the truth, "Whatsoever ye sow that shall ye also reap."

Then the interviewers of the future will have no such reports to make as have appeared in our daily papers. In one of

these Dr. Robert Safford is reported as saying: "It is an undeniable fact that crime is on the increase, and the administration of laws as they now exist is powerless to check the growing evil. The science of criminology is gradually paving the way to a better condition of things. Criminology teaches that the habitual criminal is alike irresponsible and incurable; that he transmits the germs of crime to his progeny; that crime is hereditary, and that it must be attacked and corrected like other diseases."

Right, Doctor, it must. It must be treated according to law, not sentiment; according to the Law of Action—whose re-action is equal, and it must be treated by the patient himself. It must be treated by him who indeed receives it as an inheritance and transmits it to future children; for each man is himself his own ancestors, himself his suffering progeny.

But, fortunately, the welfare of humanity is not all in the hands of our scientists. The darkest hour is always just before the dawn, and the hour now is very dark. But, says Krishna: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." M.L.G.

The Pulse of the People.

Theosophy's Crusade.

Whatever the crusade of Theosophists, which is expected to start on Sunday next from this favored town, may or may not accomplish in the elucidation of "lost mysteries," everybody must hope that success will attend its efforts to promote the great cause of brotherly love among mankind.

There is little danger in this materialistic age that the average man will be too much absorbed for his own good in thoughts of inducing his fellow-men to reach "a higher plane of life." While Karma and Mahatma are words that have no sort of serious significance for many outside the ranks of Theosophy, there will not be wanting warm sympathy, even among the "uninitiated," for any movement tending to develop the altruistic spirit, and to bind workers together for the salvation of humanity.—*Boston Globe.*

It is said that the theosophical young couple just wedded in New York are themselves assured that they were first married about five thousand years ago in one of their previous stages of existence. Old married folks who have jogged along for five thousand years, or and on, should certainly know whether or not they can get on together. One of their early meetings was in Egypt long, long before the Christian era, and they had by no means forgotten each other when they met in New York. It is a pity that the happy pair won't tell about their later reincarnations and weddings. Perhaps on one of these joyous occasions they were united in Central Africa with "She" for one of the bridesmaids. Kipling's yarn, "The Greatest Story in the World," was told by a hard-working young Londoner, who unconsciously remembered his earlier incarnations and told tales of his toil when a galley

slave. But when he fell in love with a housemaid his remembrances of his previous materializations vanished. One touch of her, "scrubby, grubby hand" and the past was blotted from his long memory. Fortunately in the case of the present happy pair they never forget.—*Exchange.*

E. T. Hargrove was loudly applauded when he rose to speak. Mr Hargrove is a tall, slim gentleman, who wears a large black ring on his right forefinger, and carries his handkerchief up his sleeve. When he grows impressive, he makes gestures by forming a circle of his forefinger and thumb and looking at the audience through it.—*New York Times.*

ON POWER.

When you laugh much it goes against your power. I have told you this before. This does not mean you are to be disagreeable or restrained. Too much laughter is as bad as intense sorrow, jealousy, or anger. When you are spoken to smile if the occasion demands it, but try to curb laughter, which tends to emotion only.

Never tell people what you intend to do, but do it. When you speak of your intentions the power to do it is decreased.

Never debase your idea of yourself to others: it is a form of vanity and lessens your power just that much, weakens your ability to help those you wish to help. Keep up to what people think of you, or you'll drop flat. Never think, "I cannot do it." You can do it if you will: you can be what you desire to be. If you think you cannot learn to do any small or difficult thing, you will never do it. This does not mean that it is necessary to get "big head," that is an extreme which lessens your power. But stop regarding your personal self, neither debase nor regard yourself in the matter at all, and do not go to extremes either way. A week of this plan if followed will show you the power gained by following what I say.

When you speak give things of value, or people will say it is rubbish. When you get up to speak try to feel what is needed by those who hear you, of value to them in practice. When you have said the words, cut yourself off from them. Your audience will thus get what is needed, and forgetting you, will carry the ideas home. Your power will lie in this.

When you write, don't state things you can't explain, but tell what you see and feel, as though directly to the person who wishes to know. This will give you power of expression in writing. I have told you as to speaking. These are a few ideas as to power you can gain on which you had better practice and get a grip of them. They seem trivial and of little importance, but if you are to learn you can begin in no other way, and I have not time for talk. Act on it or I'll stop. Therefore get hold of yourself, get wisdom, for this is power.

—A. in *Irish Theosophist.*

OF BOSTON ORIGIN.

THE BROTHERHOOD SUPPERS:

WHERE STARTED AND HOW CONDUCTED.

The comparison in our last issue of the work of the Crusaders in Liverpool to the Brotherhood Suppers in Boston, will probably cause many to wonder just what that line of activity is. A brief explanation and account is therefore given in the hope that other Branches may take up similar work and make it equally successful.

The Beacon T. S. was organized in Boston last fall for work among the poorer classes. Different schemes were presented and considered, but the most promising was that of giving, every Sunday evening, a supper to which all would be invited, which should be followed by a free discussion of any subject chosen for the evening. This plan was advocated by one who had had experience with the same thing in the Church of the Carpenter in this city, a church of Christian socialists under the leadership of their minister, Mr. Bliss. It was not the intention of the promoters to make this anything of a charity, but to have it self-supporting if possible. Money was raised for the purchase of dishes, etc., and to meet the necessary expenses, and a suitable hall was engaged at 45 Eliot St. in a building used by labor unions and working men's clubs for their meetings. Announcements worded as invitations were sent to all of these organizations, and a good number of people have attended from the start.

After the supper, consisting of cold meat of some kind, with tea or coffee, followed by preserves and cake and costing fifteen cents, the subject is announced and all are free to take part in the discussion. Such subjects as "What is Society?" "What do I Owe to Society?" "Why we Should be Reformers?" etc., bring out the ideas of Nationalists, Single-Taxers, Anarchists, etc., and give a good chance to show the Theosophical aspect of all these questions. No attempt is made to carry the meeting on the lines of a debate, but each one speaks as he feels impelled and may wander from the subject as he sees fit.

The main object, as will be seen, is to present Theosophy to these people who are really trying to grope their way out of the darkness of the present social conditions, but hope to improve their lot by changing conditions rather than the men who made them. Their reception of our ideas has been, in the main, gratifying. At first they were a little chary, feeling probably that we were merely there to advance our own belief. But as we listened to their remarks and discussed their ideas

with them, they saw that we also were really seeking; and so they in turn were ready to discuss our ideas with us. Several of those who attended regularly have come to the public meetings of the Boston T. S. and are becoming decidedly interested in Theosophy, and those who do not feel interested yet, show the influence of the work, as they are far more ready to listen to the ideas of others and to consider them than they were. The unifying effect of having a number sit down to table is apparent, but the necessity subsequently of listening to the ideas of others and discussing them in a friendly spirit, is doing a great deal to advance our friends along the lines of practical brotherhood. Though they may not accept Theosophy, they have learned to respect it, have gained some knowledge of it and have had practical touch with Theosophists whom they see to be true seekers after better and higher things as much as they. Thus the work goes on, sometimes unearthing a true Theosophist, at others, showing a man the impractical nature of the reform he advocates. At all times it broadens the views of those who take part in the work and brings them to an intellectual if not a practical realization of the fact of Universal Brotherhood. R.A.C.

TEACHERS OF OCCULTISM.

The following resolutions passed at the T.S. Convention in 1893, and re-affirmed at the Convention in April last, have direct application to a fact, mentioned elsewhere, and due consideration of them will save time, money, and perhaps irreparable injury.

RESOLUTIONS.

Whereas, The growth and reputation of the Theosophical Movement have caused persons in various parts of the country to advertise themselves as teachers of Theosophy, and to offer, as such, tuition in Occultism and the Occult Arts for a money consideration: and

Whereas, The Founders and Leaders of the said Movement and of the Theosophical Society have uniformly declared that genuine instruction in Occult study can neither be given nor received upon condition of pay, such instruction being possible only to the spiritually qualified, and never imparted for gain: Therefore be it

Resolved, That this Convention hereby declares its disapproval and condemnation of any persons who, being members of the Theosophical Society, claim or offer to teach knowledge of Occultism, the Occult Arts, or of any Occult practice, or the means of performing any phenomena, or to give training or teaching in any Occult or psychical development, for payment to be made to such asserted teacher for such teachings:

Resolved, That any member of the Theosophical Society offending against the spirit of the foregoing Resolution thereby proves his or her unfitness for membership, and is to be justly regarded as not in conformity with the nature, spirit, and teachings of true Theosophy.

MUSIC AT T. S. MEETINGS.

(Continued from First Page.)

last meeting for this season, and a special musical service was arranged, under the direction of Miss Edith A. Woodman, Pianiste, with the following program:

Piano Solo—"Simple Aveu," Thomé
Miss Edith A. Woodman.
Song—"Better Land," Cowen
Miss Maud S. Richards.
Reading—Selection from Bhagavad-Gita,
W. H. Somersall.
Violin Solo—"Slumber Song," Brahms
Miss Grace W. Edlefsen.
Reading—Selection from "Light of Asia," Arnold
Charles Edwin Woodman.
Song—"Angel's Serenade," Braga
Miss Richards.
With Violin Obligato by Miss Edlefsen.
Address—"Why You Should Join the Theosophical Society,"
George D. Ayers, A. B., F. T. S., of Boston.
Violin Solo—"Cavatina," Raff
Miss Edlefsen.

The meeting had been thoroughly advertised and the hall was well filled. The musical numbers were delightfully rendered by artists of well-known excellence. The address was made interesting to members as well as outsiders. The meeting, though longer than usual, seemed so to none, and all left with a feeling of genuine regret that so much time must elapse before the next meeting. All, also, were glad to hear that the Somerville T.S. intends to resume the same line of action in the fall.

Why cannot more Branches go and do likewise?

THE THEOSOPHICAL ISIS for June has a reprint from the New York Journal of May 7th, 1896, entitled "W.Q.J., A Sculptor's appreciation," that is a valuable one, embodying, as it does, a disinterested opinion, from a phrenological standpoint, of the head of Wm. Q. Judge, by A. Lindstrom, the sculptor. Another article, "Consolidate each Lodge," has some valuable suggestions. "The Position of Modern Science," continued from the March number, is concluded. A good portion of the number is taken up with interesting "Notes on the Convention of 1896," T.S. in E. "The shadow Self" and "The Conquerors" complete the articles. There is the usual report of Theosophical news and work, and a short and interesting communication from the T.S. in Australasia.

The change in the color of the cover is an improvement, and the new design adds much to the appearance of the magazine. There has been a marvelous improvement made in every way since the advent of the first number. [R.C.]

We are always complaining our days are few, and acting as though there would be no end of them.

—ADDISON.

Theosophical Magazines.

THEOSOPHY.

A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

New York: 144 Madison Ave.

THE PACIFIC THEOSOPHIST.

A Theosophical Journal devoted to the Practical Realization of Universal Brotherhood. Edited by Dr. Jerome A. Anderson. Single copies 10 cents, \$1.00 per year.

San Francisco, Cal.: 1170 Market St.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

THE THEOSOPHICAL ISIS.

A Monthly Magazine devoted to Brotherhood, Theosophy and the Occult Sciences. Edited by Herbert A. W. Coryn. Single copies 15 cents, \$2.00 per annum.

London: 28 Trothy Road, Bermondsey, S. E.

OURSELVES.

A Monthly Magazine designed to bring Theosophy—the People's Heritage—to all thinking men and women. Edited by C. H. Collings and H. H. Birt. Single copies 5 cents, 50 cents per annum.

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THE ENGLISH THEOSOPHIST.

A Monthly Journal devoted to Theosophical Truth. Edited by W. A. Bulmer. Single copies 5 cents, 50 cents per annum.

England: Eaglescliffe, Yarm-on-Tees.

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A Monthly Magazine of History, Folk-lore, Mathematics, Mysticism, Art, Science, etc. Edited by S. C. Gould. Subscription price \$1.00 a year in advance.

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"Deeds separate from their fruits exist;

And fruits are separate from deeds;

But consequent upon the deed

The fruit doth into being come.

[From *Buddhism in Translations*.]

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 4.

BOSTON, MONDAY, JULY 13, 1896.

PRICE 2 CENTS.

A CRUSADER'S LETTER.

A WONDERFUL BROTHERHOOD SUPPER IN LIVERPOOL.

INCREDIBLY RAPID PREPARATIONS FOR A MEETING IN BRADFORD.

As our latest Crusade news, we cannot do better than reproduce, in part, a letter from one of the Crusaders to some Boston members. The force and enthusiasm of the letter speak for themselves; and the account of the amount of work done, in a short time, is the best possible answer to comments in certain dailies, where it is said that the Crusaders are "off for a good time."

The writer speaks of the raising of the Special Crusade Fund, and says:—

"It will make every member a part of the Crusade, and of its work. And the force, which is literally *pouring* itself through this Crusade, will stand behind you all, suggest ideas and bring results you never dreamed of. Excuse me, if I talk dogmatically, but I have seen such things as I never thought possible. You, I am sure, have felt this force; because it is not only working with the Crusade—it is everywhere. I really never saw anything so astounding, as the way our slightest efforts are helped. It seems as if the whole Lodge stood ready; and when one person, or all of us, do a little thing, this whole, great force pours itself through the action and sets everything *on fire*."

Such meetings as we have had! We took Liverpool by storm. . . . You know what English audiences are—and especially the sodden nature of the lower classes. In Liverpool we had a Brotherhood Supper for the lowest kind of poor—coarse women, men, boys, and children—350 of them—and such enthusiasm! And you well know it is not easy to stir an English audience of that class. But these people fairly howled with enthusiasm after each speech. Mrs. Tingley, by the way, is one of the greatest orators I ever heard. . . she throws out such heart-force.

"I include bill of our meeting to-night (Bradford, Eng.) We didn't know of this meeting, to-night, until one o'clock last night; and this morning all hands were abroad—printing out, flowers and music engaged, sandwich men started, posters

up, dodgers distributed; news papers gobbled, etc., etc.

"So you see how this force works us!

"Brotherhood Suppers are in the Master's plan of work; and work among the poor. Mrs. Tingley is determined to break down all technical lecturing and talking—all this public spread of Sanskrit terms—and to do more heart-talking. That, and nothing else now, she says, will arouse the world. Why don't you start in with your * * * class and get them to start Brotherhood Suppers among the poor? It will do more to secure public interest in * * * than anything else.

"Well I must close—we are so busy. After lunch, Mrs. Keightley and I start out to all the principal drug and dry-goods stores, to distribute hand-bills. Then we go to decorate the hall, etc. Good-bye, my dear friends. I am sure you are happy—there is so much to live for. Think, for a moment, how we used to feel about the close of the Cycle. Everything closed and the door sealed. Now everything wide open and people pouring in from all parts of the world."

FURTHER DETAILS.

ACROSS THE OCEAN WITH THE CRUSADERS.

(Special to the Theosophical News.)

I had the very great privilege of sailing to Europe on the steamer with the Crusaders, and as perhaps some mention of the voyage would interest you I send you this letter. The departure of the Crusade was evidently an affair of extraordinary interest to the members of the Society in the vicinity of New York as a very large number were present to see them off, and exhibited an enthusiasm which was much appreciated by those on board. The first day out the weather was fine and the sea smooth, but the second day was quite the reverse. However, Monday, the 15th, good weather and good water combined to make the surroundings agreeable, and these conditions continued until the end of the trip.

The first Theosophical activity of the voyage occurred on Tuesday evening in a meeting held in the main saloon, which was quite largely attended by the passengers and gave the Crusaders a good audience.

(Continued on Third Page.)

PACIFIC COAST WORK.

A SUB-COMMITTEE FOR SOUTHERN CALIFORNIA.

STILL ANOTHER BRANCH OF ACTIVITY STARTED IN SAN FRANCISCO.

Enclosed in his letter, our Correspondent sends us the San Francisco syllabus for this summer; also that which preceded. They are the most attractive ones we have seen. The one for the spring months is printed on a good cardboard of a tender violet shade, while the other suggests the glow of the summer months through its delicate rose-pink. Both are small enough to go in the vest pocket.

The extraordinary amount of activity, past, present and, evidently, future, is shown by the need which has been filled by the organization of the new Sub-Committee of which our Correspondent speaks briefly in the letter which follows.

EDITOR THEOSOPHICAL NEWS:—

San Francisco T.S. has just established another auxiliary study—a Bible Class, which meets at 10 A.M., Sundays, under the charge of Dr. W. W. Gamble, lately of Santa Cruz. The Lotus Circle, in charge of Miss Clara Brockman, and Miss Anne Bryce, has an attendance of about twenty young folks. Miss Brockman also conducts the Secret Doctrine Class. Another Sunday class is one in Ethics, in charge of Amos J. Johnson, and at present it is making an analytical study of *Patanjali's Aphorisms*. On Friday evenings Mrs. Annie T. Bush has a Class for Beginners, which is well attended and very interesting. On Saturday afternoons Miss Bryce supervises a Children's Sewing Class, a number of ladies also attending to do sewing for charitable institutions.

The Branch meets on Tuesday evening, and is making a study of topics as outlined in the *Theosophical Forum*. Lately the attendance has ranged in the neighborhood of fifty.

Free Sunday-evening lectures are carried on, at which good interest is maintained. During the past month the following lectures were delivered: June 7th, "Is God Demonstrable in Nature?" Dr. Jerome A. Anderson; 14th, "Karma and Fatalism," Robert H. Gay; 21st, "Reasons for Belief in Reincarnation," Dr. George Daywalt; 28th, "Alchemy and the Rosicrucians," Amos J. Johnson.

Mrs. Mercie M. Thirds, Secretary of the Pacific Coast Theosophical Committee, went to Santa Cruz on the 27th, for a week's visit. She lectured there on the 28th and will give several parlor talks.

Aurora Branch, Oakland, gave June lectures as follows: 7th, "Life and Death," Dr. W. W. Gamble; 14th, "The Test of Gratitude," Mrs. M. M. Thirds; 21st, "The Destiny of Man," Amos J. Johnson; 28th, "The Scope and Purpose of Theosophy," Edw. W. Merwin.

Mrs. Sarah A. Harris, President of Aurora Branch, spent the past week in Petaluma, giving parlor talks, and lecturing on the 28th.

(Continued on Third Page.)

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Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the NEWS contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

A SPECIAL CRUSADE FUND.

Word from the Crusaders tells of gigantic work being done in many directions, about which more will be given in another column. Here we have to speak for a SPECIAL CRUSADE FUND, the reason and necessity for which are, in brief, as follows:—

An old-time friend of H.P.B. has come, and come heart and soul, into the ranks of the Crusaders. He is a deeply-learned man, an eloquent speaker, a remarkable linguist. He is acquainted, not only with all the European Languages, but with several oriental ones as well. For all these, and for other reasons, he is an invaluable ally; and it is imperatively necessary that he be enabled to continue with the Crusade. To America is offered the privilege of making this possible. For this \$3,000 are needed, and before the middle of August. President Hargrove and Mrs. Tingley ask each American Branch to do all that it can towards this special fund. They suggest that it be raised by the giving of entertainments of such nature that they will attract outsiders on an admission fee. They suggest this because, among other reasons, this method will bring into active work for the Crusade every F.T.S. in America, and thus keep each and all in touch with the Crusade and a part of it.

Boston has begun, with an entertainment to be given July 18, to be called a "Purple Potpourri," and gives out the name and idea as a suggestion to other Branches and Centers.

There have been pink teas, yellow teas, green luncheons, etc., so it is proposed to change the color, and, instead of having a tea or set function, have any kind of an entertainment that the abilities of the members of each Branch will allow. As various Branches would have members capable of giving a variety of entertainments all differing greatly in kind, the name "pot-pourri" was suggested as covering all the possibilities in this direction. A "purple pot-pourri" has therefore a wide range of latitude, and a good color; which, of course should be used in decoration, etc. The "Purple Pot-pourri" in Boston will be held at Headquarters, 24 Mount Vernon St. The T.S. Hall, Headquarters Room, Dining Room, and yard, will be strung with Chinese lanterns; refreshment tables will be placed in the yard; there will be vocal and instrumental music, recitations, a sleight of hand performance, and other features. An admission will be charged, refreshments sold, etc., and the profits will go to this Special Crusade Fund.

Theosophists of late have been heavily taxed for the College Fund, the Crusade Fund, and in other ways, and it may seem that much is being asked of them; but a moment's thought will show that the nature of the work done requires sacrifice. All should realize what this Crusade means: *the consummation of the past twenty-one years of self-sacrifice on the part of its leaders*, the carrying out of that which was originally intended, but which could not be done until now. "We have to preach and popularize a knowledge of Theosophy." It is "the self-sacrificing pursuit of the best means to lead our neighbor on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

The end of the cycle is near. As it closes the force accumulates and no possible chance for a wider dissemination of the philosophy should be lost. It should be considered a rare privilege to be able to contribute in time, money, and thought to this greatest of all undertakings, for it is our opportunity for service. The Crusade is the realization of Wm. Q. Judge's plan, declared in a sentence, quoted in the Irish Theosophist of October, 1895: "a Napoleonic propaganda, filling the air with Theosophy." Through the trust, loyalty, and self-sacrifice of members this is being done. Let us continue and answer every call to the best of our ability. Why not have "Purple Pot-pourri" all over the country?

Mr. E. August Neresheimer will receive sums for this special fund. All such remittances should be marked "Special Crusade fund." R.X.B.

ANOTHER TERRITORIAL COMMITTEE.

EFFORTS BEING MADE TO ORGANIZE IN THE MIDDLE ATLANTIC STATES.

We are glad to hear that another Territorial Committee is in process of organization. Wherever these have been formed more and better work has been done. The advantages of unity and co-operation in Theosophic work are too many and too patent to need naming.

Brother Coffin, of Washington, D.C., is making great efforts to form an Atlantic States Committee for Pennsylvania, New Jersey, Maryland, Virginia, and the District of Columbia. Let us hope that he will meet with an early success in his attempt. He cannot do so, of course, unless all Centers in this district are prompt in co-operation with him. Oh, for less red tape and more daring enthusiasm!

A CONSERVATIVE.

BY CHARLOTTE PERKINS STETSON.

The garden beds I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn,
A black and crimson butterfly,
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies,
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest thou so sore?
With garden fair and sunlight free
And flowers in goodly store!"
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few
Where once I had a swarm!
Soft fuzzy fur—a joy to view—
Once kept my body warm!
Before these flapping wing-things grew,
To hamper and deform!"

At that outrageous bug I shot
The fury of mine eye,
Said I, in scornful burning hot,
In rage and anger high,
"You ignominious idiot!
Those wings are made to fly!"

"I do not want to fly!" said he,
"I only want to squirm!"
And he drooped his wings dejectedly,
But still his voice was firm;
"I do not want to be a fly!
I want to be a worm!"

O yesterday of unknown lack!
To-day of unknown bliss!
I left my fool in red and black;
The last I saw was this—
The creature madly climbing back
Into his chrysalis!

—The Woman's Column.

FURTHER DETAILS.

(Continued from First Page.)

ience for their introductory effort. All were present. Mr. Patterson presided and opened the meeting by first outlining the plans and intentions of the Crusade. He was followed by Mrs. Keightley who spoke forcibly and eloquently on "The Real and the Unreal." Mr. Hargrove explained the principal teachings of Theosophy, Mrs. Wright spoke on "Theosophy and its Relation to Woman", and Mr. Wright upon "Brotherhood."

You will not be surprised to know that your representatives presented the subjects which they respectively dealt with with great clearness and force. Mrs. Tingley, Mr. Tingley, and Mr. Pierce were present but did not actively take part in the proceedings. The impression made upon the audience was undoubtedly very favorable, and this was evidenced by the uniform respect and consideration which was accorded to all the members of the party during the voyage.

After the addresses, questions were invited and quite a spirited discussion ensued, being lead, on the part of the audience, by Mr. Thompson, of Pittsburg, who was evidently a very sincere and fair-minded man, but thoroughly satisfied with Christianity as a religion. The only questions raised by the audience which I recollect were, the apparently insuperable difficulty which God would experience in judging a man if he lived more than one life, and the imminent danger that, with the increase of population on the earth there would be found a deficiency of souls. The meeting adjourned at a reasonably early hour with a hearty vote of thanks, on the part of the audience, to the Crusaders, and apparently with general satisfaction as to the way in which the evening had been passed.

Mr. Patterson's success in presiding over the meeting was such that he was invited by the Purser to organize and preside over the usual entertainment given by the passengers to each other, which occurred on the Friday following.

On the afternoon of Wednesday a meeting was held on the deck for the second-cabin passengers, which was well attended, and at which Mr. Wright presided. Mrs. Tingley read a paper, and Mrs. Keightley and Mr. Wright made addresses. Mr. Pierce and Mr. Patterson answered questions, which were freely made, after the addresses were finished. This meeting was also most successful.

The principal event of the trip in the way of meetings was, however, that held in the steerage on the evening of Thursday, the 16th. On this occasion Mrs. Tingley made a forcible and beautiful address, speaking, for the first time that I heard her so speak, without manuscript or

notes. I cannot state too strongly my impression of the eloquence, power, and beauty of her language. She spoke from her heart, for her sympathies had evidently been deeply moved by her experience among the poor. She said she had learned among them her best lessons. She had found there brotherliness and kindness which were not to be found elsewhere; that the poor were accustomed to sacrifice themselves for each other; and that by their close contact with each other in life they had developed a force which, if it could be aroused, would be a tremendous power. She said that it was the hope of her life to bring Theosophy to the poor as a consolation to them.

Other addresses were made by Mrs. Keightley, Mr. and Mrs. Wright, Mr. Hargrove, Mr. Pierce, and Mr. Patterson, and I, myself had the pleasure of saying a few words. The meeting took place in a passage-way, the only available place for the purpose, which was only dimly lighted, and into which the passengers eagerly crowded about the speakers, who stood in the center of the passage-way, and listened to what was said to them with pathetic eagerness and vivid response. There is no doubt but that a great impression was made upon those who heard the addresses and we all felt that there was among us an unusual force.

This ended the collective Theosophical activities on board, but much individual work was done, and inquirers were never refused by Mrs. Tingley, although she was at all times extremely busy, as were all the other members of the Crusade, in the work of laying out the details of the undertaking before them and preparing for its more active phases.

Nothing that I could say would adequately describe the perfect unity and feeling of Brotherhood which exists among the members of the Crusade, the intense and absolute devotion with which they go forth to the successful accomplishment of their mission. We can well understand the tremendous power which is possessed by such a united, thoroughly harmonious, capable and devoted body of men and women, whose efforts are guided as are theirs, and we may be sure that they will accomplish results which, though they may not surprise us, will surprise the world.

The party proceeded from Southampton to London on the morning of Sunday, the 21st, and a few hours after went on to Liverpool. I could not accompany them further than London as I had arranged to take passage back on the steamer sailing on the following Tuesday, and therefore cannot report to you anything about the meetings held in Liverpool.

I had, however, the pleasure of visiting the "H.P.B." Lodge in London, and I can assure you that there are but few places where the spirit of devotion to the Theosophical cause burns brighter than there. They received me very warmly as an American brother and sent by me the warmest greetings to all Theosophists in America. M.H.P.

PACIFIC COAST WORK.

(Continued from First Page.)

T. B. Wilson, one of the original members of the St. Louis Branch, has located in San Francisco and is taking a hand in Theosophical work. He is editor of the *Daily Call*.

Dr. Allen Griffiths, Pacific Coast Lecturer, has been in Pasadena, Los Angeles, Riverside, and San Diego during the past month. He returns to San Francisco the middle of July and will then go North. During his trip a Branch was organized in Pasadena.

Abbot B. Clark returned to the Coast the middle of June and has been trying Washington and Oregon, but soon leaves for Los Angeles, where he will make his Headquarters.

The Southern California Sub-Committee of the Pacific Coast Theosophical Committee has just completed organization at Los Angeles. The officers elected were: President, J. F. Turner, Los Angeles; Vice-President, Frank Neubauer, Los Angeles; Secretary, Paul S. Heffleman, Pasadena; Treasurer, Ethelbert Johnson, Los Angeles. Executive Board:—J. F. Turner, F. Neubauer, E. Johnson, Dr. G. F. Mohn, H. B. Leader, Mrs. L. E. Giese, Los Angeles; Paul S. Heffleman, Pasadena; Miss Jessie Mayer, Riverside; and Abbott B. Clark, Lecturer and ex-officio member of the Board. A.J.J.

INCREASED ACTIVITY IN PITTSBURG.

EXCELLENT WORK DONE THERE BY BROTHERS GIBSON AND MOHN.

Though the Crusade appeared, at first glance, to have stripped us of sorely-needed workers, we find, as we look over the home field, still very many long-trying ones; and with them new helpers who, but for the great need, might have remained yet in obscurity.

Brothers Gibson and Mohn, both of Los Angeles, and well-known workers in that part of California, have been, since the last Convention, traveling and lecturing in the East. Pittsburg, among other places, has felt the good effects of their intense earnestness. It has opened new and larger rooms. Best of all it will keep them open daily; and in the words of our correspondent, "has established a better order of things, generally." More systematic lectures, study-classes, etc., are on the programme for the near future.

ANOTHER LECTURER.

Mr. Phelps, whose special letter to the News is given elsewhere, is shortly to start on an extended lecturing tour. He will probably begin in Boston, and from there work West and South.

Reviews.

BUDDHISM IN TRANSLATIONS.

To give some idea of this work, the third in the Harvard Oriental Series, we cannot do better than quote a few lines from its introduction.

"The materials for this book are drawn ultimately from the Pali writings of Ceylon and Burma,—that is to say, they are to be found in palm-leaf manuscripts of those countries, written in the Singhalese or Burmese alphabet, as the case may be, but always in the same Pali language, a tongue very nearly akin to the Sanskrit. These Pali writings furnish the most authoritative account of The Buddha and his Doctrine that we have; and it is therefore to be regretted that, inas-

much as so little has been known in the Occident, until recently, of either Pāli or Pāli literature, the information of the public concerning Buddhism has been so largely drawn from books based on other, non-Pāli sources, on works written in the Singhalese, Chinese, and Tibetan languages, and in the Buddhist-Sanskrit of Nepal.

"... The Pāli literature chiefly consists of the Buddhist Scriptures and their commentaries. These form an extensive body of works, many of which are individually very large. The Singhalese canon proper—that is to say, the text without the commentaries—has been estimated by Prof. Rhys Davids to contain about twice as much matter as the Christian Bible. From this estimate Professor Davids excludes the repetitions, which, as he well says, are 'some of them very frequent, and often very long.' The Christian Bible is divided into two Testaments, whereas the Buddhist canon, or Bible, has three main divisions called 'Baskets' (in Pāli, Pitaka), and the Buddhist Bible, consequently, is called 'The Three Baskets' (Ti-Pitaka)."

Mr. Warren then describes briefly the Three Baskets: the "Discipline-Basket," the "Sermon-Basket," the "Metaphysical-Basket." Of this last, Mr. Warren says, in droll discouragement, that it is, "of all the Buddhist Scriptures, the dreariest and most forbidding reading, and this is saying a great deal. However, like the desert of Sāhāra, they are to be respected for their immensity; and when they are all printed, no doubt something can be made of them."

Philology and metaphysics do not appear to flourish easily in the same brain. Mr. Warren is, however, unlike many of his fellow philologists, in that he is willing to admit that, *given the whole* there may be something in these thoughts of the ancients. The aim of the present work is to take the different ideas and conceptions found in Pāli writings, and present them to the reader in English. The many selections required to accomplish this are almost entirely from "orthodox", i.e., Southern Buddhism.

The "Questions of King Milanda," (which is to be found more at length in the Sacred Books of the East), though a North Buddhist work, is yet considered so orthodox by the South Buddhists, i.e., by the Buddhists of Ceylon, Burmah, and Siam, that it, also, has been freely drawn upon.

The result is a substantial volume, not too ponderous for easy handling, and having five main divisions. The first of these gives us an extremely interesting and detailed account of the birth, life, and death of the Buddha. The others contain the supposed teachings of the great reformer and treat respectively of: Sentient Existence, Karma and Rebirth, Meditation and Nirvana, the Order. The last division shows us how like the humanity of to-day is to that of Buddha; and why should it not be, since we are that same humanity? Then, as now, the average mind fled from the naked truth; so that the Buddha was obliged, little by little, to clothe it in form and ceremonial.

The book, as a whole, will be of great value to those many Theosophists who have little leisure and who, consequently, cannot find the time to read, in their entirety, the vast works here quoted, even among those that have been already rendered into English. The Appendix, giving the result of Mr. Warren's careful study into the Buddhist constitution of man, will be found well worth perusal; and especially the very interesting table of the Eighty-nine Consciousnesses. The book is well-printed, well-bound, and at an extremely low price.

[M.L.G.]

Why is it that we rejoice at a birth and grieve at a funeral? It is because we are not the person involved.

—MARK TWAIN.

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Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the NEWS contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

OUT-DOOR PROPAGANDA.

Historic old Boston Common is essentially a place where the "common" people may find rest and recreation, as its name implies. Nor must the term "common" be taken to exclude anybody, for all classes alike find enjoyment here. On pleasant Sundays, especially, crowds of people congregate under the trees and around the "Frog Pond." A prominent feature which will attract the attention of the stranger who chances to stroll there Sunday afternoons, is the number of knots and groups of 25 to 50 people gathered around a speaker who may be addressing them on Socialism, or beseeching them to "come to Jesus," or trying to do good in what seems to that speaker to be the best way. Not every one, however, has the privilege of public speaking on the Common. The matter is regulated by "permits" granted by the Mayor. The Theosophists of Boston have long sought this privilege. It was finally granted a few weeks ago.

This work among the masses is the kind the "Rajah" wished us to take up, and the Boston Theosophists, in doing this, feel that they are just as much a part of the "Crusade" as those others who have gone out into the whole, broad world, and such should be the feeling of all sincere Theosophists. Thus the Crusade will ex-

tend everywhere at once, having only its center where the leaders are. Masters are with us all and we must engage in a "Napoleonic Propaganda," and war should be fiercely waged against the Powers of Darkness from every spot where an earnest Theosophist can be found. Awake, Theosophists! Let us have for our armor love and brotherhood, and for our weapons a burning enthusiasm for poor discouraged humanity coupled with devotion to the Masters, and we cannot fail to win. Let us not get discouraged, but remember those Great Ones who have renounced self and formed a living wall about all humanity for its protection. Our slightest efforts are helped. J.E.C.

One of the Crusaders writes a friend: "We are like a helpful, loving family of big children under a grand, nice, simple, loving mother, who carries her own burdens and helps us carry ours. Knowing better than we what we need individually and collectively, we all fall into line and trust to her guidance, for it always proves to be right. It is worth all the trials of one life to be in this school for a month."

The English Pulse.

THEOSOPHY ON THE WAR PATH. — Although the above heading may sound rather irreverent and flippant to some Theosophist ears, there is no such intention in the mind of the modest *Argus* man. Theosophy is not a subject which he can approach in trifling spirit, and the band of eight American Theosophist leaders who are paying a flying visit to Bradford, in the course of a Crusade which is to cover the greater part of the Eastern Hemisphere, are too earnest and enthusiastic in their cause to be lightly regarded even by those who are not in the inner or outer Theosophic circle.

It was with some trepidation of spirit, and after an unavailing effort to secure the services of the only Theosophist of the staff as a guide, philosopher and friend, that I ventured to face the modern High-Priestess of Theosophy in her apartments at the Talbot Hotel, yesterday.

Mrs. Tingley received me very graciously and imparted some interesting information. I learned, in the first place, that the American Theosophists are a rich and rapidly extending body, and that they differ in their methods from the quiet, unobtrusive coteries of this country to a marked degree. They are active propagandists, although without antagonism to any Christian creed. Furthermore, they carry on a valuable mission work for the rescue of child-waifs and strays, and the reformation and uplifting of the criminal classes, in both which directions Mrs. Tingley gave instances of great good done. Their present mission, I gathered, is to preach the gospel of Universal Brotherhood, the duty of self-denial for the sake of others, and the cultivation of the "Higher Self" and the "power of intuition"—which was interpreted to me to mean the cultivation of a tender conscience and the recognition of the direct moral responsibility of the individual for all personal acts. A propaganda, this, which approximates to the Christian ideal, and to which, so far as it goes, all Christians may wish Godspeed.

—Bradford Daily Argus.

Yesterday, at the Exchange (Liverpool) Station of the Lancashire and Yorkshire Railway, quite a crowd gathered on the platform to witness the departure of the American Crusaders. As over a thousand people met on the previous night to hear these remarkable people, it will not be out of place to give a sketch of their doings in this city. The Theosophical Society has, during the past twenty-one years, undergone shocks and changes and catastrophes enough to have swamped a dozen ordinary societies, and yet it seems to flourish; and there was a great manifestation of enthusiasm, about a month ago, in New York, when \$35,000 were voluntarily subscribed, in a few days, for one of its projects, and another project, involving an expense of another \$25,000, was started in the Crusade which has reached this country.—*Liverpool Courier*.

The central figure among the Crusaders, whose avowed object is to carry the Cause of the Brotherhood of Man to every nation, is Mrs. Catherine A. Tingley, a lady of culture and refinement much above the average, even of those who dwell in the select quarter of New York known as West End Avenue, where she makes her home. Her appearance as she took part in the proceedings in Liverpool is that of a lady about 40 years of age, above the average height, but stout withal, placid and contemplative in repose, but alert, and commanding even when in action, so that one's attention is immediately aroused, and whether in a tête-à-tête or on the platform, one soon becomes to realize that in Mrs. Tingley there is a born leader, a queenly woman, fearless and faithful to the convictions that possess her.—*Southport Visitor*.

The flag was laid on the stage beside the Stars and Stripes, and the sentiment conveyed was received with considerable applause, but amid the outburst was heard a cry, "The Almighty Dollar." Mr. Hargrove responded on behalf of Mrs. Tingley, and said that, notwithstanding the cry they had just heard, he could assure his hearers that whenever these united islands of England, Scotland, and Wales came to such a pass that their independence was endangered, America would come forward and would be willing to shed the last drop of blood on behalf of the nation which it recognized as its mother. [Applause.]

—*Liverpool Post*.

Mrs. Tingley's right to a foremost position among the world's philanthropists is well established, at least in her own country, where, during the terrible struggle with poverty that was witnessed a few years ago, she organized and managed the "Woman's Emergency Relief Association" and the "Do Good Mission," in connection with which, during their temporary establishment, some 13,000 meals were provided, besides other work being done.

—*Liverpool Courier*.

Another prominent figure in this Crusade, and a man of commanding proportions, both physically and mentally, is Mr. Ernest T. Hargrove, the recently-elected President of the Theosophical Society in Europe. Though comparatively young in years, Mr. Hargrove's force of character and commanding voice have been particularly noticeable during the meetings of the Crusade in Liverpool.—*Southport Visitor*.

Mrs. Wright, in a clear voice and telling manner, discoursed upon the quality of love, and, not unlike Portia, being attired in a classic robe surmounted by a violet collarette, which we understand is a very ancient form of Egyptian dress that was formerly worn by teachers, besought her audience for the exercise of charity by man to men as being the highest expression of the soul that it is possible to conceive of.

—*Southport Visitor*.

THE CRUSADERS IN BRADFORD.

FORMATION OF A NEW BRANCH.

The meeting in Bradford was gotten up in such haste that the attendance was not so good as in Liverpool. But, considering that it was held in a strong Annie Besant center, it was far better than might have been expected. Those present were earnest and attentive, and as a result a strong Branch was started before the Crusaders left the town.

As usual, the platform was very beautifully decorated with plants and flowers. The "Stars and Stripes" were in the center, and at the back hung the "Union Jack" presented in Liverpool. The music was in charge of Mrs. Cleather and Mr. William Schrympf, celloist.

Dr. Keightley took the chair, and Mr. Patterson outlined the plan of work. Mrs. Wright then spoke on "charity." She said the Theosophists believed that there was a force and power in the word "charity" which were not at present understood and used, that this lay at the very root of the science of life, and that without this proper understanding and use of charity it was quite impossible for a real and lasting civilization to be built up. Old civilizations had fallen because they had been built up on the selfishness of a commercial spirit, and not on that living force of the soul called love, which extended itself outwards and spread its wings over all the world, and not only over man, but over every living thing. One with this love in his heart would send it out as a living power from himself, for surely it would be accepted generally now that thought was a living thing, and, going out from us, had an actual, separate existence, and did not die. With such a person there could be no intolerance and hatred. Therefore, this Society thought that it could do a tremendous work in unifying and harmonizing the whole of mankind by going round the world, preaching this doctrine of charity. A pure, strong, harmonious vibration sent out by a man was sure to induce in others something of the same kind, and eight people going round the world on this principle could do a great deal of effective work in this direction. [Applause.]

Mr. Hargrove spoke on "Compensation." Beginning with the statement that if there was one feeling which was more particularly common to all people and all times than any other, it was the feeling of pain. He said many were tempted to ask why this punishment should be. The present explanations of pain all had something lacking. Materialism would say pain was the result of chance, and that the end of all was indiscriminate destruction. The Christian would say that suffering was a punishment inflicted by a power outside of and beyond themselves. Theosophy—whose only object was to form the nucleus of a Universal Brotherhood of Mankind, and which allowed and asked for the utmost freedom of thought—held that the law of cause and effect was common to all nature, to the mind as to the body; that it was in the mind that we ourselves made our hell or heaven, and that this was the meaning of

pain. Man himself was a soul, and the body was simply the vehicle. Nature was not divided into two compartments, one supernatural and the other natural, but was one harmonious whole, nature being infinite and illimitable and deity being infinite and illimitable, and the two being one and inseparable. The soul must have lived in the past. Any other idea was absurd. How could anything which was to have no end have had a beginning? How was it possible to believe in immortality in the future and not in the past? They themselves must have sown the seed the fruit of which was now being reaped. How else could there be justice in nature? The law of cause and effect must apply in this case, as in all else in nature. People who loved justice should seek justice in themselves and others. This view of suffering was compensation, for by living unhappily they learned to live happily; they learned to live in harmony with nature by breaking a few of nature's laws. Man was the result of his own past and the master of his own future. Day by day he was making and controlling the pain and pleasure of the future. No man was lost beyond hope, and there was no hell except within a man's own mind and heart. This was the tendency of all the great world religions and of the true Christianity. [Applause.] The doctrine of original sin was a blasphemy surviving from the error and ignorance of the Middle Ages. Theosophy brought to all men a message of eternal hope, arising from the statement of the potentiality of man, and the possibility always of a future made bright by their own endurance and aspirations and ideal. [Applause.]

Addresses were also made by Mrs. Tingley, Mr. C. F. Wright (on Reincarnation), Mrs. Keightley, and the Rev. W. Williams.

A WORD FROM MILWAUKEE.

WORK INCREASES WITH THE WARM WEATHER.

Milwaukee, Wis., July, 1896.

Editor Theosophical News:—

The energy and devotion of the Milwaukee T.S. seems to be in synchronous vibration with the weather, rapidly increasing in temperature. At a recent meeting the question of closing the weekly meetings, during the months of July and August, was brought up for discussion. But the first speaker voiced the sentiment of the entire Branch, viz., that the meetings be continued.

It was argued that the Friday evenings meetings and the *Secret Doctrine* classes would prepare the members to do work in the coming Fall and Winter; and also these Summer months might prove a profitable season of harvest for the Sunday evenings, since so many other places of resort were closed at this time.

Not a dissenting voice was heard, and, I will venture to say, not even an opposing *thought* was set into vibration.

For the month of June the subjects for the Branch meetings were: "Theosophy and the Churches;" "Cyclic Evolution and Reincarnation;" "Materiality versus Spirituality;" and "Theosophy and the Position of Woman."

For Sunday Lectures: June, "Justice," Dr. W. B. Hill; "Esoteric Christianity;" "Astrology and Karma," C. W. Denicke; "Brotherhood," Miss Isabel Hayden.

We hail the THEOSOPHICAL NEWS with joy; as a weekly paper keeps us much more in touch with each other, and gives us, more frequently, reliable news from Headquarters, from the general work of the T. S. in A., and last, but not least, from the noble band of CRUSADERS.

The THEOSOPHICAL NEWS is a paper no one can afford to do without, and you have our best wishes for its success and long life. M. ARYAN.

OLD BOSTON COMMON.

OPEN-AIR MEETINGS FOR THE PEOPLE.

The long-sought-for permit to speak on the Common was obtained a few weeks ago, and meetings there were at once and energetically started by Mr. I. F. Seele. A very favorable situation was assigned to them on the Charles St. Mall, between the Center Gate and Park Square, from 4 to 6 P.M. Mr. Seele has been one of the workers for the Beacon Branch in its propaganda, by means of the Brotherhood Suppers, among the laboring classes, and knows thoroughly the people with whom he has to deal.

From the first an audience of about forty was secured, but the number has steadily increased until last Sunday there were at one time nearly two hundred gathered to listen. Instead of having one speaker, as at first, several members now take part regularly, giving short addresses of from five to fifteen minutes, men and women alternating. It was feared that the latter could not be heard, but, whatever was lacking in volume of voice was more than made up by the earnestness of purpose, and by closeness of attention on the part of the hearers. Fired by the enthusiasm and evident hunger of the audience, several hitherto timid members found their courage and their tongues and spoke, for the first time, and spoke well.

All has not, of course, been easy at these meetings. The men who gather on the Common are thinkers and agitators, and have long ceased taking teaching on faith. But tradition is still strong. One man objected seriously to a statement that Jesus had only a portion of the truth. "Hump! Portion! He had the hull of it."

Another, with his metaphysical bump somewhat softened by bad whisky, kept asking, "Can you—hic—prove to me the—hic—Infinite?" To which he was answered, "Not this afternoon." The same man objected to the various speakers because they were, in his opinion, "hic—illiterate."

At all of these meetings a very beautiful banner is set up conspicuously. It is of royal purple silk, and bears at the top, in large letters, the word "Theosophy." Under this is a seven-pointed star, enclosed in a triangle formed by the words "No religion is higher than Truth," running up and down the two sides, and "Brotherhood" for the base.

The chief difficulty met by the speakers is in dispersing the audience at the appointed time. At the end of the two hours the crowd still stands. At the, at first, astonished query, "Why! do you want any more?" a grin went around and half-a-hundred throats answered, "Yes! give us some more!"

Taking it all together, these pioneers in Boston's open-air work think that they have a right to feel encouraged.

UP TO DATE.

In olden times, after a boy had received a well-merited whipping he usually answered "Yes, sir," to his father's inquiry as to whether he would be a better boy, or not. But nowadays, instead of an answer full of deference, the boy replies, "Just you wait till next incarnation and I'm *your* father. Won't I make you just howl!"

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In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the News as long as they continue to work with us.

Intending Subscribers

Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the News contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

OUT-DOOR PROPAGANDA.

Historic old Boston Common is essentially a place where the "common" people may find rest and recreation, as its name implies. Nor must the term "common" be taken to exclude anybody, for all classes alike find enjoyment here. On pleasant Sundays, especially, crowds of people congregate under the trees and around the "Frog Pond." A prominent feature which will attract the attention of the stranger who chances to stroll there Sunday afternoons, is the number of knots and groups of 25 to 50 people gathered around a speaker who may be addressing them on Socialism, or beseeching them to "come to Jesus," or trying to do good in what seems to that speaker to be the best way. Not every one, however, has the privilege of public speaking on the Common. The matter is regulated by "permits" granted by the Mayor. The Theosophists of Boston have long sought this privilege. It was finally granted a few weeks ago.

This work among the masses is the kind the "Rajah" wished us to take up, and the Boston Theosophists, in doing this, feel that they are just as much a part of the "Crusade" as those others who have gone out into the whole, broad world, and such should be the feeling of all sincere Theosophists. Thus the Crusade will ex-

tend everywhere at once, having only its center where the leaders are. Masters are with us all and we must engage in a "Napoleonic Propaganda;" and war should be fiercely waged against the Powers of Darkness from every spot where an earnest Theosophist can be found. Awake, Theosophists! Let us have for our armor love and brotherhood, and for our weapons a burning enthusiasm for poor discouraged humanity coupled with devotion to the Masters, and we cannot fail to win. Let us not get discouraged, but remember those Great Ones who have renounced self and formed a living wall about all humanity for its protection. Our slightest efforts are helped. J.E.C.

One of the Crusaders writes a friend: "We are like a helpful, loving family of big children under a grand, nice, simple, loving mother, who carries her own burdens and helps us carry ours. Knowing better than we what we need individually and collectively, we all fall into line and trust to her guidance, for it always proves to be right. It is worth all the trials of one life to be in this school for a month."

The English Pulse.

THEOSOPHY ON THE WAR PATH. — Although the above heading may sound rather irreverent and flippant to some Theosophist ears, there is no such intention in the mind of the modest *Argus* man. Theosophy is not a subject which he can approach in trifling spirit, and the band of eight American Theosophist leaders who are paying a flying visit to Bradford, in the course of a Crusade which is to cover the greater part of the Eastern Hemisphere, are too earnest and enthusiastic in their cause to be lightly regarded even by those who are not in the inner or outer Theosophic circle.

It was with some trepidation of spirit, and after an unavailing effort to secure the services of the only Theosophist of the staff as a guide, philosopher and friend, that I ventured to face the modern High-Priestess of Theosophy in her apartments at the Talbot Hotel, yesterday.

Mrs. Tingley received me very graciously and imparted some interesting information. I learned, in the first place, that the American Theosophists are a rich and rapidly extending body, and that they differ in their methods from the quiet, unemonstrative coteries of this country to a marked degree. They are active propagandists, although without antagonism to any Christian creed. Furthermore, they carry on a valuable mission work for the rescue of child-waifs and strays, and the reformation and uplifting of the criminal classes, in both which directions Mrs. Tingley gave instances of great good done. Their present mission, I gathered, is to preach the gospel of Universal Brotherhood, the duty of self-denial for the sake of others, and the cultivation of the "Higher Self" and the "power of intuition"—which was interpreted to me to mean the cultivation of a tender conscience and the recognition of the direct moral responsibility of the individual for all personal acts. A propaganda, this, which approximates to the Christian ideal, and to which, so far as it goes, all Christians may wish Godspeed.

—Bradford Daily Argus.

Yesterday, at the Exchange (Liverpool) Station of the Lancashire and Yorkshire Railway, quite a crowd gathered on the platform to witness the departure of the American Crusaders. As over a thousand people met on the previous night to hear these remarkable people, it will not be out of place to give a sketch of their doings in this city. The Theosophical Society has, during the past twenty-one years, undergone shocks and changes and catastrophes enough to have swamped a dozen ordinary societies, and yet it seems to flourish; and there was a great manifestation of enthusiasm, about a month ago, in New York, when \$35,000 were voluntarily subscribed, in a few days, for one of its projects, and another project, involving an expense of another \$25,000, was started in the Crusade which has reached this country.—*Liverpool Courier*.

The central figure among the Crusaders, whose avowed object is to carry the Cause of the Brotherhood of Man to every nation, is Mrs. Catherine A. Tingley, a lady of culture and refinement much above the average, even of those who dwell in the select quarter of New York known as West End Avenue, where she makes her home. Her appearance as she took part in the proceedings in Liverpool is that of a lady about 40 years of age, above the average height, but stout withal, placid and contemplative in repose, but alert, and commanding even when in action, so that one's attention is immediately aroused, and whether in a tête-à-tête or on the platform, one soon becomes to realize that in Mrs. Tingley there is a born leader, a queenly woman, fearless and faithful to the convictions that possess her.—*Southport Visitor*.

The flag was laid on the stage beside the Stars and Stripes, and the sentiment conveyed was received with considerable applause, but amid the outburst was heard a cry, "The Almighty Dollar." Mr. Hargrove responded on behalf of Mrs. Tingley, and said that, notwithstanding the cry they had just heard, he could assure his hearers that whenever these united islands of England, Scotland, and Wales came to such a pass that their independence was endangered, America would come forward and would be willing to shed the last drop of blood on behalf of the nation which it recognized as its mother. [Applause.]

—*Liverpool Post*.

Mrs. Tingley's right to a foremost position among the world's philanthropists is well established, at least in her own country, where, during the terrible struggle with poverty that was witnessed a few years ago, she organized and managed the "Woman's Emergency Relief Association" and the "Do Good Mission," in connection with which, during their temporary establishment, some 13,000 meals were provided, besides other work being done.

—*Liverpool Courier*.

Another prominent figure in this Crusade, and a man of commanding proportions, both physically and mentally, is Mr. Ernest T. Hargrove, the recently-elected President of the Theosophical Society in Europe. Though comparatively young in years, Mr. Hargrove's force of character and commanding voice have been particularly noticeable during the meetings of the Crusade in Liverpool.—*Southport Visitor*.

Mrs. Wright, in a clear voice and telling manner, discoursed upon the quality of love, and, not unlike Portia, being attired in a classic robe surmounted by a violet collar, which we understand is a very ancient form of Egyptian dress that was formerly worn by teachers, besought her audience for the exercise of charity by man to men as being the highest expression of the soul that it is possible to conceive of.

—*Southport Visitor*.

THE CRUSADERS IN BRADFORD.

FORMATION OF A NEW BRANCH.

The meeting in Bradford was gotten up in such haste that the attendance was not so good as in Liverpool. But, considering that it was held in a strong Annie Besant center, it was far better than might have been expected. Those present were earnest and attentive, and as a result a strong Branch was started before the Crusaders left the town.

As usual, the platform was very beautifully decorated with plants and flowers. The "Stars and Stripes" were in the center, and at the back hung the "Union Jack" presented in Liverpool. The music was in charge of Mrs. Cleather and Mr. William Schrupf, cellist.

Dr. Keightley took the chair, and Mr. Patterson outlined the plan of work. Mrs. Wright then spoke on "charity." She said the Theosophists believed that there was a force and power in the word "charity" which were not at present understood and used, that this lay at the very root of the science of life, and that without this proper understanding and use of charity it was quite impossible for a real and lasting civilization to be built up. Old civilizations had fallen because they had been built up on the selfishness of a commercial spirit, and not on that living force of the soul called love, which extended itself outwards and spread its wings over all the world, and not only over man, but over every living thing. One with this love in his heart would send it out as a living power from himself, for surely it would be accepted generally now that thought was a living thing, and, going out from us, had an actual, separate existence, and did not die. With such a person there could be no intolerance and hatred. Therefore, this Society thought that it could do a tremendous work in unifying and harmonizing the whole of mankind by going round the world, preaching this doctrine of charity. A pure, strong, harmonious vibration sent out by a man was sure to induce in others something of the same kind, and eight people going round the world on this principle could do a great deal of effective work in this direction. [Applause.]

Mr. Hargrove spoke on "Compensation." Beginning with the statement that if there was one feeling which was more particularly common to all people and all times than any other, it was the feeling of pain. He said many were tempted to ask why this punishment should be. The present explanations of pain all had something lacking. Materialism would say pain was the result of chance, and that the end of all was indiscriminate destruction. The Christian would say that suffering was a punishment inflicted by a power outside of and beyond themselves. Theosophy—whose only object was to form the nucleus of a Universal Brotherhood of Mankind, and which allowed and asked for the utmost freedom of thought—held that the law of cause and effect was common to all nature, to the mind as to the body; that it was in the mind that we ourselves made our hell or heaven, and that this was the meaning of

pain. Man himself was a soul, and the body was simply the vehicle. Nature was not divided into two compartments, one supernatural and the other natural, but was one harmonious whole, nature being infinite and illimitable and deity being infinite and illimitable, and the two being one and inseparable. The soul must have lived in the past. Any other idea was absurd. How could anything which was to have no end have had a beginning? How was it possible to believe in immortality in the future and not in the past? They themselves must have sown the seed the fruit of which was now being reaped. How else could there be justice in nature? The law of cause and effect must apply in this case, as in all else in nature. People who loved justice should seek justice in themselves and others. This view of suffering was compensation, for by living unhappily they learned to live happily; they learned to live in harmony with nature by breaking a few of nature's laws. Man was the result of his own past and the master of his own future. Day by day he was making and controlling the pain and pleasure of the future. No man was lost beyond hope, and there was no hell except within a man's own mind and heart. This was the tendency of all the great world religions and of the true Christianity. [Applause.] The doctrine of original sin was a blasphemy surviving from the error and ignorance of the Middle Ages. Theosophy brought to all men a message of eternal hope, arising from the statement of the potentiality of man, and the possibility always of a future made bright by their own endurance and aspirations and ideal. [Applause.]

Addresses were also made by Mrs. Tingley, Mr. C. F. Wright (on Reincarnation), Mrs. Keightley, and the Rev. W. Williams.

A WORD FROM MILWAUKEE.

WORK INCREASES WITH THE WARM WEATHER.

Milwaukee, Wis., July, 1896.

Editor Theosophical News:—

The energy and devotion of the Milwaukee T.S. seems to be in synchronous vibration with the weather, rapidly increasing in temperature. At a recent meeting the question of closing the weekly meetings, during the months of July and August, was brought up for discussion. But the first speaker voiced the sentiment of the entire Branch, viz., that the meetings be continued.

It was argued that the Friday evenings meetings and the *Secret Doctrine* classes would prepare the members to do work in the coming Fall and Winter; and also these Summer months *might* prove a profitable season of harvest for the Sunday evenings, since so many other places of resort were closed at this time.

Not a dissenting voice was heard, and, I will venture to say, not even an opposing *thought* was set into vibration.

For the month of June the subjects for the Branch meetings were: "Theosophy and the Churches;" "Cyclic Evolution and Reincarnation;" "Materiality versus Spirituality;" and "Theosophy and the Position of Woman."

For Sunday Lectures: June, "Justice," Dr. W. B. Hill; "Esoteric Christianity;" "Astrology and Karma." C. W. Denicke; "Brotherhood," Miss Isabel Hayden.

We hail the THEOSOPHICAL NEWS with joy; as a weekly paper keeps us much more in touch with each other, and gives us, more frequently, reliable news from Headquarters, from the general work of the T. S. in A., and last, but not least, from the noble band of CRUSADERS.

The THEOSOPHICAL NEWS is a paper no one can afford to do without, and you have our best wishes for its success and long life. M. ARYAN.

OLD BOSTON COMMON.

OPEN-AIR MEETINGS FOR THE PEOPLE.

The long-sought-for permit to speak on the Common was obtained a few weeks ago, and meetings there were at once and energetically started by Mr. I. F. Seele. A very favorable situation was assigned to them on the Charles St. Mall, between the Center Gate and Park Square, from 4 to 6 P.M. Mr. Seele has been one of the workers for the Beacon Branch in its propaganda, by means of the Brotherhood Suppers, among the laboring classes, and knows thoroughly the people with whom he has to deal.

From the first an audience of about forty was secured, but the number has steadily increased until last Sunday there were at one time nearly two hundred gathered to listen. Instead of having one speaker, as at first, several members now take part regularly, giving short addresses of from five to fifteen minutes, men and women alternating. It was feared that the latter could not be heard, but, whatever was lacking in volume of voice was more than made up by the earnestness of purpose, and by closeness of attention on the part of the hearers. Fired by the enthusiasm and evident hunger of the audience, several hitherto timid members found their courage and their tongues and spoke, for the first time, and spoke well.

All has not, of course, been easy at these meetings. The men who gather on the Common are thinkers and agitators, and have long ceased taking teaching on faith. But tradition is still strong. One man objected seriously to a statement that Jesus had only a portion of the truth. "Hump! Portion! He had the hull of it."

Another, with his metaphysical bump somewhat softened by bad whisky, kept asking, "Can you—hic—prove to me the—hic—Infinite?" To which he was answered, "Not this afternoon." The same man objected to the various speakers because they were, in his opinion, "hic—illiterate."

At all of these meetings a very beautiful banner is set up conspicuously. It is of royal purple silk, and bears at the top, in large letters, the word "Theosophy." Under this is a seven-pointed star, enclosed in a triangle formed by the words "No religion is higher than Truth," running up and down the two sides, and "Brotherhood" for the base.

The chief difficulty met by the speakers is in dispersing the audience at the appointed time. At the end of the two hours the crowd still stands. At the, at first, astonished query, "Why! do you want any more?" a grin went around and half-a-hundred throats answered, "Yes! give us some more!"

Taking it all together, these pioneers in Boston's open-air work think that they have a right to feel encouraged.

UP TO DATE.

In olden times, after a boy had received a well-merited whipping he usually answered "Yes, sir," to his father's inquiry as to whether he would be a better boy, or not. But nowadays, instead of an answer full of deference, the boy replies, "Just you wait till next incarnation and I'm *your* father. Won't I make you just how!"

SOME GLIMPSSES OF THE LONDON WORK.

Wherever it is possible the Crusade will hold Brotherhood Suppers. Word comes that the one held in London was even more satisfactory than that in Liverpool. The enthusiasm, once aroused, was greater. The supper was held in the East End, among the very, very poor. Nearly 100 of those who came were absolutely homeless, and had been, the night before, housed in one of the free-shelters. These places, however, never give more than one night's lodging, so that these 100 would have to spend the night on the streets. They were glad enough to accept the invitation of the Crusade for supper and the evening's entertainment of addresses and music. They got what they expected and much more. For after the meeting they streamed up on to the platform, men, women, and many babies, to thank the Crusaders. "We've never been treated like this before," said one woman.

Mr. Machell, the artist who has so beautifully decorated the London T.S. Hall, brought over a number of his large paintings to adorn this one. The audience seemed greatly to appreciate them.

Dr. Hubbe Schleiden was also there, and, on invitation, took a seat on the platform.

Lady Malcolm, wife of the newly-made Peer, and a devoted Theosophist, placed her carriage at Mrs. Tingley's disposal during the stay in London. Lady Malcolm gave a Press dinner and a big conversation on Wednesday, June 30, and also the night of the public meeting.

The party found very comfortable rooms at Norfolk Mansion, a private hotel in Wigmore St., pleasant and not too noisy.

It will be good news to Mrs. Cleather's friends and admirers here to learn that she is to join the Crusaders and go with them as far, at least, as India. Unfortunately, however, she cannot join them until September, by which time they will be on the Continent.

PACIFIC COAST WORK.

A CENTER AMONG THE MINERS OF AURALIE.

Evan Williams has recently returned from a visit to the Branches of Tacoma, Seattle and Portland. Activity and earnestness at each point, is his report.

Edward B. Rambo has also returned this week. He has been making an extended trip North, during which he has visited and addressed all the Branches in that section.

Abbott B. Clark arrived in San Francisco, July 2, from Washington and Oregon. He addressed an audience of 180, Sunday evening, on "The Theosophical Crusade and the Mahatmas." On the 9th he left for Auralie, Kern County, where he will address a number of miners and then proceed to Los Angeles. A center has recently been formed at Auralie through the efforts of Thomas H. Slater.

San Francisco T. S. is working steadily, and recently quite an increase in interest and attendance is noticed at the Branch and various class meetings.

Mrs. Annie T. Bush has already interested a large number of people in her Theosophical "class for beginners," and is doing valuable work among inquirers.

In the line of Theosophical propaganda among laboring men, J. Emmett Smith has been for months conducting a Monday night talk at the Men's Home.

A. J. J.

Theosophical Magazines.

THEOSOPHY.

A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

New York: 144 Madison Ave.

THE PACIFIC THEOSOPHIST.

A Theosophical Journal devoted to the Practical Realization of Universal Brotherhood. Edited by Dr. Jerome A. Anderson. Single copies 10 cents, \$1.00 per year.

San Francisco, Cal.: 1170 Market St.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

THE THEOSOPHICAL ISIS.

A Monthly Magazine devoted to Brotherhood, Theosophy and the Occult Sciences. Edited by Merbert A. W. Coryn. Single copies 15 cents, \$2.00 per annum.

London: 28 Trothy Road, Bermondsey, S. E.

OURSELVES.

A Monthly Magazine designed to bring Theosophy—the People's Heritage—to all thinking men and women. Edited by C. H. Collings and H. H. Birt. Single copies 5 cents, 50 cents per annum.

London, 108-Tredegar-road, Bow, E. Checks and postal orders should be made payable to Walter H. Box.

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The Rev. Dr. J. H. Burrows, Chairman of the World's Parliament of Religions.

A translation of *The Gospel of Buddha* into Chinese is in preparation.

H. Dharmapala, Secretary of the Maha-Bodhi Society and Editor of the *Maha-Bodhi Journal* writes:

"You have grasped the spirit of Buddha's teachings, and I am indeed glad that I hear nothing but praise on all sides regarding your book."

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FIVE THOUSAND YEARS AGO.

"It's no use talking to me. I think that men are the most careless, inattentive creatures on the face of the earth!" And Mrs. Claude Falls Wright stamped her pretty little foot with evident anger.

"Why, what is the matter?" asked her husband, in surprise.

"Don't pretend ignorance," was the reply Mr. Claude Falls Wright received. "It is bad enough as it is, without that."

"No doubt, my dear," assented Claude, patiently. "But won't you tell me what it is?"

"Then you mean to assert that you do not know?" propounded the Theosophical wife, with a flash in the cold blue eye that could look clear into the fourth dimension.

"Indeed I do," he protested.

"Well, said his helpmeet through countless ages, with grim sternness, "I met Carrie Kummergen this morning."

Mr. Wright still looked puzzled.

"And I have found out," she went on, weighing well her words, "that you never posted that letter to her—"

Poor Mr. Claude Falls Wright began to understand it all now.

"Which I gave you to mail—"

He fairly reeled beneath the weight of the crushing accusation.

"Five thousand years ago."

—New York Journal.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 6.

BOSTON, MONDAY, JULY 27, 1896.

PRICE 2 CENTS.

CRUSADE IN BRISTOL.

A NEW ERA ALREADY BEGUN THERE.

THE UNIFYING INFLUENCE OF BROTHERHOOD AT WORK.

From a Bristol (England) Correspondent we hear that the Crusade meeting held there, July 8, was the same earnest, inspiring gathering it has been everywhere. "The old city," he writes, "feels quite different since they have been here. A new era has already begun. The unifying influence is at work."

Mr. H. Percy Leonard, of the Clifton Lodge, presided over the meeting, which had a very large attendance, and received excellent press reports.

In opening, Mr. Leonard remarked that their attention had been called to phenomena in connection with Theosophy, and that night they were face to face with a phenomenon: a society which had been the butt and the target for the malice, slander, and keen-pointed ridicule, which formed the weapons of the nineteenth century, yet strong enough to send a body of Crusaders right round the world with the object—it would probably be deemed Utopian—of founding the nucleus of a Universal Brotherhood, irrespective of caste, race, sect, or religion.

Mr. H. T. Patterson, President of the Brooklyn Theosophical Society, explained the objects of the Crusade, which included in its scope Continental peoples, Mohammedans, the peoples of India, of Australia, etc., and which would occupy about a year. Although they were few in number, that mattered little if the people of the earth were ready for the message of Universal Brotherhood.

Mrs. C. F. Wright (New York) spoke upon "Freedom," explaining that she meant not political freedom, which was but an effect, but mental and moral freedom. Theosophy she described as above everything else in the world the advocate of such freedom.

Mr. C. F. Wright, President of the Theosophical Society of New York, gave a brief address on "Duty," in which he combatted some of the popular definitions of duty as opposed to the nobler qualities of human character. He did not plead for that which was goody-goody, but for the following out (not what somebody told them—they should avoid all priestism) of their intuitions of what was good and right. There was only one true religion to be found, and it was in the nobler side of man, and all he had to do was to follow that out—to his own self be true.

Mrs. Tingley, the Head of the Theosophical Movement, who next addressed the gathering, said she had been sensing the possibilities of that town, and immediately on setting foot in it felt an inspiration which she has not met with in any other place since she came to England. She felt there would be a mighty wave of truth striking that town before many years. In spite of all their institutions and churches and sciences there was

(Continued on Third Page.)

THE WINDY CITY.

"AMERICA'S SOLAR PLEXUS."

CHICAGO AS SEEN BY A VISITING F. T. S.

TO THE THEOSOPHICAL NEWS:

Chicago is to start the Brotherhood Suppers.

At least, Chicago has started in to get something like the Brotherhood Suppers.

Only they are not going to have a supper. They are going to give a "musical" at the well-known Hull House, and invite discussions on the question of "the Brotherhood of Humanity and how best to advance it."

They have departed radically from the Boston programme, and whether it will be successful or not is a question. The managers here have decided not to make an advance through the leaders of the labor organizations, as in Boston, but to invite the membership at large to attend.

Hull House is in the nature of a College Settlement, and has quite a following among the laboring people in the crowded West Side tenement house district, in which it is located. There are some eighteen of these College Settlements, University Extensions, and general altruistic centers in this great throbbing materialistic solar plexus of this country.

This impulse comes from without; Mr. Stern, of New York, the well-known member of the Harlem Branch, making the suggestion and offering to pay a large share of the expenses.

This city is in splendid shape now, so far as Loyalty Branch is concerned. New members are coming in right along, and activities are continued right through these hot summer months.

In no other city of the country has there been such a peculiar state of affairs as there has been here.

This was the only city where the agents of the Brahminical conspiracy were able to get a foothold and secure a Branch, which was done by a vote of 40 to 34.

This was on the question as to whether the Chicago Branch should repudiate the action of the Boston Convention, and the division resulted. The members loyal to the action of the Boston Convention of the American Section of the T.S. withdrew, and voluntarily yielded up all claims to the library and furniture.

They formed the Loyalty Branch, and to-day, after storm and stress, they number somewhere about 50 good, staunch, well-seasoned, and active Theosophists. Their audiences run up to 60 nearly every public meeting, while the old Branch has audiences which range around about 100.

The Swedish Branch, which is named after Countess Wachtmeister, also upheld the action of the Boston Convention, much to the mental agitation of the good old lady for whom their Branch was named.

She was scheduled to come here several times, but so far she has failed to put in an appearance. PARSEE.

SOUTHPORT PREPARATIONS.

SUCCESSFUL CRUSADE MEETING EXPECTED THERE.

WORK NEEDED AMONG THE VERY POOR IN LIVERPOOL.

From various English Brothers word comes to us of the great help and satisfaction the Crusaders are giving everywhere.

A Liverpool Correspondent writes us:—

"Arrangements are now being made for a public meeting at Southport (Lancashire), where a Branch of the T.S. movement has been established since June, 1893. The meeting will be free to all, and some 700 people are expected to be present. Details of this meeting I will send you next week.

"Plans resulting from the Liverpool meetings are made for the continuing of Brotherhood Suppers among the very poor in this city, where there is a field of work ready for our most devoted fellows, and vast enough, in all conscience, for their utmost endeavours. Correspondence in some of the local papers has ensued from dissentients to the Theosophical ideas of toleration, who cannot understand members of our Society still continuing to attend church services at their several places of worship.

"We are particularly indebted, in Southport, to the editors of the two principal papers there for the courtesy extended to the local Branch in publishing weekly reports of its meetings and discussions.

"With best wishes for the grand work of publication in which you are engaged, and fraternal greeting to all the Bostonians,

"I am always fraternally yours and theirs,
"HERBERT CROOKE."

TORONTO AT WORK.

THE BEAVER BRANCH, T. S. A.

The Society in Toronto is worthy of its name. Six meetings every week is work that any Branch may feel proud of. We wonder if it is all carried on and sustained by a few. At the Wednesday evening meeting for members Dr. Anderson's *Septenary Man* is now being discussed. Thursday evening Mr. Brown very successfully conducts a training-class. Friday is the regular enquirer's evening. Last week Mr. Beckett gave an address on the "Spiritual Life." Sunday mornings, Albert Smythe, of *Lamp* fame, leads a class in the *Secret Doctrine*, and in the evening gives a public lecture. His subject for last Sunday implies much thought and study—"Daniel the Initiate."

Besides the above-mentioned meetings and classes at the regular rooms of the Branch, there is a meeting especially for enquirers in the East end of Toronto. This is in charge of Mrs. Harris, and meets at her house every Tuesday evening.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. 1. BOSTON, JULY 27, 1896. No. 6.

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WE WANT CORRESPONDENTS,

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

Correspondents and Contributors

Are asked to please give the full name of all persons mentioned. Remember that the NEWS goes to all parts of the world, and that to a man in Sidney or Melbourne it is not sufficiently definite to be told that Mr. Brown spoke in New York; and vice-versa.

THE EFFECT OF THE CRUSADE.

When the Crusaders left our shores many thought that Theosophical activities would drop to a minimum, that effort would necessarily be restricted to a simple holding of the ground already gained, and this was not an unnatural one when the working power of those who were leaving us on their mission was taken into account.

But Theosophists know that the result is the reverse, the effect of the Crusade has been to generate a force that is, as promised, deep and far-reaching upon the Theosophical Society and its members. Individuals, centres, Branches, all have felt its force. From every part of America, and from Europe, we hear of greatly increased activity, new lines of work, farther reaching propaganda. Inactive members have become active: those who thought they could not lecture have blossomed out as good and effective speakers: the spirit of helpfulness is awakened in all and increased in those in whom it had already been awakened.

We hear of one Branch in the West setting up as its goal for achievement in one direction, one thousand members before the return of the Crusaders: of another nearer home as launching out in regular Sunday evening conventions or Crusade meetings in a large and central hall; of Brotherhood suppers and other ways of propaganda among the masses.

Whence comes all this force? It is generated by loyalty and trust, and the moral and monetary support of the Crusade. Every sacrifice, every helpful and

altruistic thought, carries with it an immeasurable amount of energy, which, focussed on the Crusade, reacts with added power upon the body Theosophic: the greater the support of the Crusade, so much the more energy and help for the T. S.

Can anyone question the wisdom of this great undertaking? Surely not, when such evident results are seen already, and so much greater promise for the immediate future. *At all hazards, and with every sacrifice necessary*, must the Crusade be supported, for upon it depend new opportunities for labor and success such as none have dreamed of *and the power to carry mankind through a grave crisis.* R. C.

VACATION WORK.

In past years the vacation months brought a cessation of Theosophical activity. This was thought to be unavoidable on account of members leaving town, and of the difficulty in getting audiences together to listen to lectures during hot weather in the regular places of meeting. The present year has seen already a change of idea in this respect; "the spirit of helpfulness" has found, and is using, many ways of carrying on propaganda at this time—not being able to bring the mountain to Mahomet, Mahomet has gone to the mountain—in other words, Theosophists are going where men congregate, and seek every opportunity to deliver their message. By such means as outdoor speaking as carried on on Boston Common, and described in our last issue—the giving of parlor talks and lectures at summer resort hotels, thus combining work and recreation, parlor meetings at residences, the writing of articles for the city and country press, articles being more readily accepted at this time of year than at any other. In these and other ways the work goes on. There is plenty to do and much more coming, so each Theosophist should prepare himself to act as a teacher and spiritual helper of humanity, to work winter and summer, day and night, life after life: let each say, "Never will I seek nor receive private individual salvation: Never will I enter into final peace alone: but forever, and everywhere, will I live and strive for the universal redemption of every creature throughout the world."

R. C.

DISOWNED!

The following document has been sent to *The Sun*, of London, Eng:—

The Theosophical Society, which was founded in New York in the year 1875, by Mme. Blavatsky and Col. 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, *Secretary.*

Indian Section.

G. R. S. MEAD, *Secretary, European Section.*

ANNIE BESANT.

The Pulse of the People.

From horse-racing to Theosophy is a far cry, but all conversations take a curious turn at times, and an enthusiast on either subject always has an interesting bit of information to impart. A bit of gossip regarding the spring crop of two-year-olds was turned aside at the Boody yesterday by the remark of a New Yorker that "the party of American Theosophists had arrived in Europe," caused by a news item in a New York paper. He said that the object of the visit of the Theosophists to the distant country was a curious one, in view of the fact that all the preparations were quietly made, and the greatest secrecy observed in all movements. "I have it from the very best authority that the primary object of the visit is a deep-laid scheme to find a Mahatma. This may seem, to the uninitiated, as a piece of the veriest nonsense, but nevertheless the party is sincere in its undertaking, and hopes to attain its desire. It is said, that in the fastnesses of the mountains of Tibet a Lodge of Masters is to be found, and the most advanced of the American Theosophists, have conceived the idea of posting themselves more thoroughly on the subject by personal investigation. Of course, none but the most ardent believers in the creed would listen for a moment to the idea, but those who have knowledge that is denied the world at large have consented to the undertaking, and in a few years I would not be surprised if some startling discoveries were announced. In the mean time, I would not advise any one to go on a still-hunt for a Chela." —*Toledo Blade.*

I noticed my friend, George D. Ayers, deep in conversation on Washington Street yesterday. I got nearer and overheard such words as Manas and Karma. Then I knew that they were deep in Theosophy. George is a prominent lawyer, and it costs you money for every five minutes you talk with him on legal subjects, but he will talk Theosophy by the hour and charge you nothing.

—*Boston Post.*

An Alliance of Brooklyn Branches.

A meeting of the members of the three Branches of the T.S.A. in Brooklyn, New York, was held at Headquarters, 404 Classon Ave., Sunday, July 12, 1896, in response to an invitation issued by William Main, Vice-President Brooklyn T.S., W. Fredricks, President Orient T.S., and Col. Hooper, President Upasika T.S. Upon request, Col. Hooper took the chair and called the meeting to order at 8:20 P.M.

The chairman called upon Dr. Hyatt to state the object of the meeting, which was, to get the Branches to work together upon lines to be chosen later.

Dr. Hyatt was elected Secretary.

Upon motion of Mr. W. Fredricks it was

Resolved, That it is the sentiment of those present that it is desirable to have a union of the Branches of the T.S.A. in Brooklyn, for the purpose of carrying on jointly Theosophical work, and

Resolved, That there shall be meetings held at stated times.

The following suggestions as to methods of work were then made: Lecture Committee, Propaganda Committee, Lotus Circle Committee, Social Committee, work among the poor, Brotherhood Suppers, to raise funds for the Crusade. It was

Resolved, That the Chair appoint a Committee of six, to be composed of two members from each Branch, the Chairman being one of said Committee, to formulate a plan to carry out the object of this union, and that this Committee report at the next meeting.

T. P. HYATT, *Secy.*

(Continued from First Page.)

still a demand for more light, and the cry went up, "Oh God, my God, is there no help for us?"

Mr. E. T. Hargrove, President of the Theosophical Society in America, was asked to speak on "Education." He commented on the apparent boldness of one who came to speak to an audience, largely composed of Clifton people, on education. The fame of this city for education had reached America, and they knew it as a center long celebrated for the work it had accomplished in the annals of education. But how false, to a large extent, the modern method of education was. It almost amounted to this—taking some small child and proceeding to fill that child up with their own ideas, whatever they might be, and when the child could hold no more they turned him loose and called him educated. It, however, was a process which had become popular, and he put that down to the fact that the whole of modern thought was based on materialism; whether they took orthodox Christianity, science, political economy—the whole thing was matter sodd. They began from the outside and worked to the inside. They proceeded with the idea that by pounding at the child with statements and dogmas they could make him, what?—a man, a soul. He doubted if they could do it. They could not have a science, or system of education, or a true system of political economy, unless they had a true psychology at the back of it. They must have an understanding of the nature of man, of the human heart and soul, before they could make the most of their children. He sometimes thought they overrated their so-called civilization; they had built up that civilization literally in the blood and tears of millions, yet people pretended to be satisfied. But for the few people who dared uphold the essential divinity of man, they must despair; it was because in all countries and in all religions there were these few who saw beneath the surface of things and found the soul, and it was in the hands of such as these the future of the race hung. Theosophy was teaching thousands of years ago what it taught to-day—that the real man was the soul; the teaching of Christ was the same in essence as the teaching of Buddha, Krishna, and Zoroaster, that the real man was not the body but the soul.

Having alluded to the meetings of the Clifton Lodge of the Society, the speaker predicted a great future for Theosophy in Bristol, where, he believed, there was a liberality of thought it was difficult to find anywhere else in England. Theosophists did not say to an audience You must believe this or that, or go to hell. The teaching of Theosophy was, they could not save any man, because every man must save himself; while, as to hell, he did not believe they would go to hell for differing from people in their views. They made their own hells, just as they made their own heavens. Having argued that the immortality of the soul in the future implied its immortality in the past, Mr. Hargrove said this teaching of Theosophy was also the teaching of Christ.

Mr. F. M. Pierce spoke of the school it was proposed to establish in America, for the revival of the lost mysteries of antiquity.

During the evening several musical items were charmingly rendered.

AS A STARTER.

THE BOSTON POT-POURRI.

On Saturday, July 18th, Boston's "purple pot-pourri" in aid of the "Special Crusade Fund" was held. Notwithstanding the short notice and dull season, the attendance was good and the financial result better than anticipated,—forty dollars

being the amount sent, as a *starter*, to E. A. Neresheimer, the Treasurer for the Fund.

The day was all that could have been desired for comfort, although a trifle cool for the ice cream and fruit punch sale. Fortunately the attendance comprised a majority of ladies; and, with the fair sex, ice cream is ice cream at all times, so it was not entirely neglected.

The candy table was well patronized, the candy being put up in boxes of purple cardboard in the shape of triangles, cubes, and polyhedrons.

There was a prize package table. Of course, as Theosophists, the ones drawing prizes were not to be considered Theosophical; the best Theosophist being he who drew nothing. It may be said, *en passant*, that the writer drew a blank and takes comfort in the thought. This table realized all that was expected.

The post-office did a good business, and gave an opportunity for some of our witty writers to display their talents.

The fish pond was a great success. The charm of angling without any bait over the garden wall kept the fishing-rods in constant use and exhausted the stock of "fish."

But the yard,—oh, the yard! It was a fairy bower, lit up as it was by electric lamp and Chinese lantern, representing the odd races—the 3rd and 5th. What though the fruit punch ate a hole through the cake of ice that was its bowl, and the ground drank it; what though the Chinese lanterns dripped grease on coats and dresses: everybody was happy, for were they not exhausting bad Karma? and the faster it came, the sooner it would be over.

And the Egyptian symbols, were they not sought by all? for they were wonderfully made from purple cardboard: the cross, the tau, the ansated cross, the winged globe, the swastika, all fashioned by the priestess of Isis who dispensed them to the multitude. She was square necked and level headed, and drew all men unto her, and she captured the most money for the Fund.

Our artist made sketches of those who desired to see themselves as no others saw them and did his share towards the Fund. Poor man he had no fun! But he had his revenge on those who kept him at his post—he sketched them.

Angels are obsolete nowadays, yet there was one poor mortal seven feet high and slim, clad in a purple robe, and wearing violet wings, who wandered disconsolately about the premises, bearing upon his breast a card inscribed with the words, "I want to be an angel." He was encouraged by some who quoted compassionately the maxim "as a man thinks, so he becomes:" by others he was warned to cease having desires, take off his wings, and work for Theosophy until the Crusaders got back, and if his desire still held out then, they would see that his case was attended to. Poor fellow he broke one wing and his spirit at the same time, and concluded that as a tall man he had had too short a time for preparation.

One of Uncle Sam's naval cadets, in his natty white duck suit, sold the THEOSOPHICAL NEWS at as many cents as he could get per copy. He was everywhere, even in the way.

A sleight of hand performance, juggling, musical glasses, etc., in the large hall, for an additional admission, completed the

schemes for coaxing reluctant nickels and dimes.

Thus was the ball started rolling for entertainments; and rumor has it that a series of tableaux, with calcium light effects, on the subject of the old Crusades is to follow—of which more anon. C.

THE CRUSADE.

REVIEW OF WORK DONE THUS FAR.

Since leaving America on the thirteenth of June, the Crusaders have held meetings almost incessantly, besides coming in touch with the brethren in a private way, often more effective than the contact in public.

Amongst the public meetings have been the following:—

June 17, 8:30 P.M., in the Main Saloon of the "S. S. Paris."

June 17, 3 P.M., on the Promenade Deck of the Second Cabin.

June 18, 8 P.M., in the Steerage.

June 22, 8 P.M., Liverpool, Brotherhood Supper.

June 23, 5 P.M., Liverpool, Branch meeting.

June 23, 8 P.M., Liverpool, public meeting.

June 24, Bradford, informal meeting.

June 25, 8 P.M., Bradford, public meeting.

June 29, 8:30 P.M., London, meeting of H.P.B. Lodge.

June 30, 8 P.M., Bow, Brotherhood Supper.

July 1, 8:30 P.M., Reception at Lady Malcolm of Portlarch's.

July 3, 6 P.M., Press Supper, at Lady Malcolm of Portlarch's.

July 3, 8 P.M., London, Convention at Queen's Hall.

July 4, 8 P.M., Woolwich, public meeting.

July 5, 8 P.M., Bow, public meeting.

On shipboard the meetings were all fully attended, the one in the Steerage being particularly successful.

At the Brotherhood Supper, in Liverpool, about three hundred people were fed. After the substantial part of the work had been done, then the message of Brotherhood was given to them. The talks were presented in a comprehensible way and fully understood, the idea of reincarnation worked in and also Karma; though that word has been tabooed on this trip, simple English words and phrases being substituted.

The public meeting in Liverpool could not have gone off better than it did. The hall, which held about 1500, was crammed to overflowing. The speakers on these occasions were all the members of the Crusade with a sprinkling of local members. This will be the plan all along.

The meeting in Bradford was gotten up on the spot and yet was a decided success, resulting in the formation of a Branch. Bradford being an important center—Theosophically and otherwise—this was good initiative work, following, as it did, a resolution on the part of the Liverpool brethren to continue Brotherhood Suppers, in some form.

At the Brotherhood Supper at Bow some three hundred people were again fed, as at Liverpool. The affair went off even more satisfactorily than the preceding one. The poor people who were pres-

ent were not only rendered happy for a few hours but, with few exceptions, if any, understood the real message of Theosophy—Brotherhood.

The attendance on the third was not such as to entirely fill Queen's Hall. But it is a large room, holding perhaps three thousand people, and, for some time before the hour set, the rain had been coming down more heavily than ever before since our landing in England. But even these and all other opposing forces could not destroy the good work being done. Theosophy is taking a new start here and its force being surely carried around the Globe.

At Woolwich the meeting was among the people connected directly or indirectly with the great Arsenal there. These hard-working, hard-thinking people seem to catch the real spirit better than any others, and on them the future success of the work seems largely to depend.

We now have before us the rest of England and Scotland before the Dublin Convention, which takes place early in August. Even by that time the results of what has been done will be openly manifest, and there will be a recognition of the fact that a new life has been instilled into the sleeping forces.

The newspapers everywhere here are beginning to wake up to our presence. One of the large London dailies sent, as interviewer, its "funny man," with instructions to write us up in a funny article. But the reporter, after interviewing us, refused to write a funny article as he had been directed. So the ball begins to roll, but, oh, my! they aren't Yankees, that's sure!

Besides the meetings mentioned above, there have been many smaller ones. I think I never knew before what it is to be busy.

Yours most faithfully, H.T.P.

LIVERPOOL RESOLUTIONS.

MEMBERS OF THE CRUSADE

OF THE THEOSOPHICAL SOCIETY, IN AMERICA.
Brethren:—

We, the undersigned, being officers and members of the Liverpool Lodge, and of the Southport Branch of the Theosophical Society in England, at this time of your visit to the City of Liverpool, hereby wish to place on record our hearty appreciation of the great Crusade in the cause of Universal Brotherhood in which you are engaged.

We recognize in you and your work the hand and heart of those guardians of our race who have ever, in the dire need of our common Humanity, by noble sacrifice and undaunted devotion in the persons of their messengers, given their aid to the utmost of their power; and who, in this nineteenth century, as in the former ages of the world's history, by the lion-heartedness of H. P. Blavatsky and the unswerving will and untiring zeal of William Q. Judge, our late Chief, have again brought to us the facts of Brotherhood and the true philosophy of life, whereby all who choose may know the real object of life, and enter upon the great service of Humanity to the uplifting of the whole world and the helping of that great orphan, "the Widow's Son," so that union may once more be established, strength may be acquired, and harmony may prevail over the whole earth.

We bid you farewell on the grand tour that is before you, and in thought we go with you to belt the earth on your divine and glorious Mission of Love.

Signed:—

Liverpool Lodge, Southport Lodge,
ROBT. SANDHAM, Pres't. J. A. GARDNER, Pres't.
WM. WALKER, Cor. Sec. HERBERT CROOKE, Sec.
MILLIE DOBSON, Sec. W. R. CARMICHAEL, Treas.
I. W. HUTCHINS, Treas.
And about twenty-five others then present.

PACIFIC BREEZES.

PUGET SOUND NOTES.

Countess Wachtmeister is now in Seattle with her son, the Count Axile. They have gone on a trip to Alaska, and, upon return, a course of lectures are to be given, under the auspices of a new Lodge the Countess has organized in the city, composed of a few disrupters and others who are not imbued with the principle of "Brotherhood," as taught and believed by Americans. One of the first acts of brotherhood inaugurated by the Countess, upon her arrival in Seattle, was an attack, in an interview printed in a monthly paper, against the Judgeites, as the Americans are denominated. Rumor says that the Countess will tour the United States indulging in the grand work.

Tacoma has lost a worker, in that Mrs. O. E. Schwagerl, of Tacoma Branch, has gone to New York to work in Headquarters.

Seattle and Tacoma Branches keep up an active exchange of members in carrying on Sunday public meetings.

Bros. B. A. Welbon, of Seattle, and W. J. Stewart, of Victoria, have done splendid missionary work in the town of Vancouver, B.C., where much interest is being manifested in Theosophy. A Branch is crystallizing there and will follow in due course.

Mrs. Anna L. Blodgett, Seattle Branch, recently visited the Branches at Whatcombe and Olympia, reporting both alive and active in their respective communities.

The visit of Abbott Clark to the Sound was productive of much good. Seattle gave him crowded houses each night he lectured, which was two.

Seattle Lotus Circle has called off for the summer. Efforts will be renewed in the fall.

Never, in the history of the Seattle Branch, have its weekly meetings been so interesting or so well-attended as now. The Branch meets Thursday nights and is taking up the *Forum* lessons. The membership is constantly being increased.

Bros. E. Williams and E. B. Rambo, of San Francisco Branch, were recent visitors to the Sound. Bro. Williams spoke to a crowded house in Tacoma, and Bro. Rambo ditto in Seattle. Their coming was enjoyed.

Dr. Allen Griffiths, Pacific Coast Lecturer, is due here in August. He will engage in much new work in the State.

Rev. W. E. Copeland, F.T.S., of Salem, Ore., will give Seattle the benefit of a lecture Sunday night, July 26; subject "The X Ray." He will receive a warm welcome.

New activity, hope, and devotion is the key-note of the thought and action of every member of the T.S.A. in this section of the Northwest coast. Let us rally around the weekly NEWS and thank our brothers and sisters in Boston for it. F.B.

THE GOSPEL OF BUDDHA.

According to Old Records. By Paul Carus. Fourth Edition. Cloth, \$1.00; paper 35 cents.

"The general reading of such a book as this would have removed a great deal of the intolerance from which we suffer."

The Rev. Dr. J. H. Barrows, Chairman of the World's Parliament of Religions.

A translation of The Gospel of Buddha into Chinese is in preparation.

H. Dharmapala, Secretary of the Mahi-Bodhi Society and Editor of the *Maha-Bodhi Journal* writes:

"You have grasped the spirit of Buddha's teachings, and I am indeed glad that I hear nothing but praise on all sides regarding your book."

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Minneapolis Branch.

The Theosophical Society in America has its adherents in the Minneapolis Branch, it having its Charter dated July 4, 1895. Eight members at its beginning have increased to eighteen. Two meetings are held each week: a Sunday public service at 3 P.M., and a Tuesday evening study-class. The Sunday service consists of an address or paper—original or Branch Paper—followed by questions and answers that interest many visitors as well as members. The study-class has just finished *Light on the Path* (commentary by P. S. Row) under the leadership of the President, Mr. J. C. Slafter. The consideration of that work has been full of interest throughout the fourteen evenings.

Present study work is based upon the *Key to Theosophy*, dealing largely with definitions and the consideration of collateral matter, suggested by the subjects taken up.

There have been special "revivals" of interest when such students as J. M. Pryse, of New York, and Abbott B. Clark, of California, have dropped in upon the Branch. These outside helps, together with the persistent work of President Slafter, keep up an interest that defies the warm evenings, and hence the Minneapolis Branch has no mid-summer pralaya. G.

OBITUARY.

S. G. Durkee, a member of the Portland (Oregon) Branch, died, week before last, after a lingering illness. His body was cremated in San Francisco, July 10.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 7.

BOSTON, MONDAY, AUGUST 3, 1896.

PRICE 2 CENTS.

NORTHERN ENGLAND.

GREAT GROWTH OF THE ESOTERIC SCHOOL.

At 8 o'clock P. M., July 5, the Crusaders visited the Bow Lodge. This Lodge is in the eastern part of London, in a thickly-crowded district among the working people. It was the second visit; the first one having been the Brotherhood Supper. Brother Massey was in the chair, and the meeting-room was crowded to its utmost capacity. In this Lodge there is wonderful energy and devotion; Brother Massey being ably seconded by Brothers Gordon, Rowe, and Collins. All took part in the speaking and discussion.

After the formal meeting there was an informal chat at which tea was served, the tea adding much to the sociability and good feeling of the occasion. This Lodge is a very strong one and has done much good work. Although the Crusaders sincerely hope that they gave something to the brethren they visited, they are sure that they themselves drew in a large amount of force and energy. On the 6th and 7th inst. there were meetings of the Esoteric School, in order to admit a number of new members who had not previously been taken in.

On the evening of the 6th inst., at half after 8 o'clock, there was a reception at the H.P.B. Lodge to the Crusaders, in lieu of the regular weekly meeting. It gave much pleasure to every one to find that a fair sized body of members of the Blavatsky Lodge, on the strength of an invitation they had received, were present. They did not fail to sense the feeling of kindly friendship which pervaded this gathering. They were also, quite evidently, exceedingly interested in Mrs. Tingley, the Theosophical Leader, and in Mr. Hargrove. They clustered about them from the beginning to the end of the evening, and asked them not only many audible questions with their mouths, but also others with their eyes, which, though inaudible, were sufficiently apparent.

On the 8th of July the travellers reached Bristol, holding a meeting of the Esoteric School in the afternoon, and a public meeting in the evening. Which charmed the travellers most, the town of Bristol, or the members of the Lodge, it would be hard to say. As usual, at the meeting of the School, there was a further increase

in its ranks. The public were evidently in touch with the ideas advanced, as was shown by the interest at the hall in the evening, and by the unusually lengthy reports in the papers the next morning. These English papers, where they do report any matters, are exceedingly satisfactory, on account of the conscientious and painstaking way in which they do it.

Southport is a beautiful seaside resort, not far from Liverpool. It has many wealthy residents and is the seat of much cultivation. Your American representatives, at this point, established a Lodge of the Esoteric School, there having been none here before. They also held a public meeting, which was particularly satisfactory on account of the great number of questions propounded by those in the audience.

From Bristol the route carried the Crusade to Southport. The same success attended the workers here as at other points. A Lodge of the Esoteric School was formed here, a goodly number of new members being taken in. Acting on suggestions that were made, Southport Theosophists, on the 12th of July, started out-door meetings on the shore. This was the initial step in a local Crusade which they have undertaken on their own account, being inspired thereto by the activity of the larger Crusade.

When Middlesbrough was reached, on the 12th inst., it was found that, on account of the fewness in numbers of the local members, and conditions of the environment, which were anything but satisfactory, only a small public meeting had been worked up, the smallest in fact on the journey up to this point. Before the Crusade left the conditions had been changed in a manner that was simply astounding. The Lodge had, when the public meeting was held, six members. When the visiting Theosophists left the place, about 12 hours after the public meeting, there had been ten members taken into the Esoteric School. Three successive meetings had been held for this purpose, to meet the necessities of the occasion; as the neophytes came along in different batches. If the thing had kept up at the rate it started, and the Crusaders stayed in the town a few weeks, there would have been no one left outside of the Theosophical ranks. But, though

(Continued on Third Page.)

MEETINGS AL FRESCO.

AN AUDIENCE SUMMONED WITH A COW-BELL.

After lecturing at Buffalo, Chicago, Minneapolis and St. Paul on his way West, Abbott Clark arrived at Spokane, Washington, on June 17. Although lectures had been given but once at this place before, yet 55 people attended the meeting. On the following evening a parlor meeting was held, and seven persons signed applications for membership and for a charter to form a Branch. On the 19th, another lecture was given, and on the 20th, the Spokane Branch of the T. S. A. was organized. A delayed train prevented Mr. Clark from reaching Tacoma in time for a lecture on the 21st. Mrs. Crosby filled the place very acceptably, and a lecture was announced for the 23d. On the 22d, there was a Branch meeting at Tacoma in the afternoon, and one with some of the members at Seattle in the evening. On the 23d a lecture was given in Tacoma, on the 24th in Seattle, on the 25th in Victoria, B. C., and on the 26th in Seattle again. Sunday, the 28th, a lecture was given in Portland, Oregon, and on the 29th and 30th, Mr. Clark met the Branch. On July 2d San Francisco was reached after a year's absence on lecturing trips. On the 3d he addressed the Oakland Branch and, on the 5th, lectured on "the Theosophical Crusade and the Mahatmas," in San Francisco.

July 10th a lecture was given at Amalie Mining camp under a tree, and on the 11th, Caliente was reached, after a long drive through a magnificent mountain gorge.

It was suggested to the proprietor of the livery stable—the first man met—that one of the party was a Theosophical lecturer and would speak if they wished. "We will get you an audience in half an hour," was the reply.

A boy was sent out with a cow-bell, and in due time a large audience assembled in front of the hotel; it being too hot to go inside.

The speaker was assured that there was no one in the crowd who was a Christian, and that they were all ready to listen to anything that was reasonable. After an hour and a half's talk on Karma, Reincarnation and Brotherhood, the audience pronounced itself satisfied with the address and well pleased with the ideas expressed. In the discussion which followed no antagonism was shown. Some of different views expressed themselves and then continued the questions without prejudice until the train pulled out at 11.20 P. M. Mr. Clark was told there was but one "Christian"—orthodox, that means—in the town.

H. Y. S.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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THE THEOSOPHICAL NEWS,
24 MT. VERNON ST., BOSTON, MASS.

WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

Correspondents and Contributors

Are asked to please give the full name of all persons mentioned. Remember that the NEWS goes to all parts of the world, and that to a man in Sidney or Melbourne it is not sufficiently definite to be told that Mr. Brown spoke in New York; and vice-versa.

We have thought it well to reprint elsewhere, at length, the interviews given by the Crusaders to the reporter of the *Southport Guardian*, that our readers may compare its dignified tone with the flippant one of some of our great American dailies. The same paper also gave an excellent report of the Crusade meeting held at Southport.

One of the most remarkable features thus far seen in the Crusade is the manner in which the hitherto scornful and grudging English press has opened up its columns to reports and interviews on this great work. The Crusaders write that they are astonished and delighted with the painstaking care given by all these papers to their reports. This is all the more remarkable because, up to this time, the English papers have not even paid Theosophy the compliment of making fun of it, as with us. They have been very disdainfully silent, and have again and again refused admission to their columns; even when it was asked in order to refute some gross misstatement previously made there.

Surely the most skeptical need ask no other proof of the great force which is with our wonderful Crusade. The most doubtful must know that the Lodge works with them; that they are its well-loved, well-chosen, and well-guided instruments.

M. L. G.

Los Angeles is to give a Cathode Ray entertainment for the benefit of the Crusade.

The Pulse of the People.

The other evening, by special invitation, I met the leaders of the new Theosophical Crusade from America, and spent a happy hour or two in conversation with them. Mrs. Tingley, Mrs. Keightley, and Mrs. Wright are worthy and charming Tancredesses, full of zeal, enthusiasm, and strenuously informed with the disciplined feminine intellect, marked by its picturesqueness, its warmth, and its limitations.

—*Agnostic Journal*, London.

The Raymond of Toulouse is Mr. E. T. Hargrove, who has more of the attractive God-knows-what which distinguished Madame Blavatsky, than any other Theosophist I have yet met. H.P.B.'s divine ugliness was more mightily fascinating than any other woman's human beauty.

There is no small share of the same fascination about Mr. Hargrove. He is a stately, impressive, albeit genial personality, which should make itself powerfully and benignantly felt in any outlet for the service of humanity he might elect to take. He is yet young, and I shall look forward to his career with cordial good wishes and with ambitious anticipations.

—*SALADIN in Agnostic Journal*.

I met the Crusaders in the Drawing Room of Lady Malcolm of Portlatch. Lady Malcolm, who has the courage of her opinions, girds the sword upon the thigh of the Crusaders, places her glove in their plume, and wishes them God-speed. She was a faithful friend of H.P.B. Who that really knew H.P.B. was not her friend?

—*SALADIN in Agnostic Journal*.

Our friends, the Crusading Theosophists, came down from the exalted plane which is the familiar region of so many of their English brethren, and talked at Colston Hall on Tuesday night so that it was possible for a reasonably intelligent listener to grasp the drift of their ideas.

—*Bristol Times and Mirror*.

A LETTER FROM SOUTHPORT.

THE CRUSADE AS SEEN BY AN ENGLISH MEMBER.

THEOSOPHICAL NEWS:—

After quite a phenomenal storm on Thursday, (July 9), when the principal street of Southport was flooded with rain to the depth, in some places of 2 or 3 feet, and the elements had expended their energy in a way unknown for many years, the train steamed into the Lord St. terminus bringing our noble band of Crusaders *en route* from Bristol. As they descended to the platform, the end of the station which looked on the western sky was lit up in a marvellous way by the rays of the setting sun which itself was hidden, by the station wall. An aureole of golden light shone round about, and the dense clouds which had been, as it were, thrust aside were radiant with a deep purple, making them a fitting robe to the celestial orb as in his majesty he blest the day, now drawing to a close, and calmed the tumult that had raged. Our Leader took this as a good augury for the visit to Southport and remarked upon it as being very significant. To the writer it seemed a symbol of the blackness of the night of ignorance in men's minds being turned into the glorious day of wisdom and that the mighty force—the power of love for humanity—was now among us, as it had never been before, to accomplish this great task which shall hereafter be completed.

Our brothers took up their residence at the Waverley Hotel, on the Promenade, overlooking the new marine lake and the shore whence the sunsets of our Western coast have, it is said, given inspirations to some of Turner's masterpieces. Soon the Crusaders were immersed in the details of their work, each in his or her own department and the arrangements for meetings and talks were discussed, approved or amended. On Friday, the 10th, a busy day was early commenced. Interviews with press reporters and private members were granted. Brother Patterson, ever active as the Secretary for the Crusade, having seen to the preparations at Southport, was busy with note book and telegrams arranging for meetings to follow in other towns. Brother Pierce was determining the course to be taken by rail across the country and preparing for the necessary material comforts of the Crusade. The Leader, with her Secretary, Claude Falls Wright, was active on matters connected with the inner work of the movement and only at rare intervals, before and after the public meetings was she to be seen, except by those whose circumstances required her help and guidance. Mrs. Wright, too, was a ready counsellor and sympathetic listener, and even the dumb animals, as they heard her speak, turned attentively and wistfully sometimes, as was the case with an old cab horse, standing near the Hotel entrance while some talk was going on. He strained his neck to catch her eye and, finally doing so, was rewarded with a gentle stroking down the nose and a few words in an undertone that seemed to exactly meet his case. It was a sight for the whole world to see—the recognition quietly accorded by our sister, Mrs. Wright, to the mute, yet urgent, appeal of this hard worked cab-horse.

In all the affairs, both public and private, Brother Hargrove, the President, was a *sine qua non*, advising, suggesting, controlling and helping. Yet none the less was he in place as he snatched a half hour with Mr. and Mrs. Tingley, to row them upon the lake in the glad sunshine and refreshing sea breeze. While they were thus engaged an enterprising itinerant photographer managed to fix them on the negative plate in his camera, and afterwards urged the sale of his prints upon them.

The immediate results of this visit to Southport are remarkable—new enthusiasm, new devotion, new work and new members—such as will stay with us for all time.

As ever fraternally,

HERBERT CROOKE.

An Important Correction.

Last week "Parsee" was made to say that the Loyalty Branch averaged 60 as its attendance, while the old Branch, now of the *American Section*, had an attendance of 100. There should have been only one cipher after the 1. The old Branch is far from flourishing.

Mr. E. H. Neresheimer, Mr. J. H. Fussell, and Dr. Walton sailed from New York, July 22, on the S. S. "St. Paul," *en route* for the Convention at Dublin. As with the Crusaders, a large party assembled at the dock to see them off.

Mrs. Keightley has made a short trip to Scandinavia on a portion of the Crusade work, accompanied and helped by Miss Constance Hargrove, sister of President Hargrove. She will rejoin the Crusaders at Dublin and remain with them until they cross over to the continent. After that both Dr. and Mrs. Keightley will devote themselves as before to the English work.

(Continued from First Page.)

Middlesbrough was surprising. South Shields was more so. In this town there was a Lodge of 8 members, only one belonging to the Esoteric School. The Crusaders were there in all about 18 hours. When they left, 18 new members had been initiated into the Esoteric School, and more are now reported to be waiting to join the ranks. Truly, when the Leader of the Theosophical Movement, in mid-ocean, told her Councillors that at first, in England, there would be strong opposition and much to discourage; but that, later, things would change and the force steadily accumulate, she knew with exactness and precision what was going to happen.

One of the pleasantest features of our whole trip, thus far, has been the spontaneous and delightful hospitality of Mrs. Binks, the Secretary of the Krishna Lodge, in South Shields. Her home, which is one of the most charming in the town, was absolutely at our disposal. The social standing of the family, Mr. Binks being a prominent merchant, helped in many ways to add to the comfort of our stay. Mrs. Binks, in true New England fashion, had gone down to Tyne Dock to meet us. Unfortunately our work in Middlesbrough had kept us over, so that she missed the party. But she was at the station when the rather travel-worn journeyers arrived and took them bodily to her house, where a most bountiful lunch was waiting them. They were in just the right condition to enjoy this feed to the utmost. Too much cannot be said about the energy and devotion of this woman. She has done an immense amount to keep the fires lit in her part of the country.

Closely associated with her is Mr. George Mellis. He has been unwearied and indefatigable while the Crusaders have been in the North of England. He met them at Liverpool, at Middlesbrough, and at South Shields: at all points having done much in advance to work up interest; and also has done the same thing for Halifax, which is the next objective point.

It is more than gratifying to be able to announce that Mrs. Katherine A. Tingley, the Leader of the Movement, is in much better health than she was a short time ago, and, if the thing be possible, more brimful of kindness, humor, and energy than ever. Her energy is really absolutely astounding.

Claude Falls Wright is, as usual, working at a most tremendous rate. The other morning, at 5 o'clock, he was detected in his room, still busy, not having been to bed the night before. The development that is steadily going on can't fail to be perceptible. His friends know that he is fond of saying that some day we may wake up and find life a dream. When he

gets back to America it will be very apparent that he himself is not a dream, but a potent and active reality, though not a stern one.

Mrs. Wright shows the effect of her 5000 years of training and supplements Mr. Wright in the most perfect manner; and yet, though they are constantly working together, she has her own particular lines of activity, in which she is growing more and more useful. Possibly more noticeable than anything else is her improvement in public speaking. She is becoming decidedly apt and ready in the answering of questions.

Mr. F. M. Pierce is doing his own special work on interior lines. As it is on interior lines little can be said about it publicly.

Mrs. Alice Cleather, who is one of those originally selected by the Leader as one of the Crusaders, will join the party in Italy, in September. Her steady devotion, knowledge of the work, ability as a speaker and other points will make her an invaluable acquisition.

Besides Mrs. Cleather there is another one to join the party and his name can be made public. Before giving it, however, a significant and interesting pre-statement is not out of place. On the trip across the Atlantic there was a description given to the Crusaders of a man in Bradford they were to meet. He was said to be an old friend of H.P.B.'s, a great scholar and linguist, connected with the Church, and in some way, at some time, after a fashion, a military man. No one knew his name, though Mr. Hargrove recollected having seen a person in the Society who tallied with this description.

When Bradford was reached, one of the very first people who walked in on the party was Mr. W. Williams. It was at once seen by all that Mr. Williams was the man who had been described on the ocean; every detail proved to be most accurate. Mr. Williams is an unusual linguist, being familiar with most of the Continental languages, as well as Arabic, Sanskrit, Syriac, Greek, and Hindoostanee. He is a lecturer, being the minister of a free church. At one time he was associated with the army. His acquirements will be of great service after Great Britain has been left. He is now making arrangements to give up his church, so he can join the party at the proper time. Mr. Williams was an old friend of H.P.B.'s, stood loyally by her and her memory, and was repeatedly told, in a peculiar manner, that he was to meet her again.

Amongst the self-sacrificing workers in England who have never wavered nor swerved from the path is Lady Malcolm of Portalloch. Having everything that rank and wealth can give, she spends most of her time quietly at home, corresponding with Theosophists and enquirers throughout the entire kingdom. Her work has resulted in the sowing of much good seed. Now that a new era has begun the seed is beginning to grow and the harvest will some day be ready for the reaper. It is owing to the activity in this way of this devoted woman that the Crusaders have found in many places an unexpected preparation for their advent.

A SOUTHPORT INTERVIEW.

THE WAY THEY DO IT IN ENGLAND.

The American Theosophists have entered upon a Crusade which embraces the whole world, and which, pursued with almost unique singleness of purpose, is bound to be fraught with far-reaching results. The ladies and gentlemen forming the "army" will not number more than ten at any point in their tour, but to a certain extent they travel as inspecting officers rather than as an invading force. Yesterday Southport was honoured with a visit from the party, and calling upon them at the Waverley Hotel, the Promenade, we were able to glean much information as to the nature and extent of the movement, more, in fact, than we are able to compress in the space of a column.

The Crusade appears to have originated with Mrs. Tingley, who, while most unassuming in demeanour, is a born leader, and is engineering this work by a kind of intuition. She is, indeed, regarded as the actual successor to Madame Blavatsky, who founded the Society in America, 21 years ago. She has been engaged in this work practically all her life, but did not assume the leadership until after the death of Mr. W. Q. Judge. Among the poor of New York and Massachusetts she is well known by reason of her work on their behalf. That has brought many people in contact with Theosophists, and shown that the movement is not merely an intellectual one, but one to establish a real brotherhood on earth. Many people who had worked with Madame Blavatsky, and who had left the Society on the occasion of the dispute which had arisen in respect to the later teachings of Colonel Olcott and Mrs. Besant, are coming back, recognizing in Mrs. Tingley the same influences that worked in "H. P. B." The idea of a Crusade occurred to her as a kind of inspiration, and was at once taken up by her fellow-workers, with the result that in a remarkably short space of time 30,000 dollars were subscribed to meet the expenses of a year's tour round the world, thus making the party independent of all collections or subscriptions en route. Something of the kind had been attempted by Madame Blavatsky, but she was then working almost alone, and the way had not been prepared for her. Now Theosophical teachings are understood and practised in circles scattered all over the world, while the leader has associated with her trained workers in the same cause, business men of high calibre—who have voluntarily set aside all business claims for the present—and capable of giving adequate support to her endeavours, so that the Crusade starts with far greater chances of ultimate success than [the attempt of Madame Blavatsky.

The Theosophical movement, as now understood began in America, with the founding of a Society in New York by Madame Blavatsky in 1875, and it reached England ten years later, but here the workers were people who aimed at making it a sect, contrary to the primary doctrines enunciated by Madame Blavatsky and her immediate followers. This spirit is at the root of the split which took place some time ago through the late Colonel Olcott having associated himself with the Buddhists and Mrs. Besant with the Brahmins, and is also at the root of several minor checks which the work has received. In the United States there are about 10,000 enrolled members, but the influence of Theosophy reaches far and wide. In New York there is a branch with about 100 members, and yet during last month, just before the Crusaders sailed for England, they held a meeting, at which 2,500 persons were present. The movement itself is extending in a marvellous degree, many of the highest officers in the state and in the large cities being either members or supporters.

For the benefit of those of our readers who have as yet no definite idea as to the teachings of

Theosophy, we cannot do better at this stage than state them as outlined to us by Mr. Hargrove. The society has three great objects, the first of which is binding upon all members, and that is to form the nucleus of a universal brotherhood of humanity without any distinctions whatever. The second object is to study and investigate ancient and modern religions, philosophies, and sciences, and to show the world the importance of that study. That has a very important bearing on our daily life, because it shows that beneath all religions the same essential truths are hidden. Truth is found to be universal, and a Christian does not cease to be a Christian by embracing Theosophy, but he becomes extremely tolerant of the religion of the Buddhist and the followers of other religions. He sees that they all have truth, and no longer believes that everybody is going to be damned who does not think as he does. This will have an immense effect upon the condition of the entire world, for nearly every great war that we have had in the past has arisen out of some religious quarrel, while in home affairs, in families, and in every department of life toleration is more needed than almost any other quality or characteristic. We do not try to do away with any religion, but try to draw attention to the grand truths that are concealed in all. We never attack Christianity; we claim that Christ was a great Theosophist, but we do not say that the teaching of the Churches is a faithful representation of the teaching of Christ. The third, and last, object of the society is to study and investigate the psychic and spiritual powers latent in man, and the application of that to daily life is also very important, because we claim that by research and self-study, it is possible to prove that there is a power latent in all men which can be called forth by a man's own efforts, and which makes him something more than an ordinary man. This inner power is a spirit or soul, which is wisdom itself, seeing that it has existed for ages in the past, and has gone through many experiences. In other words, this wisdom is the result of evolution. This is the teaching of Christ, as well as of Buddha and Zoroaster, and every other great sage. The great message that Christ brought to the Jews was essentially the divinity of man, as is shown in His sayings, "Know ye not that ye are the temple of the living God, and the spirit of God dwelleth in you;" "Be ye perfect, even as your Father in heaven is perfect;" and "Greater things shall ye do than I if ye have faith."

Continuing, Mr. Hargrove said the first thing is to make people understand that brotherhood is a fact and not a theory, and in order to do that you have to explain to them the real nature of man, showing that all men are essentially one, and that all evolve or grow, gaining experience along similar lines; in short, make them understand that universal brotherhood is a law of nature, and that if they violate that law they will inevitably suffer, just as if they violate some sanitary law. We try to teach them how to live in harmony with that law, working for every man and woman, and applying this teaching to their daily lives, and to the social problems of the day. The society itself has no political beliefs, and every member is asked to exercise his own judgment as to the part he shall take in political or other matters.

Mr. Wright outlined the route which had been mapped out, and enumerated the places visited and to be visited in this country. After visiting the chief cities on the Continent the party will go to Egypt, in which country as well as in India, Theosophists are keenly interested. In both countries there are persons holding the same views but going under other names, and in both it is anticipated much information will be gleaned which will afterwards be of value in the School for the Revival of the Lost Mysteries of Antiquity, which is to be dedicated in San Francisco when

the Crusaders have nearly finished their tour after visiting Japan, Australia, New Zealand, and Van Dieman's Land. In each country they pass through flags are being presented to them, and at the end of their journey those trophies will be placed in the school just mentioned. So far their reception in England has been most encouraging. Meetings among the very poorest classes have been wonderfully successful; the poor people seeming, as Mr. Wright put it, like empty vessels. They gave them something to think about, and to be told that they were souls and not mere animals or simply miserable sinners came to them as a revelation. Wherever they could they established Brotherhood Suppers, giving practical demonstrations of the principles of brotherhood, and that work, as well as other social work, was being continued by the local supporters. M. Patterson gave further testimony on this point, while Mrs. Tingley, although not appearing to lead the conversation, by a timely hint or suggestion always managed to bring out the right point at the right time. By the way, she expressed herself, as did several others of the party, as being immensely pleased with Southport, its streets and boulevards, its sea front, and the salubrity of the air.

—Southport Guardian.

AN INTERESTING LETTER.

FROM A CRUSADER TO A BOSTON MEMBER.

EDINBURGH, SCOTLAND.

July 17, 1896.

Dear * * *

Your letter of July 3rd was forwarded to me here at Edinboro. Our small family are trying to stir up the slumbering souls here. Smile my son! We were received by ten members of the A. B. crowd: were invited to meet them at the house of a Mrs. * * * who leans our way very strongly. At her house we met opposition and rude treatment from the President of the Scottish Lodge who tried his level best, as the boys say, to sit down on us. It resulted in H. P. B. sitting down on him, and a public meeting being announced for the following night, where the Crusaders would meet all who wished to do the Master's work. I am informed that all, except this man, will attend, as well as many of their friends. The meeting is well advertised and good work will be done. There will be a fire kindled in Edinboro, which will in time help other towns around into the Light.

Night before last, at Glasgow, we held a public meeting. Result—the next day before one o'clock a branch of eleven members was formed, also the Theosophical Society of Scotland. We return Sunday night to lecture in their new Headquarters, and the following day take steamer for Dublin. Our work ever since we left London—at Brixton, Bristol, South Shields, Southport, Middlesbrough and Halifax has, without any exaggeration, been considered marvellous. Twenty-six were taken in in one of these places, and three new Branches have been formed between London and Edinboro. The Press shows a spirit of good will all along the line, and our work from the day we touched the shores of this foreign land, has been replete with evidences of the Master's guidance. Let all American hearts who love His work, rejoice; for this is a beginning of a work that will become greater and greater with each succeeding year. All of our band are well and happy, working constantly. As we jog along on the cars from town to town we hold Council meetings and fill the air with vibrations from it.

This morning, at half past two, found us all climbing up the side of a mountain, on the out-

skirts of the town, upon which is located "Arthur's Seat," to view the city of Edinboro and surrounding country, and to watch for the rising sun, which is said to be one of the noted sights of the country. We finally reached the spot after much hard work and lavish breathing. The sight that grew out of the gray dawn well paid us for our heroic exercise. The Firth of Forth lay off from the foot of the mountain to the horizon, and here and there near the shore, an island reared its proud head high above the water's level. Imagine a morning sky lit up by the beautiful soft tints of a rising sun, and you have the scene that was spread before the Crusaders. It was grand—it was splendid. We are all in love with Scotland; it is so much like America, and the people are more like the Americans the English. What a shame that all this beautiful island has for so long been asleep to the real truth. This spiritual sluggishness is painfully apparent to all as soon as they set foot on the shore.

Your new paper THE THEOSOPHICAL NEWS, is handed about to those interested until worn threadbare. I am sure that in time it will be a big force in the right direction, even now, in its swaddling clothes it is most helpful and serves in many ways to bind American and European thought.

Express to each member my best love and good will. As ever, P.

PROVIDENCE BRANCH T. S. A.

Providence Branch holds public meetings every Sunday evening at 7.30 o'clock. Class meetings for study are held every Friday evening at 8 o'clock.

During the past month "Karma," "Theosophy," "Selfishness" and "Theosophical Doctrines," were the subjects of papers presented by the members.

It has been the custom for Providence Branch to suspend its meetings during July and August each year. This summer, however, owing to the great interest shown in Theosophy in that vicinity, as evidenced by the demand for literature and increased attendance, which is above the average, the Branch has decided to continue the meetings through the summer.

At the Friday evening meetings the subjects for discussion presented in the Forum form the basis of study. The subject Friday, July 31, was "Hypnotism." C. H. H.

San Francisco held a special Crusade meeting yesterday (Aug. 2). It was addressed by several speakers. Afterwards a special collection was taken up and the amount will be sent to New York in response to the late request for Crusade Funds.

Advertisements.

THE GOSPEL OF BUDDHA.
According to Old Records. By Paul Carus. Fourth Edition. Cloth, \$1.00; paper 35 cents.
"The general reading of such a book as this would have removed a great deal of the intolerance from which we suffer."
The Rev. Dr. J. H. Barrows, Chairman of the World's Parliament of Religions.
A translation of The Gospel of Buddha into Chinese is in preparation.
H. Dharmapala, Secretary of the Mahi-Bodhi Society and Editor of the Maha-Bodhi Journal writes:
"You have grasped the spirit of Buddha's teachings, and I am indeed glad that I hear nothing but praise on all sides regarding your book."
Send for descriptive circular and sample copy of The Open Court.
THE OPEN COURT PUB. CO.
324 Dearborn St., Chicago.
In sending please state where you saw this advertisement.
Press of W. W. Harmon, Chamber of Commerce, Boston.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 8.

BOSTON, MONDAY, AUGUST 10, 1896.

PRICE 2 CENTS.

MIDDLESBORO.

SEVERAL MEETINGS HELD.

THE POWER OF THE CRUSADE STRONGLY FELT.

We felt greatly relieved on Saturday morning when we received a telegram from Southport to say that the Crusaders were coming direct to Middlesbro and would arrive at 4:30 P.M. This was a good thing, for had they gone to Halifax, as was originally intended, they would not have arrived in Middlesbro till 8 P.M. on Sunday night. The meeting having been advertised for 8:15 P.M., things would have been rather awkward: but the "Fates" decreed it otherwise.

In our conversations at the hotel we proved them to be very pleasant, earnest, and good-natured people. The first meeting was one of the E.S.T. on Sunday afternoon, held at Brother Henderson's house, when 13 were present. This over, the company separated into groups for further conversation on things in general, and before leaving the residence of the above-mentioned Brother, photographs were taken of the Crusaders and the members of the Lodge, and Mrs. Tingley alone. The party then dispersed until 8:15 P.M. when the public meeting was held. We engaged the Co-operative Hall—a very suitable and convenient room for lectures of any kind, because its acoustic properties are such as aid the voice of any speaker. Considering the short time at our disposal (a matter of three days) to advertise the affair, the room was not filled to overflowing, but suffice it to say that we possessed an audience deeply interested in the movement.

The President, E. T. Hargrove, delivered a very telling address on "Theosophy and Modern Thought." His quiet, impressive style was far-reaching in its effect, and we could plainly see that the earnestness of this man was striking the love key-note in the hearts of the listeners.

Mrs. Wright, with her charm of manner, also spoke excellently on the work of the Crusaders, as also did Mr. Patterson, Mr. Wright, and Mr. Pierce.

But what of Mrs. Tingley? Every one

(Continued on Sixth Page.)

THE CENTRAL STATES.

ANOTHER LETTER FROM PARSEE.

HE IS FULL OF ADMIRATION FOR THE VIGOROUS WEST.

The devoted members of Loyalty Branch have, amid storm and stress, held aloft the banner of Theosophy until the intensity of their devotion, amid the war made on them, has made a strong impression on the country tributary to Chicago.

Loyalty's heart is strong and united now, and the work is going on in fine shape. The Brotherhood idea has taken deep hold, and the "Heart Doctrine" has been taken up and will be preached at all times.

Now that Loyalty is strong and united there is more attention being paid to the Central States Committee.

This Committee consists of the President of each Branch in the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, Texas, Indian Territory, Colorado, and South Dakota, but the executive and moving spirit, whose tireless energy has kept the work moving amid discouragement and darkness, is the Vice-President and Acting President of the Loyalty Branch, Mrs. Florence Pratt.

The work is simply immense in this big Theosophical field, in which one State is as big as New England.

Down in Ohio, of course, there is Dr. Buck, who keeps Cincinnati up to the mark. Columbus, Dayton, Toledo, and Youngstown (the new Branch that had such a phenomenal start) are kept posted and pushed from the Central States Committee, although Brother Harter of Dayton sometimes presses the Committee pretty hard in ambition and zeal.

In Indiana, there are the Branches in Fort Wayne and Indianapolis, and one in Bluffton, soon to be formed. Brother Purman, of Fort Wayne, has stumped the State for Theosophy and, as a result of his work, assisted by Dr. Buchmann, he has secured *twenty-six* centers in which Theosophical study is being carried on, and which will soon develop into full-fledged Branches.

(Continued on Third Page.)

WORK IN BERLIN.

NEW BRANCH STARTED.

ITS TWENTY-FIVE MEMBERS GIVE PROMISE OF EXCELLENT WORK.

June 24 last saw the formation of the "Berliner Zweig der Theosophischen Gesellschaft in Europa" (Berlin Branch of the T.S. in Europe) with a roll of 25 members. The system of running the Branch and propaganda is similar to that adopted in America, and we can look for good and lively work. Herr Paul Raatz, Dessauerstrasse 15, Berlin, S.W., was elected President, Frau D. Corvinus was elected Secretary, and Herr E. Schwabe was elected Treasurer. The Branch meets every Wednesday at the "Pomona," Dorotheenstr., 7, at 8:30 P.M.

The President, in his opening address, after giving a short sketch of the Theosophical movement, and after explaining the three objects of the Society, said that the acceptance of only the first object is necessary as a requisite to membership, and that the key-note of the Theosophical movement hitherto had been Universal Brotherhood, but that from now, as a new cycle had set in, this would be more emphasized. And Universal Brotherhood is the key-note that the Adept (Mrs. Tingley) will sound when she arrives in Germany about September.

He further stated, that in order to make this movement a success the three following points should be observed by the members. 1st, complete freedom from dogmatism; 2d, every member should become an independent thinker; and 3d, the arousing in the consciousness the ideal of a Universal Brotherhood and then the realization of this ideal. Three more Branches are in a state of formation at present, and inquiries about Theosophy and the Theosophical Society are coming in from all directions.

T. RICHARD PRATER.

"The ten days spent by the Crusaders in London were the very greatest success and the very best of good times for the Theosophists here. Our Brotherhood Supper at Bow was also the very greatest success in that line. We mean to go on giving them here. The force is tremendous. A new life and a new hope have come into the London work."

AS A CHASER.

SUCCESSFUL CRUSADE LAWN PARTY.

The Purple Pot-Pourri at Boston Headquarters was followed by a lawn party at Hayden Farm, Reading, Mass., the residence of Brother Louis F. Wade, on Saturday, August 1st. This was an inspiration of the Wades', formulated at almost the same time as that of the Purple Pot-Pourri in Boston, but held back out of deference to that coming from the "Hub." It was to have been held on July 25th, but rainy weather compelled a postponement until Aug 1st: postponements almost always work disadvantageously to the attendance, and doubtless did so in this case, nevertheless there was a goodly crowd present, most of them from Boston. Hayden Farm is located in a very pretty and secluded place—there are a number of acres of land decorated with fruit trees, chickens, and other things—it was truly pastoral, and the denizens of the city appreciated it.

The Boston contingent on arrival was greeted vociferously by a large St. Bernard dog, who evidently had not been informed of the fact that we were invited there to spend our money, and seemed determined to prevent approach. However, after some endearing epithets by the ladies, and a careful and critical nasal examination by himself, his dogship withdrew all objections and led the way to the house. By the way, there is a tale connected with that dog, of which more anon.

The residents of the "farm" were thought to be enjoying a siesta or something of that sort, as no one appeared, so the company disposed themselves under the trees and made themselves generally comfortable, and overlooked the seeming inhospitality when they found that all hands and the cook had been engaged in preparing ice cream and sandwiches.

By the efforts of Mr. and Mrs. Wade and other F. T. S.'s spending vacation there, a number of events had been prepared and scheduled, and everybody had to participate in everything—there was no escape—probably because nobody tried to—all were willing victims.

The first attack was made on the refreshment table on the lawn. The valiant knight who defended the table met the attack by severe countercharges, but did not succeed in driving off the invaders until there was nothing left worth attacking for.

During the confusion of the melee, there appeared amid the throng a beautiful maiden with dark eyes and raven tresses, resplendent in East Indian costume. All eyes were turned upon her, but no one dared approach until the scribe, mustering up courage, addressed himself to her and asked her name. She replied "Maya." "But," said the scribe, "all is Maya." She said proudly, "Maya is All." This of course could not mean that she was All, but that she, Maya, was all to somebody, so mentally congratulating that somebody, the scribe ventured to ask the purport of her visit. "I tell of the past, and of the future, by the hands." "Oh," said the scribe, "a palmist." She nodded her head gravely, then said, "Cross my hand with silver if you want to know your fortune." A wild thought of black magic flashed across the scribe's mind, then he remembered it was only Maya, and did as he was requested. What that fortune was, will have to be told at some future time. It was interesting as far as it went—it was not completed, as the unfortunate scribe had been picked as one of a side to play a game of base ball, and had to contribute his quota for the privilege of doing so. It was a great game—the losing side, having besides the entrance fee to contribute a further sum towards the "fund." There was no end of fun in it—most of the players never struck at the ball until the catcher had it, and our star third base-

man became so interested in watching the events, that while a man was running for third, and the ball was thrown to him, he ducked his head and let it pass, whereupon he was dubbed a "peach" by the captain of his side. Two ladies played, taking their places at the bat and making runs; they are going to be boys next time.

In the house there was an "art gallery"—such an assemblage of articles was surely never before gathered together in one place. Each of them had a number, and there were catalogues with titles sufficient to cover the articles, each person having to buy a catalogue, and the one coupling correctly the most articles with the titles drew a prize. The scribe performed the pecuniary ceremony, but before he could complete his catalogue, he was marched off to the barn to superintend the dancing. Uncle Sam's naval cadet was on hand as before, bringing a fresh edition of the THEOSOPHICAL NEWS with him from town. He will be quite useful after a while.

By this time the grounds and barn were lit up by Chinese lanterns (yes, the same ones). A regular "fiddler" had been engaged to play, and call the dances in country style; and plain quadrille, fancy quadrille, and Virginia reels kept the merry feet going until time was called for a start to Boston.

So ended the "lawn party," a most enjoyable affair, which added over \$40 more to the "Special Crusade Fund." C.

The English Pulse.

RESURRECTING THE THEOSOPHISTS.—A band of Americans sent to this country in order to propagate a knowledge of Theosophy are now in London. The Crusaders, as they term themselves, are eight in number. Amongst the many objects sought to be advanced by the Crusade is the founding of a school on the Pacific coast of America which shall have for its objects the teaching of the lost mysteries of antiquity, such as are involved in Freemasonry and other mystic orders. In the course of an interview yesterday, Mr. Hargrove complained that Theosophy was misrepresented in the public press. It was the intention of the Crusade to lay bare the true meaning of Theosophy. It was the cultivation of the soul as opposed to materialism. After doing what they can in England, they will go to Holland, and visit important Centres in France, Germany, Austria, Switzerland, Italy, and Greece. Visits are also contemplated to Egypt, India, Australia, China, and Japan. Special efforts are to be made to reach the poorer classes.—*Brighton Herald*.

Mr. Hargrove then gave some particulars of the School for the Revival of the Lost Mysteries of Antiquity, which has just been established in America. He said the school was proposed last April at a great meeting in America; and the result of an appeal for subscriptions was the collection of \$25,000 within an hour of the meeting being held. Some might think that the mysteries of antiquity were not worth rediscovering because the nineteenth century was exceedingly well satisfied with itself, and believed that if a Professor Huxley was set up against a Plato, Plato would have a very poor show. (Laughter.) He did not agree with that view, because study told him that the ancients were not content to deal with the surface of things; they went to the very heart and soul of Nature.—The lady speakers all wore long cream-colored cashmere robes and gold and silver sashes plentifully adorned with jewels.—*London Times*.

Mrs. Tingley followed. Emphatically she declared that men and women had been looking out side of themselves for help, not recognising that the

great instructor, the great helper, lies within, that the great force throughout a human life is soul, that soul cultivated by Jesus and every great man. (Applause.) The dark side of life was discouraged humanity. She declared that the feeling for one's neighbour must become as that to a member of his own family. The "Adept" now declared that there was going to be a great Theosophical revival; that in the next twenty-five years mind would triumph over matter, there would be great scientific discoveries beside which that of the "X" rays would be as nothing, and there would be developed through the world a new line of thought and feeling. On that line Theosophy would be preached all over England. She said she caught the thoughts of people thinking it nonsense; but watch the times, and people living would realise all she declared.—*Newcastle Daily Leader*.

It is a coincidence not without interest to the philosophical mind, and even to the mind which is not philosophical, that almost at the same moment as the descendants of the Pilgrim Fathers came to visit the scenes in Great Britain with which they are connected by faith and heredity, there landed in England a party of ladies and gentlemen who have started upon a world-wide crusade in the interests of Theosophy. They are none of them, so to speak, professional Theosophists, and we are credibly informed that the leaders are hard-headed business men who have made their "pile" in various walks of life, and who now propose to devote nearly a year of their lives and an appreciable part of the "pile" to missionary work. They desire it to be known that they have not come to Europe in search of "dollars," which is perhaps just as well, considering that Theosophy, as a paying concern, is just now rather at a discount; also there are to be no "miracles," no precipitated letters, no showers of roses, and no tinkling bells. The root truth of Theosophy, "the cultivation of the soul as opposed to materialism," is to be preached, and "meat suppers with music" are to be given to the poor. These latter, it may confidently be said, will make the Crusaders welcome in any town they visit, and if Theosophy had been more intimately bound up with meat suppers in the past it would probably boast more adherents than it can claim at the present moment.—*Evening Standard*.

One of the objects of the tour is to found a school with the attractive title, "For the Revival of the Lost Mysteries of Antiquity." The headquarters will be on the Pacific coast, with branches throughout Europe and the Orient. The American Theosophists claim that the oldest civilisation the world has ever known had its seat on their continent, and that there the lost mysteries of antiquity are most likely to be found. Whatever else may be said of it, the school cannot fail to be interesting.—*Evening Standard*.

PITTSBURGH T. S.

The Pittsburgh Theosophical Society gave a Purple Social and Fair, Saturday evening, Aug. 1, for the benefit of the Special Crusade. In spite of short time given for preparation and bad weather, some \$40 were taken in, and all expenses deducted, we hope to send the most of it to the "seat of war." One of the pleasantest features of our entertainment was the help given us by non-members of the Society, people inspired with the spirit of Brotherhood whether they call themselves Theosophists or not. The fact that we had music, a string quartette, is due to such a one. Good Karma go with them all! A very pleasant notice was also given us in the papers. Next? M.

Brooklyn is to have a Purple-Potpourri in August.

THE CENTRAL STATES.

(Continued from First Page.)

In Illinois there are no Branches outside of Chicago, and the advisability of a State organizer has been suggested and probably would be adopted, if it were not for the inevitable question of finance.

But the members of the Branches here are acquiring "faith to believe." Although they do not see, sometimes, where the money is coming from to do many things, they are beginning to learn that, if Theosophists but have faith, many seemingly impossible things are done by almost unknown persons for their benefit.

Wisconsin has only the Branch at Milwaukee, but there things are rushing. They are keeping their rooms open every day, and all the members are doing splendid individual work.

The jurisdiction of the Central States Committee extends as far to the southwest as Texas and the Indian Territory. There are no Branches in either, but the Misses Munson, who contributed so liberally to the College of the Lost Mysteries, are located at Dennison, Texas, and are working through that State and the Territory, and find quite a number of Members-at-Large.

South Dakota has a Branch at Rapid City composed entirely of men. Here there is a floating population, and it is difficult to estimate the results of the work. But the Branch has been successful in getting and keeping going, every week, a column on Theosophy in one of the newspapers.

There is a Center at Sioux Falls, at which Brother Pettigrew, brother of the Senator Pettigrew who bolted from the Republican National Convention, has been doing good work. He has been out on his bicycle, around among the farmers, distributing Theosophical literature with great success. The woman delegate from Utah to the Democratic Convention was a Theosophist, let me say in passing.

The newspapers in the west are asking for articles on Theosophy, and there is a steadily growing interest in the subject.

Here is a chance for some of the brainy and literary people of the east to see their lucubrations in print, which we in the west hope to see embraced. PARSEE.

Correspondents and Contributors

Are asked to please give the full name of all persons mentioned. Remember that the NEWS goes to all parts of the world, and that to a man in Sidney or Melbourne it is not sufficiently definite to be told that Mr. Brown spoke in New York; and vice-versa.

C. S. C. HEADQUARTERS.

EXTRACTS FROM REPORTS OF VARIOUS BRANCHES.

A SPLENDID SHOWING FOR SUMMER WORK.

DEAR NEWS:—

The items gathered together for these Reports are taken from the letters that every Branch is requested and expected to write the C. S. C. Headquarters the last week of each month, giving an outline of their work or play, their successes or failures. These letters are of our family matters, but may also be of interest and service to all interested F. T. S. and readers of the "NEWS."

Bulwer Lytton Branch still continues to work with untiring zeal. Their President seems to "move" the Brothers with a definite sense of their several financial duties, and the Secretary very promptly seconds these efforts and they immediately crystallize into the needed material objects; an illustration of this is the recent purchase of an organ.

"While it has seemed impossible for us to do all we wanted to, yet when the needs have come, down go the hands into pockets, so we have never failed to meet obligations. During the year we have taken a large room and furnished it. In a small place where every one knows the other intimately, it does not paralyze a member who can spare a quarter, to tell him it is wanted."

In this Branch, as in almost every other, they have a "handy man" who makes new things out of old, or supplies the lacks here and there, so they utilize his all-around-talents. He was President last year, Secretary this, and general utility man always.

Cinton Branch has been doing quite an important work in propaganda; they have distributed several hundred leaflets among the I.O.O.F. This organization appearing to be a fertile field in which to sow the seed of universal brotherhood as taught by Theosophy; these efforts have already begun to add to their attendance. One feature of the Branch meetings has been a reading from the Glossary and quizzing upon it; this they report as both interesting and useful.

The Columbus Branch Secretary writes us of their public meetings and attendance. The value of keeping up the Sunday meetings is being illustrated here.

Decorah Branch, a recent reincarnation of Isis Lodge, is already encountering the new responsibilities that re-birth must take up, but at the same time they have discovered a new supply of working power, so are steadily pushing forward on the subjective planes, an outward manifestation of which must appear in due time.

Grand Rapids is a small Branch, and the summer vacations have diminished their attendance, but those who are left are working faithfully.

From Lake City Branch comes a long report of their routine work. They "are maintaining the semi-monthly publication of Theosophical Articles, at a nominal cost per line." This stirring little Branch is also doing a great deal for the Crusade Fund.

Lincoln Branch reports that for the first time in three years the drought has passed by this part of the State, consequently they are expecting soon to feast and be-happier, all of which will reflect greater ability to work and give to the work of Theosophy. They feel that they "are too far away from the heart centre of Theosophical Life—but are doing the best we can." "Our meetings

are held regularly, and the attention is deep and earnest,—the heaven is more or less at work in this community."

Loyalty has had a busy month, for in addition to the usual Branch work and public lectures, we have had Bro. Stern of the H. P. B Branch among us; this means that not only was he energetic in his efforts to get a series of Brotherhood meetings inaugurated, but he put every other willing worker into harness to labor for the same object; the details of this, I believe, has already found space in the columns of the "NEWS." The other special work of the month was the devising of plans with which to corral the ever elusive dollars before August 15th, but more of this next time.

From the Minneapolis Branch we have a report of steady work, but no special activities.

Our Milwaukee correspondent writes that "there is nothing unusual," but as she reports a particularly attractive program of subjects for both Branch and public Sunday meetings, we conclude that their usual work is of a strong character, hence must bring corresponding results.

Sioux City Branch has been very busy moving; their increased audiences and general work obliged them to seek a new and larger home, in which they held their first meeting July 17th. It was a joyous and interesting gathering. The new piano graces their new rooms, and on the 24th ult. music was introduced as a permanent feature of the meetings. Congratulations to Dana Branch are in order.

St. Paul Branch are having informal meetings during the heated term, but are making them interesting in various ways, and are planning for increased activity in the autumn.

St. Louis Branch joined the C.S.C. the week before the last cyclone and following Conventions struck their city, and have not been heard from since until this week. They write: "The Branch is flourishing in all but finances." This is encouraging, for comparatively speaking, money is of the least importance, yet a useful essential to help "move" things.

Toledo writes briefly, but to the point. "Everything goes merrily on, there is great force shown to be in the work."

The above reports represent just half our number; we trust next month to give you news items from the rest of them.

The general summer work in this territory is more active than ever before; very few Branches have temporarily suspended their meetings, and the outlook for a brisk fall campaign is good.

"Fraternally yours, F. PRATT.

PASADENA BRANCH.

The Pasadena Branch of the T.S.A., lately organized in California, has elected the following officers: President, Paul S. Heffleman; Secretary, Mrs. L. J. Dearborn; Treasurer, I. N. Todd.

The Pasadena Branch will maintain its Headquarters at No. 10 East Colorado St., Room 1, where a library of Theosophical books will be kept, which are to be loaned, free of charge, to all who wish to investigate. Meetings will be held every Sunday evening at the same place, to which the public are invited.

Dr. Allen Griffiths, Pacific Coast Lecturer of the Society, will be in Pasadena soon, and will deliver a lecture to which all are invited. Announcements of the time and place and the subject of the lecture will be made within a few days.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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THE THEOSOPHICAL NEWS,
24 Mt. VERNON ST., BOSTON, MASS.

WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

INTENDING SUBSCRIBERS

Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the NEWS contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

FOR THE CHILDREN.

Opportunity is a fruit which will not keep. Knowledge is a seed, a living germ: it should be sown to grow and fructify. Theosophists know this, but how many realize that those nearest to us, our rightful heirs, are the children? They are sturdy witnesses to the reality of the unseen. They sense it, they ruminate upon it, they turn some theory of their own over and over upon it, they find it and use it in their games. They throw it out tentatively upon their older friends in whose conversation they do not find it figured. They are full of naïve wonder at this omission; but, once lightly dealt with, once mocked, they shut those rosy lips and dream on in silence. They are nearer than we to the unseen from which we all have come; to us a speculation, to them a memory, and they resent its profanation instinctively.

Shall we leave the children to these vague foreshadowings of truth, until the pressure of material life has dimmed the prophecy of pure youth and eradicated the finer impulse? Or, where the psychic nature is strong, shall we leave them balanced between dread of those sights unseen by others about them, and the keener dread of their own sanity and health? Shall we leave them tossing there, or shall we put a rudder in their hands? Do we

say that these truths are too grand for them? They are not truths if they are not of a pristine simplicity. The limpid purity of the child reflects the True better than our troubled souls can do, and "heaven is near us in our infancy." Spring time is seed time the world over.

While the parents are reaching out for Truth, shall the children go on imbibing error? Let us give them the bread of life, not the stone of materiality. Let us show them how all things move by Law; the rebound of good and evil; the magnificent sweep of Life from world to world, from form to form. When we trace out Karma and Reincarnation to them, first in natural, then in ethical symbol, we shall endear the Universe to them as they find it welded in links of harmony and love. Let us pay our debt to the children.

So we welcome the new children's magazine, *Child-Life*, as a most important step in the right direction. It is to contain allegory and myth in simple language; stories of the world's great teachers; letters from those who know how to address the younger generation; and other things of interest to children. They will be invited to send in interpretations of the allegories, and the best answers will be printed, besides a correct interpretation, unsigned. The whole will be attractively gotten up in sixteen pages, small size, and square, with a pretty cover. The subscription price for America is 50 cents: 75 cents elsewhere.

Mrs. Tingley has written an article for the children, for the first number.

In order to aid as much as possible in the getting of subscribers for this little magazine, we enclose with the present number a subscription blank, and trust that general use may be made of it at once, as the initial expense is heavy, and subscriptions now count for much more than at a later period. Subscriptions should be sent to Mrs. Elizabeth M. Hyatt, 147 Hancock St., Brooklyn, N.Y.

We wish *Child-Life* every success.

R. C.

THE THEOSOPHICAL BELL RINGERS.

This organization, recently started in Boston and vicinity, under the auspices of the local League of Theosophical Workers, is capable of a ready adaptation to different places and indefinite expansion; and because of its usefulness, we wish to mention it in our columns.

The organization is not founded upon any red tape lines. A number of workers who have the time and requisite energy bind themselves together under a leader. They select from time to time some community in which to work within a near radius of the various center or centers

wherein the members of the organization reside. They have recently being doing very efficient work in Malden, Mass.

The method of the Bell Ringers thus far has been to distribute leaflets on the streets and in the stores, talking with whatever people could be found to listen to them, and after that to proceed from house to house (whence their name of Bell Ringers) offering their leaflets to the inmates and oftentimes entering into conversation with them. The Bell Ringers have been composed to a large extent of members of the Boston T. S.—members who have wanted to do Theosophical work, but had not found an output for their pent up energy. Most of them were women. They found almost all people ready to listen to them; and some listened with exceedingly great interest. This personal contact with individuals is exciting considerable interest in Malden and bids fair, after the hot season, to result in an increase in membership the local Branch.

The Bell Ringers do not spend only one afternoon or evening in a place. They keep at it from week to week, thus doing what they have to do thoroughly. After they are through with Malden, they will go elsewhere, and so on.

Numberless are the ways in which Theosophy can be spread and there is always some way in which each member can find an opportunity to do good work.

Success to the Theosophical Bell Ringers, and may their efforts result in increasing the glad peal of that musical chime which shall some day ring out "peace on earth, good will to men."

G.D.A.

FORT WAYNE BRANCH.

Regular meetings are held every Thursday evening at 8 P.M. in their rooms in the Niide Block, corner Berry and Harrison streets. The meetings during the warm months do not exceed an hour and, frequently, only a half hour is allowed the speakers. Two persons are assigned a subject, and the meetings are very interesting. The subjects for discussion for August are, *The Wages of Sin is Death*, by Messrs. Lukens and Cohen; *Karma*, by L. P. Sanders and Herbert Law; *What survives Death*, by Dr. D. P. Whery. One evening during the month a Social is given, at which time the members ask questions and converse on Theosophical subjects. No refreshments are served. This Branch during July and August has enrolled eight new members.

Members from this Branch have also visited neighboring towns of Bluffton, Kendallville, and Auburn, furnishing Theosophical pamphlets and making addresses. This work has already commenced to show good results, as many persons have become interested, and Branches are being started at those places.

The Lotus Circle, numbering some fifteen little folks, owing to the extreme warm weather, are having a vacation until September.

In spite of the heat, however, there has been besides the regular Branch activities, a special effort to reach the labor organizations. These efforts, begun only within the last few weeks, have already resulted in a great increase of attendance.

PACIFIC COAST WORK.

San Francisco T. S. has splendid success to report for the month of July in the matter of attendance at Sunday lecture, Branch meeting and the half-dozen auxiliary classes. During the month the total average weekly attendance at the various meetings was 325, against a similar average during June of 200, thus showing a gain in attendance of over 50 per cent., and the increase of interest and enthusiasm is in the same ratio. The Branch now finds that its quarters are too small, and is trying to find a new location for Headquarters, and also a new hall for Sunday lectures.

During the month the Branch studied the following topics from the *Theosophical Forum*: "Astral Entities," "Thought," "Memory" and "Mediumship." Each subject is assigned to two members, the names being selected alphabetically, and ten-minute papers or speeches are



prepared. The subject is then open for general discussion and questions. A feature of the Branch meetings is that the last fifteen minutes are devoted to the answering of written questions from the visitors upon any Theosophical subject.

Sunday lectures were given as follows: July 5th, "The Theosophical Crusade and the Mahatmas," Abbott B. Clark; 12th, "The Three Qualities—Sattva, Rajas and Tamas," Edw. B. Rambo; 19th, "Dangers that Beset Us," Mrs. M. M. Thirds; 26th, "Reincarnation," Dr. Allen Griffiths. These lectures, preceded by instrumental music, are opened with the statement of the objects of the T. S. by some member called from the floor. The Chair then reads a selection from some of the devotional books, after which the lecture is given. Then more music, followed by questions from the audience, and answers by the several members present.

Mrs. Marion B. Lull of Brooklyn Branch, is in San Francisco. She has been visiting in Port-

land, Oregon, for some time, and will make a tour of Southern California.

Aurora Branch, of Oakland, gave these lectures: July 5th, "Theosophy and Occultism," Mrs. S. A. Harris; 12th, "Alchemy and the Rosicrucians," Amos J. Johnson; 19th, "Evo-



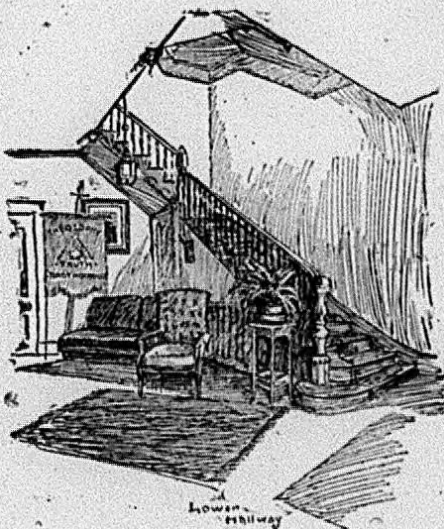
lution of the Soul," Dr. J. A. Anderson; 26th, "The World We Live In," L. T. Merwin. The San Francisco Call has been printing a number of Theosophical articles, two recent ones being the "Impenetrability of Matter," and "Thought Photography and the Finer Forces of Nature." J.

BOSTON HEADQUARTERS.

The illustrations in this number are from pen and ink sketches by one of our members of Boston Headquarters, 24 Mt. Vernon street.

Seeing each other as we do, mentally and perhaps psychically, it is not amiss to get a glimpse physical once in a while of the places where activities are carried on.

Following this idea out, it is purposed to continue giving cuts of the different local Headquarters throughout the country and other countries as rapidly as we may be able to obtain sketches or suitable photographs, and space permits.



Prison Work in California.

Among the many branches of work carried on by our warm-hearted, energetic California brothers, none is more deserving of sympathy nor elicits more interest than that done in the penitentiaries of that State.

July 12, Mr. Julius Oettl delivered a lecture at San Quentin on Karma and Reincarnation. At these meetings the Chapel is always crowded to its full capacity—upwards of 400. That the prisoners really want Theosophy is shown by them in many ways; in none more strongly than by the fact of their having, at this prison, a class for the study of Theosophy having over sixty members.

A LONDON LETTER.

THE FORCE OF TRUE BROTHERHOOD.

Long had we looked forward to the coming of the Crusaders to London, and on June 20th we were kept on tenter-hooks all day, awaiting telegrams from Dr. Keightley, who was on outpost duty at Southampton; and we finally heard that the boat-train might be expected to arrive in London on Sunday morning. Accordingly, the small party of Theosophists who had been fortunate enough to obtain this information began to patrol Waterloo station, and were rewarded at ten minutes to eleven by the arrival of the long-expected train. After the rapture of greeting new friends and welcoming back old ones, the party drove to Dr. Keightley's rooms at 62 Queen Anne St., where they found time to hold several meetings, drink a hasty cup of tea, and leave for Liverpool by the 3:15 P.M. train the same day. We were somewhat taken back by the extreme velocity of these wonderful beings, which has been estimated at 186,000 miles a second; and we could not obtain much information as to their plans nor when we should be likely to see them again, because their rule is to *do* a thing first and scheme it afterwards.

A few days later, however, we welcomed the party back, and they took up their quarters at Norfolk Mansion, a cosy little hostelry close to Dr. Keightley's and to the Central Office of the T.S. in Europe (England).

On Monday, 29th, the Crusaders attended the meeting of the H.P.B. Lodge, and there ensued the most enthusiastic and harmonious meeting that that Lodge has ever held, although it has been by no means behind-hand in successful meetings. All British stiffness was melted at the start by Brother Hargrove, who rose with that naughty curl of the lip which means that he is erecting a joke. His humorous vein has immensely developed since he went to the States, and it is one more feature by which he reminds us of our late Chief.

A Brotherhood Supper was held at the Bow and Bromley Institute in East London, and was undoubtedly the great success of the Crusaders' visit. We arrived an hour or so before the time and found bread enough to build a house, and stacks of cups and saucers, and men busily engaged carving meat and laying the interminable tables.

The Crusaders having taken their places on the platform, the crowds of the very poor, the dossers, the loafers, the corner-men, with their women and children, were marshalled in. Between three and four hundred people crowded the boards, and I remarked that, hungry and unceremo-

nious as some of these people must have been, they had an etiquette of their own which forbade even a single one to begin eating the good food before him till all were seated. After the meal came addresses by each of the Crusaders in turn, interspersed with music and songs, in which the audience joined heartily. The addresses were couched in such a brotherly spirit, and simple Theosophical truths put in such simple language, that the whole audience were enthralled, the only unruly elements being the babies (who *would* applaud in the wrong place), whose mothers were too interested to take them out.

The crowning event of all (save one that was yet in store) was Mrs. Tingley's address, and her majestic presence and the intense love, passionate yet calm and hopeful, which she radiated forth, moved that rough audience to tears. The love and tenderness that made itself felt in every breast was not mournful and despairing as of one who longs in vain, but radiant and happy as of one who has succeeded.

But it was at the end that that mighty heart had its reward; at the end, when those toil-worn brothers and sisters crowded to greet their sister. How H.P.B. must have yearned to have such a chance! The spectacle of that handshaking defies all power of description, but it made us feel, as we stood and watched the faces, that we were glad to have lived and suffered, and were ready to go on living and suffering again for another such manifestation of what Love is.

At Bow Lodge, next Sunday, the Crusaders turned up again, and a smaller, but valuable meeting was held, and Mrs. Tingley planked down the fundamental sovereign from which a fund for more Brotherhood Suppers was to grow.

The great event for which we had all been preparing so long, and which had brooded like a happy but importunate nightmare on our official breasts for many a busy day of posters and handbills and tickets and discussions, was the public lecture at Queen's Hall. The hostile forces seemed to have marked out this occasion as their especial object; for nowhere has such resistance been felt. An hour and a half before the meeting a special and untimely rain fell, and fell during the whole time when the audience should assemble. This was the only rain we had for some time before and after that date.

A leaden gloom pervaded the great hall, and only seven or eight hundred people came, where seats were set for nearly 3000. Where I sat, amid the audience, it felt as if we were all packed in cotton-wool, instead of clear, vibrant air. The speakers seemed unable to get up steam, and the constant strain needed to keep

(Continued on Eighth Page.)

MIDDLESBORO.

(Continued from First Page.)

in that room felt a force of a rousing nature when she stood up to give her (too short) address. The choice of words, action, facial expression were remarkable; for they spoke out plainly to the consciousness of any one, that a faithful and devoted servant of the T.S. was in our midst. I shall never forget the look of astonishment in some of the faces of those who sat near to me; they looked spell-bound. One lady in particular told me that Mrs. Tingley's address had given her palpitation of the heart, to which statement I replied that "I hoped it would soon regain its normal condition and beat in unison with the heart of the Theosophical movement to circulate the many truths it embodies through the world."

The addresses being over, Mr. Patterson asked the audience to send up their questions. They were few indeed, and of the usual type we are accustomed to hear from people new to the subject. Perhaps shyness accounted for this, and to give the people a further opportunity, Bro. Patterson said they would leave the platform and hold private conversation with any one in the room. This was done, and I think with an excellent result, seeing that 8 new members were admitted into the E.S.T. the same evening.

In concluding this short account let me not overlook the musical efforts of a musical trio, consisting of Bros. Wilson, and a gentleman whose name I forget. The instruments were violin, violoncello, and piano.

In his selection of music Bro. Arthur Wilson could not have been happier, for every piece had a soothing effect. If any person doubts the power of music, let him attend a Crusade meeting, and, if he is not of that calibre described by Shakespeare, "he that hath no music in his soul is fit for treason, stratagems, and spoils," he will experience a calm in his soul which is indescribable.

The meeting was at an end about 10:45, and after the usual hand-shaking and salutations, etc., we dispersed, feeling in our hearts much better, knowing also that a force and power were laid in this district which time can never efface, which in years to come may—nay, will mean many additions to the work! H.C.

A CORRECTION.

Some time ago we announced the starting of a new Branch in New York, to be called the Rajah T.S. The Branch was well along in its formation then. But subsequent events have made its projectors feel that another Society was not needed, at least, in that part of the city. As the Charter had not yet been granted, the application for it was, therefore, withdrawn.

NORTH OF ENGLAND WORK.

FORMATION OF THEOSOPHICAL SOCIETY IN SCOTLAND.

Under the guidance, help, inspiration, and ceaseless watchfulness of the Leader, the Crusade work goes on with increasing vigor. The term "fury," if deprived of any sense of anger, perturbation, or malevolence might describe the methods followed. It is one continued rush, which would indeed be a mad one were it not so well planned, so purposeful, and so effective.

In each town, as well as in each country, the forces which work against humanity, keeping it in slavery and bondage, are concentrated according to the characteristics of the place in such a way as to make successful work in carrying "Truth, Light, and Liberation" to "discouraged Humanity" most difficult. Often the very virtues of a people are used to their own detriment. The canny Scotchman, with all his sterling integrity, is held back from grasping the truth which shall free him, when it is presented to him, not because he does not see it, but rather because his canny nature makes him think it a kind of weakness to accept a thing until after long, almost interminable arguments. Thus he often stands in his own light.

Nevertheless, the "Theosophical Society in Scotland" has been formed as part of the "Theosophical Society in Europe." It starts with two Lodges, one in Glasgow and one in Edinburgh, with a membership of eighteen and six, respectively. This has been indeed good work, for the most damnable untruths have been circulated here in a secret and subtle way, and so presented as to make the best Theosophical work appear in the most damaging light. However, the truth is being told, and falsehood and misrepresentation must, in time, surrender or be destroyed.

As in the north of England, so also in Scotland, the quiet, but indefatigable work of Lady Malcolm of Portlarch has been felt in many and the most unexpected quarters. By correspondence, she has come in touch with hundreds she has never seen, and has started fires which now have but to be blown into flames, from which, as from living centres, other flames shall be started. Why should not the American workers assist in this, and by correspondence come into personal contact with those over here, whom in time they will learn to know as brothers and sisters from the past? One of Lady Malcolm's correspondents has proved a most energetic, fearless and helpful worker in Glasgow. But for her, the meetings here would have been far less successful than they have. This woman, Mrs. Mackie, when the time for a decision in

regard to Mr. Judge came, stood out firmly and alone for justice and the right. This might have been comparatively easy, had her position been an easier one. But, left a widow-years ago, forced to support herself and daughter, turned out of the Church and her mission, with its small salary, for refusing to teach an eternal hell to the poor, sometimes degraded people who came to her, with nothing left but her Theosophy, it was hard indeed to estrange these last friends. Yet this she risked by the stand she took. Now, in her new surroundings, she will find what we can trust and believe will make amends for what she has lost, and leave her not in loneliness. It was she who, almost unaided, did all the preliminary planning, arranging, and interesting of others which have resulted so well. She now has amongst her other associates, Mr. Andrew Wilson, prominent in banking circles here, one of the manufacturers of the place, Mr. Dowall, Mrs. Dowall, Mr. Nisbets, Mr. Kennedy, Mr. Gunh, Mrs. Robb, and ten more besides.

In the Edinburgh Branch is Mr. Pyper, who is a scholar, and whose case is not unlike that of Mr. Williams, of Bradford.

In detail, the record of the Crusaders for the last few days is:—

Public meeting in South Shields, July 13. Formation of Esoteric Lodge there of sixteen; there being one member only when the place was reached.

Public meeting in Halifax, July 14. Formation of Esoteric Lodge and Theosophical Branch.

Public meeting in Glasgow, July 15. Formation of Branch with eighteen members; also formation of Theosophical Society in Scotland.

In Edinburgh, July 17, parlor meeting. July 18, public meeting; formation of Branch.

July 19, public meeting in Glasgow.

At the second Glasgow meeting there were some rather amusing incidents. One man, a minister, when questions were called for, although it had been carefully stated that the questions were not to include arguments or to be used as a cover for introducing the questioner's views, insisted upon having the floor, that he might "turn all the statements upside down." When he found that he could not bully either the chairman or the audience, he got into a fairly demoniacal rage, turned from a vivid to a black scarlet, so far as his face was concerned, and flew out of the hall howling and threatening all kinds of denunciations, which were, in the main, unintelligible on account of their vehemence. Another man had partaken somewhat too freely of a kind of spirit that does not tend to spiritual elevation. He wanted the floor for *only three* minutes, but when refused subsided in a not ill-nat-

ured way, though he did walk up to within a few feet of Mr. Wright when he was speaking, and glared in a rather ferocious manner at him. Before he left, however, he entered into a friendly chat, and in response to the assertion that it was really a friendly act for a few people to travel thousands of miles to see him, said, with his attractive Scotch brogue, that he had conferred a great favor by coming to listen, as he hadn't been out of his house to a meeting for the last five years. H.T.P.

DAYTON, OHIO, T. S.

Dayton Branch now numbers 21. Regular meetings are held every Sunday evening during "Dog Days," and Wednesday and Sunday evenings during the balance of the year. All meetings are public. Meetings are opened by aspirational selection and responsive reading, followed by short papers by various members. Question and discussion follow and close the evening.

We are gaining in numbers slowly, but think we see much encouragement ahead. A study-class of 10 non-members is conducted by members in one of our suburbs, meeting once each week. The interest is genuine, as was attested by a full attendance last week, when some of the members of the class walked more than a mile in a driving rain. We look for some accessions from this class. Its members are able to help intellectually, financially, and every other way.

There seems to be a great demand for Theosophical information here; the trouble being only in devising methods of getting the truth before the people.

The Dayton Branch never takes a vacation. There has been a Theosophical meeting here every week for three years, although the Branch, as at present organized, is but half that age.

We are, of course, greatly interested in the Crusade, as some of us know it to have been the dream of the Chief's life. We all regret our inability to aid financially as much as we feel that the cause demands, but our will and our hopes are centered in the right place. SEPTUS.

DEAR NEWS:—

The Crusaders' work in the North of England has been a prodigious success. Meetings have been held at Middlesbrough, South Shields and Halifax; and, as one correspondent writes "A great soul-force has been given to us which, if we only keep alive, will burn brightly within us and help us more and more." Just as I write news comes to me from the far North that Scotland has at last been captured and there is now established in that country the T. S. in Europe (Scotland), a new national group with Branches at Glasgow and Edinburgh. The latter city has hitherto been the home of the "Closed Lodge" system. I shall write you further of this in my next.

As ever fraternally,

HERBERT CROOKE.

A LONDON LETTER.

(Continued from Sixth Page.)

my attention fixed, when the heavy psychic aura of the crowd induced sleep, made my head ache. Many friends afterwards confirmed my impression. Yet, despite such appalling conditions, the meeting was held, and seven or eight hundred people did hear the message, while many more read it in the press next day. And if the adverse forces gave us a bad time, they must have had a worse one themselves.

A Conversazione was to be held at the Central Office on July 6, but I had before then sought the field of mundane toil in another town; so I must here beg to close my account of the Crusaders' visit, with brotherly greetings to yourself and your readers.

HENRY T. EDGE.

BUFFALO T. S.

BUFFALO, N. Y., JULY 27, 1896.

EDITOR THE THEOSOPHICAL NEWS:

The Buffalo Branch decided early in the season to continue the usual weekly meetings, at least as an experiment, for the summer, changing the regular Sunday afternoon public meeting to Sunday evening. This change has been found advantageous and the summer meetings a success, as the attendance is larger than it was in the afternoon and constantly increasing. The classes also keep up their interest in spite of the warm weather. New members are coming in, and new faces appear at every meeting. Many simply come "as they saw a notice in the newspaper," not upon special invitation, which was the case formerly, in most instances.

Tuesday evening the class for enquirers is held, to which strangers are cordially invited. Short readings from the *Ocean* and *Letters That Have Helped Me* form a thread for questions and thought. This meeting averages sixteen in attendance.

Thursday evening a *Secret Doctrine* class meets at the home of the President, Mr. W. A. Stevens, who conducts the class.

Friday evening, Brotherhood meetings are held at the home of a member, Mr. A. J. Ballard, in the East Side, and a Center is to be formed there of workingmen. These men come and ask questions, and much interest is manifested in Theosophy. Of these, two have joined the Society lately, and more will follow soon. The Branch now numbers 50 members.

With the help of Mr. Stern, of New York, the plan of Brotherhood Suppers will be started here, but we may have to wait until fall.

The Branch had the inspiration of a visit from Abbott Clark and Albert E. Smythe, in June.

Mr. Smythe, together with several Buffalo members, visited Niagara Falls, where arrangements had been made by the Branch for a preliminary lecture on Theosophy. The outcome of this was the formation of a study-class, and, no doubt, there will soon be a lively Center there. One whole family of five persons has taken up the study, and the class meets at its home. A similar effort was made at Tonawanda, which is between Buffalo and Niagara; but the class for study has not yet been formed, as many people are out of town. But as a number of persons are reading and interested it will soon be a good working Center, it is hoped. The members mean to start such Centers as soon as possible in other neighboring towns, and have made arrangements with Geneva for the near future.

T. Y.

Theosophical Correspondence Class.

This class was started in 1893 by Wm. Q. Judge, and was carried on, with the help of students at Headquarters, up to the time of his death, when that event, and the tremendous activity along new lines, necessitated neglect of this particular work. The time has come for its revival with more vigor than ever before. This should be good news for those members of the T.S. who availed themselves of the privilege of belonging to it, and have benefitted so greatly by that connection.

The Class was designed to help members to grasp the teachings of Theosophy, so that they might help others in their turn by presenting Theosophy and the aims of the T.S. in a reasonably clear manner to questioners; to pursue their studies in Theosophy more systematically, so that they might thereby gain a better understanding of the philosophy of Theosophy and its application to daily life; thus making it more certain that the growth of the Society would not merely be in numbers, but also in the Theosophical education of the unity composing the whole body,—at least in so far as concerns the T.S. in A.

Every member in the T.S. in A. should join this Class, but none should do so unless with the determination to keep up the work.

METHOD OF WORK.

(1.) All members in good standing in the T.S. in America can join the Correspondence Class by applying in writing to the address given below.

(2.) Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any time more than one subject.

(3.) Questions bringing out the most important points of the subject will be sent to members of the Class. The number of questions will be decided upon after some trial.

(4.) Replies to these questions are to be sent to the office of the President, addressed as requested below, where they will be examined, and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as inquiries made shall indicate.

(5.) Members will be permitted to send one question with each set of replies. Such question will be made use of in the general questions. Discretion is reserved as to dealing or not dealing with irrelevant questions.

(6.) From time to time general notes and comments upon the replies, or a complete paper on the subject will be sent out to all, either with the next set of questions issued, or independently.

(7.) Students will probably be divided into classes, if such a method shall appear desirable. But this head may be altered as experience may indicate.

(8.) Hints as to methods of study will be sent with the first set of questions.

(9.) Members are not to reply to the questions until after the expiration of one month from the receipt of the same, in order that they may have ample time to study and think over the subject, and also in order that the Office may not be unduly burdened with work.

These regulations and methods are subject to alteration at the discretion of the Office.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 9.

BOSTON, MONDAY, AUGUST 17, 1896.

PRICE 2 CENTS.

DUBLIN CONVENTION

MARKS AN EPOCH IN THE WORK.

A LONG-EMPTY OFFICE FILLED.

MRS. TINGLEY ELECTED "CORRESPONDING SECRETARY."

HARGROVE, CROOKE, AND THE AMERICAN REPRESENTATIVE CARRIED ON THE SHOULDERS OF THEIR FRIENDS.

On the 22nd of July, the American Crusade of Theosophists reached Dublin, having left Glasgow, Scotland, the preceding evening. The Second Annual Convention of the Theosophical Society in Europe, held on the 2nd and 3rd of August, is now a thing of the past. Looking backward one is able to get a better perspective view than during the days of its session. Doing so the impression as to its success is, if possible, stronger than when it was sitting. This impression is, however, but a part of other impressions, even stronger and more important. When the Theosophists of America followed the guidance of an unknown leader, that is, one unknown to most members, but known to a few, on account of their implicit confidence in those few, as they did after the death of Mr. Judge, naturally they looked forward to the time when their trust should be justified by events. Already that time has come, though what has transpired is small in proportion to what is to follow. It was through the unseen guidance of the unknown leader that the Convention of the Theosophical Society in America of April last surpassed all that had preceded it in everything pertaining to the welfare of the Theosophical movement. It is due to the continued guidance of that leader that the convention just passed marks an epoch in the great work for the uplifting of discouraged humanity. It is due to the activity of the Crusaders that representatives from America, from Scotland, from Sweden, from Holland, from England, were present in large numbers, and contributed by their presence to give to the convention its international character. So far as the immediate past is concerned, it suffices to say that to-day there are just half as many more Branches of the Theosophical Society in Europe, in England, and Scotland, as five weeks ago; many more established Centers, which will later become Branches, a large increase in membership in the old Branches, and a tie of union far closer than ever before. Now to the convention a little in detail.

(Continued on Third Page.)

NORTH PACIFIC COAST.

TACOMA, WASH.

THEOSOPHICAL NEWS:—

Your readers may be interested in my pilgrimage, which starts at Portland, Oregon, and ends there, after visits to Branches in Washington and California. I am lecturing on "The New Woman Selected by God to End the World," "The X-Ray," "The Concealed Meaning of Masonic Symbols," and "The Voice of the Silence." I found Prometheus Branch in Portland very much in earnest; their new President, Mrs. Webster, is devoting her whole time and energy to the interests of Theosophy. Despite the unusual heat I had good audiences in their pleasant headquarters. The interest in Portland is on the increase. In Tacoma I had a pleasing welcome from the members of the branches of which I was a member a number of years ago. Two lectures, both of which were well attended, were given here. This Branch has commodious headquarters, and the steady work has awakened a very general interest throughout the city. On Bellingham Bay I lectured to the branches at Fairhaven and New Whatcom, to fair audiences. The branch in Fairhaven is composed of women, the one in Whatcom mainly of men. Mrs. Willson is the moving spirit in each, but has a number of very earnest workers. The Fairhaven Branch is about to open headquarters in a convenient locality, and expects to make rapid progress. At Seattle I had a good audience on Sunday night, July 19, to listen to a lecture on the X-Ray. A number of young men were present, and at the close of the lecture an unusual number of intelligent questions were asked, showing that those present had been thinking about the matter presented in the lecture. During the past two months a number of new members have been taken into this Branch. From the Branches at Tacoma and Seattle have gone out members into various parts of the country, all of whom are working in the good cause. Countess Wachmeister has organized a Branch in Seattle; she has now gone to Alaska, and on her return will visit most of the cities on the Sound, and if possible form Branches. While these Branches will not affiliate with the Theosophical Society in America, they will help to spread a knowledge of Theosophy, and from them many will by and by come with the old Branches. Even the great interest in political matters does not prevent attention being given to Theosophy.

W. E. C.

FIRST FRUITS OF THE CRUSADE AT SOUTHPORT.

FORMATION OF THE KATHERINE A. TINGLEY BRANCH.

In the Waverly Hotel, on the Promenade where the Crusaders stayed, there chanced to be also a gentleman, his wife and daughter, on a short visit to Southport. Like many others, when the Theosophical Crusade is spoken of, their curiosity to know its object was aroused,

(Continued on Fourth Page.)

IN SCOTLAND.

THEOSOPHISTS IN EDINBURGH.

A NOISY MEETING, BUT MUCH INTEREST SHOWN.

The announcement that a "Crusade of American Theosophists, which started from New York in June, would meet the public in Queen Street Hall, when the members would give addresses on Brotherhood, Toleration, Reincarnation, Compensation, the Divine Nature of Man, and kindred Theosophical subjects, and be prepared to answer questions on all topics relating to the movement," brought out a large attendance, the hall being practically filled. The "Crusaders," six in number, along with friends, occupied the platform. Mr. H. T. Patterson, President of the Brooklyn Theosophical Society, presided, and introduced the Crusaders to the audience.

MR. CROOKE, an Englishman, was the first speaker. He spoke of the various classes of society and their selfishness, and said that co-operation and trades unions, etc., were but an extended kind of selfishness. (Applause and dissent.) He went on to say that there was no possible chance, at the present time, of the teachings of Christ being carried out in modern life. He likened Edinburgh to Ancient Athens, and said he felt he could say to them as Paul did to the ancient Athenians—"Men of Athens, I perceive that in all things you are too superstitious." (Hear, hear.)

MR. E. T. HARGROVE, President of the Theosophical Society in America, and editor of the American paper, *Theosophy*, was the next speaker. Speaking of the persecution always accorded to teachers of truth, he said that if Jesus of Nazareth were to come again to-day, He would be as bitterly persecuted as He was by the Jews. (Applause.) Not only great religious teachers, such as Plato and Christ, had been persecuted. Religion in its turn had persecuted Science (applause)—not true religion (applause)—but that which was called religion, but which was better known under the name of Christianity. (Applause.) Later on they found Science endeavoring to persecute Religion. They no longer heard of the rack and other instruments of torture, but there was as much persecution in the world now as ever there had been. (Applause.) Madame H. P. Blavatsky, who was really the founder of the Society, had had mud thrown at her by people who did not know her, and had preconceived ideas concerning her. It was not his object to convince them that she was a good and great woman. Truth and Religion did not rest upon persons; they depended upon Humanity as a whole. She had, however, been misunderstood because little, puny people were not able to understand her. Mr. Hargrove proceeded to refer to an attack which had that day been made upon Mrs. Tingley, the leader of the Theosophical Movement, by a London newspaper. It was, he said, almost too contemptible to notice. They were once more trying to throw mud at some one who was doing her best for humanity, whether

(Continued on Fourth Page.)

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A VERY ENERGETIC CHAIRMAN.

MR. PATTERSON REVIEWS THE WORK ALREADY DONE.

With the Crusaders, as with every one else, storm follows sunshine, and sunshine, storm. Sometimes the storm and sunshine alternate quickly, as they did at Limerick the other evening, at the public meeting. Limerick is in the Southwest of Ireland, amongst a strong religious element, the proportion being, as some claim, as thirty-three to one. It can well be imagined that, amongst such a people, Theosophy meets with opposition. But the Irish are like their climate: fleecy clouds, a little sunshiny rain, a little rainy sunshine, all mixed in together. It is quite a contrast to Scotland, with its heavy, driving mists, so cold and peneltrating; just as is the Scotch temperament. As antagonistic to innovation as the Irish, but crue and harsh, instead of impetuous and volatile. But, to get back to Limerick, the meeting there was purely Irish in its character, and, for that reason, most interesting to the wayfarers from America. Mr. Gibson, a local man, and much respected, had the Chair, and, knowing the idiosyncrasies of his countrymen, brought the meeting to a successful issue. The first speaker was H. T. Patterson, who spoke about the Theosophical Society, including the Crusade and its purposes. The next was Mrs. Claude Falls Wright, whose address was about the soul. Then followed Mr. Wright on "Theosophy the Hope of the Future."

Here the fun, so to speak, began. For when Mr. Wright brought in the idea of reincarnation, the boys,—there were many present,—the jesters, and the idlers, who had been attracted by a free lecture, made such an uproar that, for a few minutes, it was impossible for the Chairman to control the disorder. In a short time, however, he had restored quiet, and the lecture went on;

but only for a few moments. Then a big, burly, six-footer rose and insisted on having the floor. The Chairman and the disturber had a short colloquy, which ended in the Chairman (in response to the disturber's insistence that he should have the floor for five minutes) saying that he, the Chairman, would take the floor with him for that time. Rushing off the platform into the audience, Mr. Gibson seized the offender by the lappels of the coat and dragged him out of the room by main force. Then, rushing back to the platform, he resumed the ordinary functions of his position as though nothing had happened. Nobody but an Irishman, in an Irish audience, could have done this.

The next speaker was Mr. Pierce; the last, Mr. Russell. Then followed questions and discussion. The first man to demand the floor was the irrepressible, who, a short time before, had been expelled, but who had at once returned, without any apparent ill feeling, or even being ruffled. Not satisfied with having the floor, he insisted on the platform, and was not even satisfied with that until he had shaken hands cordially with all the Crusaders. He was allowed this privilege as it seemed better to go to the extreme of good-will and toleration rather than seem to belie words of brotherly love by unkindness and conventionalism. After a few keen and witty remarks he asked what the mission of the Crusaders was and asked why they should have intruded themselves upon the Isle. Mr. Wright quickly turned his flank by saying that if, after talking over an hour, the Crusaders had failed to make their mission known to this man, it was clear that he had not been listening, and the floor would be given to those who had listened and really wanted further information. This completely turned the current. The audience saw the fairness of the position, and from that time on, the meeting ran smoothly, for an Irish one. Some of the audience did not leave the Crusaders till one o'clock, at their hotel. So ended a lively meeting, in which, in spite of much opposition, the wedge was driven in so that it cannot be driven out again.

If the Limerick meeting can be called a lively one, some of those in Scotland can properly be called tempestuous.

I have already, I think, written you of the clergyman, at the Glasgow meeting, who, starting in red with liquor, left in a demoniacal fury, bellowing forth denunciation and declaring that through him God was speaking and pouring forth His anger.

In Edinboro some of the audience were absolutely malignant; though one of the audience moved a vote of thanks that was heartily responded to.

After the meeting the town people apologized for what had been done amiss, regretting that a lot of tough college boys from the University should have succeeded in making even a partial disturbance in spite of the efforts of the main part of the audience.

Yet, in spite of all, the Theosophical Society in Scotland has been formed, with branches in Edinboro and Glasgow. That in Glasgow started with

eighteen members, and interest has been aroused and isolated members made in other places.

The thoughts of the Crusaders never turn to Scotland without a warm glow for loyal little Mrs. Mackie. She is the poor, lone widow who has stood loyal to Theosophy from beginning to end and has been the means of giving the work a strategic position that turned possible defeat into a complete and final victory.

Just now members are flocking in here (Dublin) from America, Scotland, England, Sweden, Germany, etc. This afternoon Brothers Neresheimer, Fussell, and Walton are due to arrive. Already Basil Crump from London, Mrs. Clayton, Miss Townsend and Percy Leonard from Bristol, and many others, are on the spot.

To-morrow preliminary work of the Convention begins with a drawing-room talk at 3 Upper Ely Place; the next day is the Brotherhood Supper, (at which 400 poor will be fed); the two following days the Convention proper and the Crusade meeting. After that the Crusaders go to Killarney, thence to the Continent and so on their long, fatiguing, hopeful, varying, interesting and helpful journey around the world.

One of the delightful things during the stay in the ever-green island has been the watching of the coming back of H. P. Blavatsky's old friends. Amongst them is her niece, Vera Johnson, the wife of the famous scholar and orientalist, Charles Johnson. With them, at their charming and idyllic home, at Rathmines, Mrs. Tingley spends most of her time.

Now to a few little details, to fill in the itinerary from the last report to this.

On July 13th, at 8 P.M. a public meeting was held at South Shields. It was unqualifiedly successful. The place of meeting was a Congregational church. The moving spirit was Mrs. Binks. A large branch was formed there. Possibly this has already been reported as well as the meeting at Halifax, on the 14th. At Halifax, the good results obtained were solely due to the energy and skill of Mrs. Wood Foster, a local member, a woman of great intellectual force, and a centre of thought and cultivation. Entirely inexperienced in such matters, alone and unaided she had everything prearranged, so that after a thoroughly satisfactory meeting a branch, (or, as they call it in England, a Lodge), was started. This, with the branches subsequently inaugurated in Scotland, makes an increase in number of *fifty per cent.* over those existing in England and Scotland four weeks ago.

On the twenty-first of July, the Crusade left Scotland by steamer for Dublin, arriving in Dublin the next morning. Here they have been glad to have a little time to catch up with epistolary work and get a little rest, though, with public meetings at Bray and Limerick, there has not been much idleness.

The Bray meeting was unique, in its way, being the first outdoor meeting. Bray is a few miles below Dublin, a seaside resort. On Sunday afternoon, the 26th of July, the Crusade, excepting the ladies, went by train to Bray, took a

(Continued on Fourth Page.)

DUBLIN CONVENTION.

(Continued from First Page.)

On the morning of the second instant, it was called to order at 10 A.M. in the Ancient Concert Rooms, there being several hundred Theosophists present, between one and two hundred voters. Before the actual work began the "Parsifal" Prelude was played. Then followed the ordinary convention routine of election of Temporary Chairman, Secretaries of Convention, Committee on Credentials, roll-call, election of Permanent Chairman, brother D. N. Dunlop being unanimously chosen. This was followed by the reception of foreign delegates, the reading of letters of greeting, the report of the Theosophical Society in Europe. Next was a rendering of the old Mexican air, "La Paloma," and finally the photographing of the entire convention. After this, adjournment.

At three o'clock on the afternoon of the 2nd, the second session began. After a little routine work the election of a President of the Theosophical Society in Europe was in order. The election was a foregone conclusion, consequently somewhat quiet, which made a marked contrast to the scene of wild enthusiasm when Mr. E. T. Hargrove, the newly elected President was carried into the room on the shoulders of enthusiastic delegates. It did seem then as though the excitement would never cease; men and women jumped on to chairs and benches, they hurrahed, they clapped their hands, they shouted, they waved their handkerchiefs, threw up their hats, in fact did anything and everything that could help to express their intense satisfaction. After Mr. Hargrove had been triumphantly carried around the hall, he was placed on the table before the Chairman, and then compelled to make a short address for the edification of the enthusiastic meeting. The same scene was repeated, a few minutes later, excepting that this time it was Mr. E. Aug. Neresheimer, of New York, who was carried about the hall, and that the election was for Vice-President instead of President. This scene was gone over for the third time when brother Herbert Croke, of Liverpool, was elected Deputy Vice-President. Also significant and interesting was the making of Mrs. Katherine A. Tingley the "Corresponding Secretary of the Theosophical Society in Europe." "A word to the wise is sufficient."

On the evening of this same day there was a Crusade meeting at eight o'clock, attended by at least seventeen hundred people, all that the hall could hold, about one thousand having been turned away for lack of room.

As far as the convention is concerned, perhaps the most important single point was the formation of the "Body of International Representatives." This is composed of representatives from America, Ireland, Holland, Germany, Belgium, Russia, New Zealand, Australia, India, England, Sweden, Scotland, Canada and Norway. In time it should have an important part in the Theosophical movement. Also of great moment were the steps taken in regard to Lotus Circles, work amongst the poor, general branch work, correspondence, both international and between the Branches, and general propaganda.

After the business of the Convention, a reception was given by the Dublin Lodge at their headquarters, 3 Upper Ely Place. This was largely attended both by the Theosophists and their friends. The impression made here in Dublin, on those outside of the Theosophical ranks; is of the best and much interest is aroused, delegates and Theosophists being constantly sought for at their meetings, at their hotels, in the streets, by fellow-members, friends, acquaintances and entire strangers.

To-morrow, the sixth instant, the Crusaders go to Killarney. There they will camp to attend to certain special work and select a stone, which will

be transported to America, and, with one from Egypt, one from Scotland, one from the United States, form a corner-stone for the building for "The School for the Revival of the Lost Mysteries of Antiquity," the site of which is to be dedicated after the return of the Crusade to America, when the belting of the earth with a girdle of light shall have been accomplished.

From the above brief résumé, something can be seen of the immense amount of work accomplished already, and a faint glimmering be had of what is before us. In the latter part of last March Wm. P. Judge died. The work for which he laid down his life has been carried on by Mrs. Katherine A. Tingley. In that time three Conventions have been held, and two Presidencies—the one of the Theosophical Society in America, the other of the Theosophical Society in Europe, made vacant by the death of Mr. Judge—been filled. In these Conventions many hundreds of voters took part. They were of various nationalities; strangers to one another, yet not one negative vote has been cast, not one acrimonious dispute or unpleasant discussion taken place, not one particle of disappointed ambition been apparent. On the other hand, there has been perceptible the utmost goodwill, brotherly love and mutual trustfulness. In this same time, under the same leadership, the Crusade has been carried on, at an enormous expense, not only on account of hotel bills and railway fares, but also through the hiring of halls and music, and the giving of suppers to the poor, and, greatest of all, the first steps taken toward the establishment of "The School for the Revival of the Lost Mysteries of Antiquity." The work started by H. P. B., taken up by Wm. Q. Judge, and now carried on by Mrs. Tingley, has had a continuity, a far-reaching effect, and an initial success that proves, if proof were needed, its genuineness and ability. Already many begin to perceive that a failure to recognize something which marks the beginning of a new era, is not a wise conservatism, but an unwise and unhealthy inertia.

H. T. P.

A LETTER.

NAPLES HOTEL, DUBLIN, 25 JULY, 1896.
TO PRESIDENT ARYAN T.S.A., AND ALL.

DEAR BROTHERS AND SISTERS:—

Greeting to you, love, luck, and everything good! The Crusaders have arrived after their tour in England and Scotland—a Theosophical tour I believe without parallel. Many people who consider themselves wise told them not to go near many places. They knew their business better and went, saw, and conquered, forming Branches and admitting members to the E.S.T. by the dozen. Ah! indeed, it is a tremendous work! Now that they have arrived here the reason is not difficult to find. Our dear Leader is wonderful and leads with skilled hand. The little bit of water cannot keep you from feeling the influence of the work that is going on at this present epoch. You "sent off," with loving hearts, this Crusade, and indeed made it possible, and the effect so far is your reward. Another indication, if one more were needed, what a little bit of sacrifice is capable of producing. But you know all this as well, and better than I do, but I say it all the same. The point is to keep at it. Keep sending out loving heart-thoughts all the way round the world. Don't you see that thus literally you can pervade the four quarters with hearts of love; and no moonshine about it at all, but all as real as reality. Some folk, of whom you know, started early on their arrival in England to throw mud. What a pity they add to their work in this way when life is so short. I tell you what it is: nothing can get through the wall all yours and ours form round our leader. Let us take their mud-throwing good-

humoredly, as we can afford to do. The work goes on, and while they are at their dirty business weary souls are being refreshed, and sad hearts made glad. And so the work goes on all the time, and the force is so materialized as to be seen.

Here in Ireland Mrs. Tingley feels the air a bit different, I think. The "Ould Country" rocks a bit with things going on, and the currents between your land and this are growing stronger every day. Tomorrow (Sunday), if fine, Bray (a great fashionable resort) is to be visited, and the Crusaders are to hold their first outdoor meeting. Then Limerick is to be stormed, and probably a new Branch set going. There is really no limit.

Killarney also will be visited and outdoor campaign continued. Between Limerick and Killarney will come Convention T.S.E., which will be a great affair. I enclose a programme. Many will attend this from the new Centers set in motion by the Crusade. They have been set on fire and feel they must come. Interest in Ireland too is being waked up, and once campaign really starts I leave the results to time—and your imagination. The feeling of unity runs very strongly, and keeps getting stronger; and against that, what can stand? It keeps accumulating, this force, and every new Center sends its new wave after the Crusaders. And so, as I say, on it goes, and on, and on, and who will draw the line? My impression is we don't realize half the significance of the whole matter of this Crusade yet; we are yet too much in it perhaps for that. But how every small thing counts; good wishes, kindly thoughts, and last, but not least, from one aspect at least—little bits of solidified prana—"widows' mites."

All the giving is not on one side. While I write the Crusaders are busy as hatters, and the air is full of thoughts of you all—linking them with you all—yes, right everywhere a true heart is to be found. Brotherhood is now becoming fully realized, and is no longer a milk-and-water sentiment; a pretty phrase, but empty. H.P.B. started, Rajah laid foundations, and now building is being carried on, and rapidly. It is well, I tell you, to be a heaver of stones these days, or indeed to carry mortar, or anything. So then, draw us closer to you, as we do you to us, and let us peg at it till the consummation of the building will justify itself.

Greeting and best love to you all.

As ever,

D. N. DUNLOP.

"I wish our Americans could be witnesses as I have been to the living Power of the Light which works through the Crusaders. It is a spiritual phenomenon, so wonderful that description is difficult and would seem overdrawn to any who had not seen it, while words are feeble and colorless things to those who have seen.

"In the silent operations of their living force our members are revived and refreshed; their latent powers of helpfulness are liberated, and new work which springs up there finds workers ready and prepared to do it.

"We have here in England conditions and difficulties unknown in free America, and the materialism induced by the State Church Idea (which makes freedom of thought a thing to be paid for by social and other penalties) is here very difficult to combat. . . .

"The advent of the heart doctrine spoken of by a body of people has freed Theosophy from the charge of being a mere intellectual concept; it also shows that it is not the view of isolated sentimentalists. The artisans and toilers of this world have been reached, and have formed our most intelligent audiences and questioners, and this has rejoiced our hearts."

FIRST FRUITS AT SOUTHPORT.

(Continued from First Page.)

and the public meeting held July 10th was attended. Prior to this there was an uncanny feeling as to the character of Theosophists, their supposed dealings with the unseen, and relations with the spirit world. But at the meeting all these thoughts were dispelled like the mists of night before the rising sun, and they realized there was something in Theosophy deserving of a closer enquiry. An earnest talk with Brother F. M. Pierce and President Hargrove the next day confirmed this feeling, and prepared the way for another step by them after returning to their home in the Midlands.

So it came about that, on Friday, the 17th of July, exactly one week after the Southport meeting of the Crusaders, in the parlor of Mr. Wm. Wright's house at Chesterfield, a gathering of ten persons assembled to meet Brother Herbert Crooke and confer together upon the object of the T. S. and the tenets of Theosophy. It is interesting to note that in all this company there was but one avowed Theosophist, Brother Frank D. Udall, of Chesterfield, who, after a quiet study of Theosophy a few years ago, had applied for membership and, being alone in the district, had been registered as "unattached." Except by correspondence and the association in thought with the movement our brother had never met a single Theosophist to speak to before that night. Yet in the trying times of 1894-95 he had safely passed through the crisis and affirmed his adherence to Brotherhood and to toleration, persisting in spite of all opposition among his friends and elsewhere, to stand for the faith there was in him. All honor to our brother in his single-handed fight against the forces of disintegration! Now he enters upon his reward, for round him will group those other souls who are hungering and thirsting for righteousness.

Brother Crooke then gave a brief account of the origin of the T. S., its objects and work, and, dealing with Theosophy, he showed the value of the ideas of Karma and Reincarnation, the urgent need of men in modern times for a real object of life which shall be higher and more noble than that of a selfish pursuit of wealth, the ambition of a statesman, or the knowledge of the scientist. He drew attention to the cramping effects of creeds and systems of religious and scientific thought, at present prevalent in the world, and instanced the work of all reformers in the past as endeavors to get at the truth behind the creeds and formularies. He recalled how invariably such reform was attended by sacrifice and stupendous effort, proving that man himself must knock before the door of wisdom and enlightenment can be opened to him. The claims of Brotherhood and the great needs of toleration in dealings with our fellow-men were urged; while the advantages of combination and co-operation in the pursuit of a common ideal were pointed out.

Questions were then submitted and answered and general conversation ensued. The advisability of forming a Branch was discussed, and subsequently Brother Udall and four others signed a formal application to the President of the T. S. in Europe (England) for a charter to establish a Branch of the Society in Chesterfield to be known as the Katherine A. Tingley Branch.

IN SCOTLAND.

(Continued from First Page.)

for the right or wrong did not matter when it was for the good of humanity. (Applause.) It did not matter what ideas were being put forward, but if some human soul worked for humanity, that man or woman was not worthy of condemnation

but of sympathy. (Applause.) Mr. Hargrove went on to say that this country was simply crushed down by its history. People were brought up to believe what their fathers told them; as if, because one's father believed anything, it had to be true. (Applause.) It was something fearful, modern education, and it tended, more than anything else, to shut out truth from the minds of men. (Applause.)

MRS. C. F. WRIGHT gave an account of the "Esoteric School of Theosophy" in America, and the "School for the Revival of the Lost Mysteries of Antiquity."

MR. C. F. WRIGHT, who was stated by the Chairman to have been Secretary to Madame Blavatsky and Mr. Judge, next spoke. He said they would be asked the question, "What is Theosophy?" (Applause.) It was the establishment upon earth of a Universal Brotherhood of Humanity.

MRS. KATHERINE A. TINGLEY, Leader of the Theosophical Movement, in the course of a short speech, said that, if reincarnation were true, she must have been a Scotsman, for she felt quite at home with them.

Questions were then asked for. One gentleman asked if the members of the Society, as a Society, believed in Mahatmas. Mr. Hargrove said that, as a Society, they believed only in the Brotherhood of Man, and each person was otherwise allowed to think as he liked. Personally he believed in Mahatmas. (A laugh.) He heard a laugh. The word "Mahatma" meant "great soul." Was there anything to laugh at in that? A "Mahatma" was a living man more wise than the rest of humanity—a man who knew the difference between his body and heart. When he knew what they meant by "Mahatma" he would tell them whether he believed in them or not.

Considerable disorder ensued on two gentlemen rising at once, one to put a question, and another to propose a vote of thanks. In the middle of the hubbub, members of the audience shouting while, Mr. Hargrove rose to restore quietness, ordering one of the disturbers to resume his seat, saying that the proceedings were not only discourteous, but disgraceful, and threatening ejection. Here another of the audience, who had taken a prominent part in the questioning and was evidently dissatisfied with the replies received, retorted that Mr. Hargrove was not Chairman of the meeting, and had no right to order any one to resume his seat. The noise proceeding, the offender, telling Mr. Hargrove he should be ashamed of himself, retired, breathing threatenings. The Chairman abruptly announced that there would be no more questions, and the meeting closed, although, for about an hour, individuals lingered in groups in the hall, discussing matters with the "Crusaders." During the evening pleasant musical selections were rendered by Mr. R. de Dreux Kuntz, pianoforte, and Mr. Middleton, violin.

CRUSADE IN LIMERICK.

(Continued from Second Page.)

wagonette, and were driven out to the shores—being careful to display the American flag as they went. On the shore, with the wagonette drawn up and used as a platform, with purple banner and the aforesaid flag displayed, the Crusaders addressed the throng. There were really a large number, over 300, listening and, as usual, in spite of some flippancy, to be expected under such circumstances, a great deal of interest aroused. The usual irrepressible to be found in most audiences, always in the Irish one, wanted to know where we went to when we died. "Shure" said he, "when I come back again will I be a paycock or a mooonkey or maybe a whoo-man?" But the whole meeting went off well.

The gathering together of the comrades for the

coming Convention is a sign than which none could be more hopeful. Once again the old ties are being reformed and the link in the chain is being now so welded that it can never be broken.

The leader has just been seen and sends her kindest regards to all her friends in America whom she always keeps in mind. Her indefatigable energy and wonderful harmonizing power would bring concord out of chaos and will make heaven of hell. H.T.P.

IN AID OF THE CRUSADE FUND.

Prof. Francis Joseph Brown, President of the Delsarte College of Oratory, Toronto, Canada, makes the following offer through THE THEOSOPHICAL NEWS:

If an entertainment tour can be arranged with the different Branches throughout the United States, each Branch agreeing to pay the expenses of Brown, he will gladly give his entertainment for the benefit of the Crusade Fund. The entertainment consists of impersonations and readings from the Bible, Shakespeare, and the modern poets, and is particularly well spoken of by the press of Canada. The following extract from the *Toronto Globe* speaks for all. "Those who have not heard Prof. Brown are not aware of the high perfection to which the art of vocal expression has been brought. He has a marvelous compass and volume of voice, and a most striking personality, and is acknowledged by critics to be one of the greatest Shakespearean and Bible readers on the continent."

Any Branch desiring to come into the arrangement for an entertainment as above may write to the Editor THEOSOPHICAL NEWS. If a sufficient number of Branches respond, the tour will be arranged.

In the case of a Branch not feeling able to guarantee the expenses, it may be possible to arrange with some other society or individual for a portion of the proceeds.

SOME FACTS ABOUT BUDDHISM.

Rev. Alex. McGregor, pastor of the Lowry Hill Congregational Church of Minneapolis, recently began a series of sermons on "The Religions of the World," discussing at the first of the series Buddhism, during which he said: "The prevailing religion of the East, numbering 300,000,000 human souls, five times as great as the entire population of the United States, is a religion worthy of mature study and reflection by the Christian, whether it be studied from the standpoint of the humanitarian, the Christian, or the philanthropist. . . . Its founder wrote no books, he wrote no documents, but like Socrates and Christ, he taught what he believed to be the truth, and afterwards his disciples formed out of his remembered words the doctrine of Buddhism. It admits of nothing higher than man, except a higher state which his evolution may bring about. . . . It has neither deceived, nor persecuted. Well might Christianity learn a lesson from Buddhism. When it was mightiest it did not take the sword. In its spirit it is the Protestantism of the East. What are we then to say of the similarity? Either Christianity copied from Buddhism, or Buddhism copied from Christianity, or else there is something innate in man's nature that promoted this coincidence. It is a question of importance whether or not the Christian has borrowed from the Buddhist. I say that in spirit the Buddhist is like the Protestant. Asia passed through the same mental struggle that Europe did, and the Buddhist rebelled from the hierarchy of the Brahmin, as the Protestant of Europe rebelled from the Catholic priesthood. It protested in the interest of humanity against the Brahmin priesthood, and like Protestantism, Buddhism based salvation not upon Church sacraments and masses, but upon character, and it gave the world the first religion of evolution and upward progression."

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 10.

BOSTON, MONDAY, AUGUST 24, 1896.

PRICE 2 CENTS.

A HALIFAX REPORT.

A BOOMERANG FOR COLONEL OLCOTT.

EVIDENCE OF THE GREAT AND FAVORABLE IMPRESSION MADE BY OUR CRUSADERS.

We have already had a short notice of the work done in Halifax; but the following report of the meeting there—printed in the *Halifax Guardian*—is so full of interest, and shows so plainly the wisdom of the methods employed by the Crusaders that we print it almost entire; feeling sure that our readers will be glad to see so clear an instance of the favorable impression made by them on the press and public.

"There arrived in Halifax on Tuesday an interesting party of six ladies and gentlemen who set out from America about a month ago on a Theosophical Crusade, which is to extend practically all round the world. The Crusaders started from Boston, and after visiting New York, they sailed by the City of Paris to Liverpool. Since their arrival in England they have visited Bradford, London, Bristol, Southport, Middlesborough, and South Shields, and in many of these places they have made a great impression on the minds of various classes of people. The Crusade is nothing in the nature of a travelling show, as some people imagine, nor are the Crusaders engaged in the pursuit of the 'almighty dollar'; they charge no fees and they have no collections. They declare that they have no doctrine to preach, they have no desire to make converts; but they wish to be brought into closer contact with their brethren all round the world, of all races and religions, and thus to serve as a living line which shall help to bind humanity closer together. Their motto is 'Truth, Light, and Liberation for discouraged Humanity,' and they believe that the message of Theosophy which they come to teach will give to humanity a hope and a light which nothing else can give. The mission does not appear to meet with the approval of the principal exponents of Theosophy on this side of the Atlantic, such as Colonel Olcott and Mrs. Annie Besant, for they have hastened to inform the public through the medium of the Press that these American Crusaders have no connection with the society to which they themselves belong. This statement is heartily endorsed by the Crusaders themselves. If we remember rightly, Colonel Olcott and his followers were expelled from the original Theosophical Society on the ground that they were believed to have made improper use of the occult mysteries of Theosophy. The school of Theosophists represented by the American Crusaders do not believe in the mystic revelations of Theosophy being brought to the level of a common entertainment, but are convinced that the broad teaching of the universal brotherhood of man, which they inculcate, is sufficiently potent to obtain a strong and lasting hold on the hearts of the people of all races and creeds. In America the belief in

Theosophical teaching has grown very rapidly, and something like 100,000 people are influenced by the society. The Crusaders visited Halifax at the invitation of Mrs. L. W. Foster, of The Jumbles, Halifax, who has for some time been an earnest worker in the cause of Theosophy, though there has not hitherto been a local branch of the Theosophical Society, and a meeting was held at the Literary and Philosophical Society's Lecture Theatre on Tuesday evening, at which the claims of Theosophy were laid before a large number of ladies and gentlemen. The methods of the Crusaders are exceedingly attractive. They believe that the Infinite Presence exists in all things, and they call to their aid the influence of all that is beautiful in nature. Conventionalism prevents them from holding their meetings in the open air among the trees and flowers and running brooks, but their meeting-rooms are decorated with beautiful flowers—in the arrangement of which they display a considerable amount of artistic taste—and supplying by art what is lacking in the shape of the beauties of nature, they prepare intended converts for the reception of the teachings of Theosophy by the influence of beautiful music.

"The ladies belonging to the party attire themselves in gowns similar to those worn by persons who have attained the degree of B.A. in this country, and also wear purple scarves, decorated with a seven-pointed star, with emerald centre. The gentlemen also wear the star decoration. In setting forth the claims of Theosophy, the Crusaders point out that it is neither Spiritualism, Buddhism, Hindooism, nor yet a new invention. They claim that it is as old as man himself. All the different creeds, they say, have sprung from one common source. All the ancient religions teach the same gospel and the same doctrine. Theosophy claims, as is claimed in all religions, that the great Saviours were all members of one common brotherhood that has always existed, and always will exist. The deeper teaching taught by all the ancient religions they claim is simply Divine Wisdom, and that deeper teaching is Theosophy. Theosophy then is, according to these American Crusaders, only another attempt to revive the old wisdom that was confided to the initiates of the olden times, such as Plato, Pythagoras, and Apollonius. The Theosophical Society has two sides. One is the broad exoteric side, which contents itself by teaching the principles of right and wrong and establishes the brotherhood of man. The other side is composed exclusively of students who examine into their own nature and the souls of others, and thus try to unite themselves with God, or what Theosophists call the soul in nature. This school is called the Esoteric School, a teacher for the study of man's inner nature, and the members pledge themselves to devote their lives to studying and working for the uplifting of humanity, never to listen, under any circumstances without protesting against it, to any evil thing said of another, to maintain a constant struggle against their lower nature, and to be always trying to fill their minds with thoughts for the uplifting of humanity, and finally, never to take money for themselves. By adhering to these pledges, and constantly studying the inner nature, these students, it is claimed, ultimately may discover the secrets of nature, of which they themselves form a part. Scientists to-day can analyze a

leaf, and reveal its chemical constituents, but they cannot make a leaf for all that. But the Theosophist claims people have lived, and may be living to-day, who, having an absolute understanding of nature, are able to perform such miracles. Such knowledge as this is never given to the profane, because it invests the possessor with a power to do either much good or much evil. But after the student of the Esoteric School has proved himself capable of being trusted with the wonderful powers, he is initiated into these ancient mysteries, which the Society so much desires to revive. The symbols of Freemasonry, the Theosophists tell us, are derived from the ancient mysteries. The ritual and ceremonies, signs and passwords, have been preserved with great fidelity, but the real key has long been lost, waiting, the exponents of Theosophy say, for future generations to discover it. True Masonry and the ancient wisdom, they declare, are virtually the same, each being founded on the brotherhood of man, but the lost key and the true Theosophy they believe can be found, and will be placed within the reach of all those who unselfishly desire and work for their possession."

SAN FRANCISCO T. S.

San Francisco T. S. has secured Golden Gate Hall, 629 Sutter street, for its Sunday lectures, in order to accommodate the increased attendance. On August 2 a Special Crusade Meeting was held. Mr. E. B. Rambo presided and revised the propaganda work of the Society, from its foundation, 21 years ago, to the present day, and gave a brief history of the work in San Francisco, the first lecture having been given some six years ago to a handful of people. The speakers of the evening were Dr. Jerome A. Anderson, E. P. Jones and Mrs. Merle M. Thirds, who spoke respectively on "The Purpose of the Crusade," "The Message of Theosophy" and "Brotherhood." The addresses were heartily received by the audience, and at the close a collection of \$86.50 was taken up for the special Crusade fund. The attendance was 200.

Monthly lectures were started Sunday afternoon before the Sailors' Union. They were carried on some time ago to good audiences of seafaring men, and it is believed they can be worked up to a greater efficiency than ever. This work is in charge of Evan Williams, Harry Monges and R. C. Kransse.

A committee consisting of Dr. W. W. Gamble, Mrs. M. M. Thirds and H. Buntruck, has been appointed to look after Thursday evening talks at the Men's Home. This is an institution under the patronage of some of the philanthropists of the city, for the benefit of poor men. They are given bed, bath and breakfast for ten cents. Quite a number of men avail themselves of its conveniences, and the Home is now very nearly self-supporting. Meetings have been carried on here for some months by Mr. Smith, but as he has left the city the work has been delegated to others.

Aurora Branch, Oakland, has moved to larger quarters at 561 Thirteenth street, and has made baritone and violin solos a feature of its Sunday evening lectures.

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This great work has become possible under cyclic law. The Masters are ready and have issued their orders. It remains for us to take notice thereof and accept their offer of help. This is a privilege that has not come to mankind during many a weary millennium of ignorance and strife. Those who feel the sore need and appreciate the opportunity will respond gladly,—and it has already been demonstrated that the Great Work will be done. Let every member take part in it, for it is a great opportunity.

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"Then, when another cycle of earth-life shall dawn, our brother will return with renewed strength, with clearer vision, and firmer faith. And so the great lessons of life will be learned by all of us, and the divine evolution of the soul go forward, till we know that the only real life is not that of getting, but of giving, not of self, but of the Supreme, not of earth, but of the soul. Then will life and death no longer claim us here; then will the soul have found its union with the one sweet mother-soul of us all, and perfected humanity will be free, pure, wise, and glorious in love.

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Notwithstanding the drawbacks above mentioned, Theosophy and ourselves are active looking after what remains, and not without results. Following is a report of our work since the first of the year. Six parlor talks on Theosophy, with from four to ten in attendance. Hot weather and sickness demanded discontinuance in June. Have loaned some twenty odd Theosophical books to readers and distributed leaflets indiscriminately; also some small pamphlets. Have obtained a Certificate and are trying to form a Center for study under the C. S. C., from which we received valuable lectures. Having to return these Lectures, without opportunity to read them to others, we copy them all off. Have now the lectures from prominent workers, to be used in study class, and to send out to members-at-large in Texas and Indian Territory—urging co-operation in propaganda work, etc.—and to Branch members in regard to T. S. work from various points in the U. S. Have written four quite lengthy articles on Theosophy for *The Independent Pulpit*,—a monthly materialistic organ—and one for our daily newspaper—*Denison Herald*. Those for the Pulpit having brought us two correspondents that want to know more about the subject.

We are hopeful for increased interest and better work in the Fall, as several of our townspeople are interested readers at the present time.

THE THEOSOPHICAL NEWS is a truly welcome visitor, bringing us so closely in touch with the workers everywhere, and the Crusaders especially. It is with great pride that we can show to the doubting public the reports of this world-wide practical work for Universal Brotherhood.

Fraternally.

T. M. and M. G. MUNSON,
Members-at-Large.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.

—H. J. VAN DYKE.

OUR ILLUSTRATION.

Our illustration this week is from a Kodak snap-shot of Mrs. K. A. Tingley and Claud Falls Wright, taken on board the steamship "Paris," by Bro. M. H. Phelps, of the Aryan Branch, who accompanied the Crusaders on their trip across the Atlantic. A dozen of such pictures were made of the Crusaders, singly and in groups. Copies of them are to be sold for the benefit of the Crusade fund at 25 cents each, or \$2.00 for the set of twelve.

As Branches holding fairs or bazaars may be able to make the sale of these photographs one of the features, a supply may be obtained for that purpose.

Address all orders and communications in regard to them to Mr. A. L. Conger, Jr., 144 Madison Avenue, New York, N. Y.

MILWAUKEE T. S.

In order to keep pace with Mercury, Milwaukee



Branch thought it fitting to bestir herself, and so is preparing a Purple Pot-pourri for the near future.

Flashing "Posters" will be displayed with the heading "*Theosophical Crusaders*," and the Program (which will be inviting and unique) will follow.

Our indefatigable President, Charles W. Derricke, draws forth our best energies by his example. The weather is never too hot, nor he too tired, for him to get on his wheel and whirl across the city to consult some of the members in regard to some work for Theosophy.

Lazy Theosophists vote him "a nuisance" or "a hard master," but he rushes on, like the veritable human torrent that he is, and stops for no obstacle. He is a keen, practical business man, and yet an enthusiast, which perhaps accounts for his success in all things he undertakes; for H. P. B. says, "Enthusiasm is to the man what steam is to the engine." Mr. Derricke's business calls him over a large territory, and last month he was four days in Pittsburg. During that time he was enabled to be-

come acquainted with most, if not all Theosophists there, and to attend the Branch meeting. Wherever he goes he never intends to let a Theosophist, or an embryo Theosophist escape him.

On the trains he carries current copies of T. S. Magazines, which often open the channel of conversation.

In the smoking-car he sometimes beguiles men to talk of their souls till two or three o'clock in the morning, regardless of the fact that a "berth" is paid for and awaiting them in the rear end of the train.

He is also a "tract fiend." What more can be expected of one man?

At our Branch meetings during July the following "papers" were read and followed by discussion:—July 3d, The Masters, M. J. Riegler; July 10, Karma, Dr. Severance; July 17, Cycles, L. H. Cannon; July 24, The Seven Principles, Miss Hayden; July 31, Fragments from the Contemporaries of the Atlanteans, Dr. Eric Munk. The subjects and speakers at the Sunday evening public lectures were, July 5, Brotherhood, Dr. W. B. Hill; July 12, After Death, M. J. Riegler; July 19, The Way to Wisdom, Dr. Carrie Beaver; July 26, Right Action, Mr. Utesh. M. ARYAN.

ENGLEWOOD T. S.,
CHICAGO.

We have received from the Englewood Branch a very well arranged and interesting program of a Crusade entertainment given by them Aug. 5. It opens with an explanation of the Crusade; then follow quartette singing and violin, piano, and soprano solos. In the middle of the evening a "chalk talk" and characters sketch was introduced.

The entertainment was held at the Princeton Hotel Restaurant, corner 63rd Street, and during the performance, ice cream and lemonade were served to order.

The whole idea is new in the annals of T. S. entertainments, and should have attracted and pleased a large audience.

Unfortunately the date selected came in the midst of the tremendous heat from which the whole country has suffered, and this made it almost impossible to induce any one to enter a room.

The Branch, however, is, though small, energetic and not easily discouraged.

They will try again, and, meanwhile, comfort themselves with the thought that their very thorough distribution of circulars has awakened curiosity as to what the Crusade means. Many questions are being asked and the truth spread by just so much.

This is precisely the object that the Outer Head had in mind when she urged that the money should be raised by bazaars, entertainments, etc., instead of private subscription.

BLAVATSKY T.S., WASHINGTON, D.C.

In spite of the heated term, the Branch has been unusually active. Regular lectures are given to the public, every Sunday evening, by the President, Mr. Geo. M. Coffin, the Vice-President, Mr. Leich, and Maj. Clark, who is one of our active members, and who comes quite a distance from Laurel, Md. to attend every meeting.

These lectures are always well attended and attract many outsiders. The audiences invariably

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THE THEOSOPHICAL NEWS:—

While visiting the H. P. B. Branch at Harlem, N. Y., shortly after the T. S. Convention, we felt that our State had been very much misrepresented in a statement made there. Bro. Guild, relating a conversation between two individuals, said one of them was extolling the beauties and resources of Texas and her broad acres, and said she only lacked two things to make it Paradise:—those two things were *society* and *water*. "Well," said the other, "that is just what Hell lacks, so it must be more like that place." If Bro. Guild should come here now, we could hardly remonstrate against his story; for the "Society" has mostly flown to cool resorts, and the trees are all dying from heat and drouth. The Thermometer has registered from 98° to 110° ever since June 1st, but must say we have never seen anything like this here before.

Notwithstanding the drawbacks above mentioned, Theosophy and ourselves are active looking after what remains, and not without results. Following is a report of our work since the first of the year. Six parlor talks on Theosophy, with from four to ten in attendance. Hot weather and sickness demanded discontinuance in June. Have loaned some twenty odd Theosophical books to readers and distributed leaflets indiscriminately; also some small pamphlets. Have obtained a Certificate and are trying to form a Center for study under the C. S. C., from which we received valuable lectures. Having to return these lectures without opportunity to read them to others, we copy them all off. Have now the lectures from prominent workers, to be used in study class, and to send out to members-at-large in Texas and Indian Territory—urging co-operation in propaganda work, etc.—and to Branch members in regard to T. S. work from various points in the U. S.—Have written four quite lengthy articles on Theosophy for *The Independent Pulpit*,—a monthly materialistic organ—and one for our daily newspaper.—*Denison Herald*. Those for the Pulpit having brought us two correspondents that want to know more about the subject.

We are hopeful for increased interest and better work in the Fall, as several of our townspeople are interested readers at the present time.

THE THEOSOPHICAL NEWS is a truly welcome visitor, bringing us so closely in touch with the workers everywhere, and the Crusaders especially. It is with great pride that we can show to the doubting public the reports of this world-wide practical work for Universal Brotherhood.

Fraternally.

T. M. and M. G. MUNSON,
Members-at-Large.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.

—H. J. VAN DYKE.

OUR ILLUSTRATION.

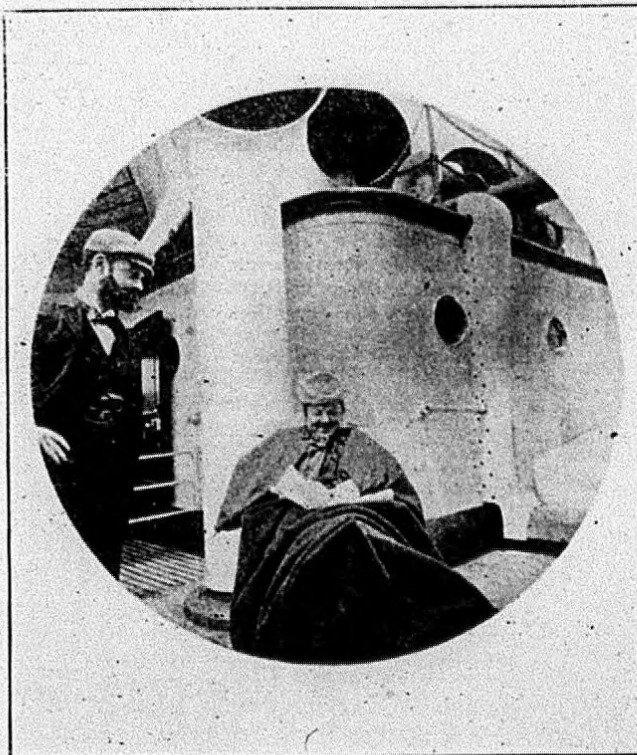
Our illustration this week is from a Kodak snap-shot of Mrs. K. A. Tingley and Claud Falls Wright, taken on board the steamship "Paris," by Bro. M. H. Phelps, of the Aryan Branch, who accompanied the Crusaders on their trip across the Atlantic. A dozen of such pictures were made of the Crusaders, singly and in groups. Copies of them are to be sold for the benefit of the Crusade fund at 25 cents each, or \$2.00 for the set of twelve.

As Branches holding fairs or bazaars may be able to make the sale of these photographs one of the features, a supply may be obtained for that purpose.

Address all orders and communications in regard to them to Mr. A. L. Conger, Jr., 144 Madison Avenue, New York, N. Y.

MILWAUKEE T. S.

In order to keep pace with Mercury, Milwaukee



Branch thought it fitting to bestir herself, and so is preparing a Purple Pot-pourri for the near future.

Flashing "Posters" will be displayed with the heading "*Theosophical Crusaders*," and the Program (which will be inviting and unique) will follow.

Our indefatigable President, Charles W. Derrick, draws forth our best energies by his example. The weather is never too hot, nor he too tired, for him to get on his wheel and whirl across the city to consult some of the members in regard to some work for Theosophy.

Lazy Theosophists vote him "a nuisance" or "a hard master," but he rushes on, like the veritable human torrent that he is, and stops for no obstacle. He is a keen, practical business man, and yet an enthusiast, which perhaps accounts for his success in all things he undertakes; for H. P. B. says, "Enthusiasm is to the man what steam is to the engine." Mr. Derrick's business calls him over a large territory, and last month he was four days in Pittsburg. During that time he was enabled to be-

come acquainted with most, if not all Theosophists there, and to attend the Branch meeting. Wherever he goes he never intends to let a Theosophist, or an embryo Theosophist escape him.

On the trains he carries current copies of T. S. Magazines, which often open the channel of conversation.

In the smoking-car he sometimes beguiles men to talk of their souls till two or three o'clock in the morning, regardless of the fact that a "berth" is paid for and awaiting them in the rear end of the train.

He is also a "tract fiend." What more can be expected of one man?

At our Branch meetings during July the following "papers" were read and followed by discussion:—July 3d, The Masters, M. J. Riegler; July 10, Karma, Dr. Severance; July 17, Cycles, L. H. Cannon; July 24, The Seven Principles, Miss Hayden; July 31, Fragments from the Contemporaries of the Atlanteans, Dr. Eric Munk. The subjects and speakers at the Sunday evening public lectures were, July 5, Brotherhood, Dr. W. B. Hill; July 12, After Death, M. J. Riegler; July 19, The Way to Wisdom, Dr. Carrie Beaver; July 26, Right Action, Mr. Utesh, M. ARYAN.

ENGLEWOOD T. S.,
CHICAGO.

We have received from the Englewood Branch a very well arranged and interesting program of a Crusade entertainment given by them Aug. 5. It opens with an explanation of the Crusade; then follow quartette singing and violin, piano, and soprano solos. In the middle of the evening a "chalk talk" and character sketch was introduced.

The entertainment was held at the Princeton Hotel Restaurant, corner 63rd Street, and during the performance, ice cream and lemonade were served to order.

The whole idea is new in the annals of T. S. entertainments, and should have attracted and pleased a large audience.

Unfortunately the date selected came in the midst of the tremendous heat from which the whole country has suffered, and this made it almost impossible to induce any one to enter a room.

The Branch, however, is, though small, energetic and not easily discouraged. They will try again, and, meanwhile, comfort themselves with the thought that their very thorough distribution of circulars has awakened curiosity as to what the Crusade means. Many questions are being asked and the truth spread by just so much.

This is precisely the object that the Outer Head had in mind when she urged that the money should be raised by bazaars, entertainments, etc., instead of private subscription.

BLAVATSKY T. S., WASHINGTON, D. C.

In spite of the heated term, the Branch has been unusually active. Regular lectures are given to the public, every Sunday evening, by the President, Mr. Geo. M. Coffin, the Vice-President, Mr. Lerch, and Maj. Clark, who is one of our active members, and who comes quite a distance from Laurel, Md. to attend every meeting.

These lectures are always well attended and attract many outsiders. The audiences invariably

take advantage of the invitation to ask questions, which creates interesting discussion.

Thursday evening is the regular Branch meeting, when topics previously named are discussed, several members coming prepared to speak, or with written paper. To these meetings the public are also invited. On Sunday morning there is a study-class for the purpose of helping members to *think and speak*. The Branch has almost doubled its membership since the visit of Mr. Hargrove and Mrs. Tingley, and of Mr. Harding later. We are looking forward to greater activity in the coming Winter. Every week we read aloud the account of the progress of the Crusaders from the THEOSOPHICAL NEWS, and invite contributions to the Crusade fund, endeavoring thus to interest the public as well as members in the work.

J.H.C.

JAMESTOWN T. S., NEW YORK.

This town reports, as do all, increased activity since the starting of the Crusade; also, easier access to the columns of the daily press.

A few weeks ago, one of the members, a former President, opened her house for a Brotherhood Supper, given by the 2d T.S. of Jamestown, at which, however, the brothers appear to have been conspicuous by their absence. It was, however, well attended by inquirers.

August 15, another Brotherhood Supper was given at the house of the President of the 1st T.S. of Jamestown. Tables were spread on the lawn, and a general good time had.

As a means of helping the Crusade financially, these Branches have arranged to have each member earn one dollar or more in any manner he or she pleases. When all have done so they will hold an Experience Social and Supper, at which each one will tell how the money was earned, for which valuable information a small fee will be charged.

The Pulse of the People.

AS THE WORD SEES US.

A meeting was held in the Antient Concert Rooms last evening in furtherance of what is described by the promoters as a "crusade of American Theosophists around the world." Mr. T. N. Dunlop presided, and the hall was crowded. Several addresses were delivered by both ladies and gentlemen dealing with leading views contained in the Theosophical creed. Most of the speeches were either absolutely social in designation and in character, or dealt in the main with social questions such as "Work Amongst the Poor," "Toleration," etc. The audience were orderly in demeanour until towards the close of the proceedings, and then interruptions became quite common. On behalf of the Dublin branch of the society of Theosophists, Mrs. Duncan presented an Irish flag to the Americans. This flag was entirely composed of a green material, in the center of which there was worked a harp without the crown. The lady who presented the flag met with a great amount of noisy interruption from a large section of the meeting. Only occasional sentences of her address could be clearly heard, the great majority of her words being drowned by shrieks and catcalls. A lady occupying a back position on the platform inquired indignantly "since when it was that a woman would not be listened to in Ireland," but as the clamor was still persisted in, Mrs. Duncan announced that she would not further persist in addressing an audience who seemed unwilling to listen to her.

An American flag was soon afterwards presented by the visitors to the Dublin Branch of the Society, and this transfer also evoked many

shouts of disapproval from certain people in the hall. Some members of the audience attempted from time to time to put questions to the speakers, but their voices were always drowned by a great chorus of disapproval. The Chairman announced, towards the close of the meeting, that all information as to the aims and objects of the Society could be obtained at Ely Place, and that the members of the deputation conducting the Crusade could be personally interviewed and consulted.

—Dublin: *The Irish Times*.

..

As regards outside opinion on the subject of the Crusade, an incident might illustrate it. A gentleman, walking through one of our streets, was stopped by an old woman, who, showing him one of the bills of the Crusaders which had been put in her hand, said: "Sir, will you please to tell me what's this?" "It is a new religion," he replied. "A new religion?" "Yes." "Och! Och!" exclaimed the old lady, "sure its too many religions we have already." "Quite so," rejoined the gentleman, and passed on.

—Freeman's Journal, Dublin

..

Mrs. Katherine A. Tingley, leader of the movement, said the question was often asked, "Is Theosophy practical?" Well, she could give a few experiences of her own where Theosophy was applied and was practical and a success. One of the greatest mistakes that many people made in trying to reform humanity was that they spent so much time in trying to condemn it. She had always found that in the heart of every person there was a purity, a divinity, which if encouraged and developed would bring him to something better. The reason they to-day had so many Theosophists in the world was because it went down into the hearts of men and brought them up when nothing else could do so.

—Daily Independent Dublin.

..

IT MUST COME.

The following quotation is of interest to Theosophists coming from the columns of a paper confessedly unfriendly to Theosophy. Only a few days ago, when asked why it had published a certain slurring article on Mrs. Tingley, the answer came, "We print what the public wants to read." The "public" so long satisfied with mere melody, is beginning to long for harmony, and for that it must have "the lost chord."

..

"The history of the bicycle might almost be called a study in re-incarnation. It has had births and rebirths. First in one form and then in another it has burst upon our astonished world, became the fashion, and then died out again, apparently forever. But every successive avatar has been a substantial improvement, until the bicycle has finally established itself, not as a fad but a necessity. Nevertheless it is an ominous fact that the final form of the bicycle goes back, after various and many changes, to a very close approximation to the original type, the celerifere of 1780."

—New York Herald.

The Holy Supper is kept indeed,
In what we share with another's need;
Not what we give but what we share;
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and me.

—LOWELL.

Press of W. W. Harmon, Chamber of Commerce, Boston.

Theosophical Magazines.

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New York: 144 Madison Ave.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 11.

BOSTON, MONDAY, AUGUST 31 1896.

PRICE 2 CENTS.

CRUSADERS IN CAMP.

FIVE DAYS AT KILLARNEY.

THE FIRST STONE FOR THE
S. R. L. M. A.

On the evening of Tuesday, August the 4th, the Dublin Branch of the Theosophical Society in Europe held their regular weekly meeting. It was also, to a certain extent, a farewell meeting to the Crusaders, as they went the next day to Killarney. Needless to say the rooms were full to overflowing. The convention was over, but the people from various countries had by no means all departed. The good-will, which had been so much in evidence here, had been its final formal expression. Its informal expression has not yet reached its finality, for it is endless.

Shortly after noon, of Wednesday, August 5th, the Killarney contingent numbering some twenty or more, took its departure from the Kingsbridge station, reaching Killarney a few hours after. Here the party scattered, the Crusaders and a few others going into camp, the remainder putting up at near-by hotels. Among those in camp were E. Aug. Neresheimer, his son Mr. F. Neresheimer, and brothers Fussell and Walton, all of New York. There were also brothers Geo. Russell, of Dublin, who has done so much work in "The Irish Theosophist" and the Dublin Lodge, brother Machell, of England, whose remarkable mystic paintings are so familiar to Theosophists, and Miss White, one of the most efficient and active of the Dublin folk. The day before the camp brothers Pierce and Crooke had gone down to get everything in readiness, so that much of the confusion, usual on such occasions, was done away with. When cots had been allotted and put up, luggage distributed and camp clothes put on, all were ready for supper. This was obtained—cooking arrangements not being completed—at a neighboring farmhouse. To be sure to get all the good influence from the earth that was possible, many of the party, including some of its most staid and sober-minded members, had, for the time being, discarded shoes and stockings. They did, it must be acknowledged, walk over the stones, when the road was struck, in a somewhat gingerly fashion, but they got there all the same. The supper was as

delicious as it was simple, consisting of good Irish bread, tea, and milk—hot and cold. The warmth of the peat fire on the bare feet was as agreeable as the hospitality of the hosts was acceptable. The scene impressed itself on the minds of all so as never to be forgotten. After supper a good night in camp was the prelude to several days of rest and activity interspersed; the activity, be it said, of a very different nature than that which had preceded it at the Convention and in the bustling cities of England and Scotland, to say nothing of Limerick.

On the morning of the 6th, the leader, Katherine A. Tingley, conducted a part of her little band, including brothers Neresheimer, Pierce, Walton, and Fussell to a far away mountain side to search for a stone to go with others from various countries to form the corner for "The School for the Revival of the Lost Mysteries of Antiquity." As the picturesque side-cars drove along by the beautiful lakes and on the mountain sides, one stone after another was suggested as suitable; but none was approved of. At last, about six miles from camp, the leader stopped the party and pointed to a rock, partly uncovered, as being the right one. Superficial observation could not show the size of the stone. It might be a huge boulder or part of the solid rock itself. When, however, the soil was removed, it was found to be of almost exactly the right dimensions. It is now being dressed down preparatory to transportation to America. Those whose duties in camp kept them behind on this day went to the spot two days after. With them were the ones stopping at the hotels; including Mrs. Binks, Mrs. Raphael, Miss. Atkinson, Miss. Townsend, also Mr. and Mrs. Charles Johnston. The little jaunt was simply idyllic. The purple heather and yellow gorse, though not at their height of gorgeousness, were sufficiently glorious. The mountains were clothed with a soft haze, and the blue waters of the lake lay placid below. When the spot where the stone was obtained was reached a little was cairn built in commemorations; then, after luncheon, all hands divided up, as usual in such cases to wander over the hills.

Sunday evening, the 9th of August was the last night in camp. After supper was over and the place tidied up a bit, a peat fire was lighted in front of the main tent.

It was by this time quite dark. Around the fire, their faces and forms dimly revealed by the ruddy light, sat a faithful group of earnest students. There were brothers Neresheimer, Hargrove, Wright, Pierce, Walton, Machell, Russell, Dick, Dunlop, Crooke, Sandham, Jones, the rest of the English and Irish contingent and the presiding genius, Katherine A. Tingley.

After a few songs, inspired by the glowing peat and the pictures drawn therein by the imagination, the talk turned to the best methods of carrying on the work. The situation was unique. All around were high hills, looming up in the outlying blackness like lofty mountains. A little in the background were the faint outlines of the white tents, about the open fire the shadowy group, so dimly lighted up as to appear as scarcely more than vague suggestions of human forms. One knows how quiet the voices become in such a scene. The earnest conversation had in it a strength, purpose and heartfelnness that would have been impossible under other circumstances. At last the hour came when "good-night" had to be said.

The morning of the 10th found everything in a state of bustle and hurry. Tins, glasses, crockery and cots had to be gotten together, trunks, boxes and bags packed, and good clothes put on. Thanks to brother Dick, who remained behind, tents did not have to be struck nor camp furniture carted away. It was curious to notice how, after Killarney was left, all the human barometers fell. The ride to Dublin was a very quiet one. At Dublin Mr. and Mrs. Atkinson left the party the rest keeping on to Kingston, where boat was taken for Hollyhead, from whence the party went to London.

To sum up the results of the stay at Killarney is not easy.

Some regarded it as a pleasant and interesting little outing. To them it is such, and only such. To others it was different. They know that certain new forces were started there, certain things gained, an impetus added, a new epoch begun. Those who did not realize this have their work to do as before and are unconsciously helped; those who knew or sensed the thing have the keen delight and added zest which always comes from increased knowledge, enlarged vision, keen insight.

On the evening of the 11th of August,

(Continued on Third Page.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the News contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

FROM WITHIN OUTWARD.

The development of the Theosophical movement, so extraordinarily marked at the present time, is the result of growth from within outward. As the seed has to be planted at the proper time and under the proper conditions: as it has to have its period of gestation in the darkness of the soul, its appearance as a tender shoot; its gradual growth and its final bursting forth into full fruition: so had the Theosophical movement the period of planting its seed, the comparative darkness of the gestatory period, the putting forth of the tender shoots, the more vigorous growth and the final bursting forth, as it now appears, completing the analogy.

The sowers were the messengers from the Great Lodge, H. P. Blavatsky and her alter ego William Q. Judge; the seed was the true philosophy of life; the soil the hearts of mankind.

Looking back over the few years since Theosophy was first put forth, can we not plainly see this growth from within outward? There has been planting, growth and fruition all the time. At first the seeds sown were few; for but a small portion of the soil was ready. As time progressed, and as more soil became ready for planting, more and more seed was sown; and this goes on to-day, and will continue to go on in ever increasing ratio.

All this is in regard to the outward sowing. But is there not an inner sowing that is too often overlooked, the results of which are much greater? One of our leaders wrote "that each member could become, in his own town or city, if earnest, sincere

and unselfish, an active center from which would radiate unseen powerful forces able to influence men and women in the vicinity for good: and that soon inquirers would appear, and the neighborhood receive benefit. Too many who think themselves theosophically alone in their own town, have folded their hands and *shut up their minds*, saying to themselves that they could do nothing, that no one was near who could possible care for Theosophy, and that particular town was the most difficult for the work.

"The great mistake in these cases is forgetting the law indicated. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them, 'Nothing can be done.' Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night, we cry 'Theosophy,' and 'Help and hope for thee.' The result must be an awakening of interest upon the slightest provocative occasion."

While it is true that there has been much forgetting of the law of mind mentioned, still it is evident that some have remembered to good purpose, as is shown by the fact of the Crusaders finding in every place they go to, the very men and women who alone seem to be fitted and prepared to carry on an energetic crusade among the people of their own town, and *who in many cases have not been connected with the movement before*. This has been the result of work from within, "an awakening of interest upon the slightest provocative occasion."

Should not then every member remember this law and its results, and take the proper inner attitude and become a living, breathing center of light and hope for others? Each can do so if he will. Then we should have "each member a center: each Branch a centre: the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race." R. C.

After a sojourn of two weeks in Ireland, writes a Theosophist correspondent, the Crusade of American Theosophists is now leaving for Paris. The convention held at Dublin on August 2 and 3 was a great success, and notwithstanding the presence of visitors from Holland, Sweden, Scotland and England, the proceedings were marked by a wonderful unanimity. On the Sunday preceding, a large public meeting was held at the Antient Concert Rooms, where an audience of 1500 was assembled; hundreds were turned away from the doors for want of room. The Rev. W. Williams, of Bradford, has decided to throw in his lot with the Crusaders, and to put a girdle round the globe with them. He is now making arrangements for leaving his church, and when these are completed he will join the American party, to whom his powers as a linguist will be very useful. It is reported that the membership of the Theosophical Society in America now numbers 10,000, and new adherents are coming into the ranks three times as fast as at any previous time in the history of the movement.—*The Bristol Mercury*.

In selecting Dublin as the place for the European Convention on Sunday and Monday last, the Theosophical Society paid a tribute to the memory of its late President, William Q. Judge, who was born in that city. For other reasons also the choice was a fitting one. Ireland in the far past was known as the Sacred Isle, and its first Theosophical Convention of which we find record was at Mount Usna, when Amargin the Druid lit the sacred fires, which were afterwards tendered by the Tuatha de Danaan Adepts. Though much of the ancient glory has departed, all of the primeval fires have not been extinguished, and mystics have never at any time been lacking among all the children of this race.

"Who knows," asks the Secretary of the Convention, "but this gathering may be the signal for the return of the mysteries?" This ancient wisdom, the Theosophists claim, was not confined to any one country or to any particular religion, for from this one root, Theosophy, have sprung all the religions, and all great teachers have been its messengers to men. This primeval wisdom teaches that man is not all material, that the body is only the instrument through which the real man, the immortal, works and acquires experience. It teaches that justice is not postponed to an after-world only, but is done now; that each man is what he makes himself; he is the result of his own past, and none other than he is the fashioner of his future; and that this future, the realisation of divinity and unity in the oversoul, is reached through re-embodiment. The Theosophical Society, in common with other bodies, aims at bringing this future about, but it is entirely free from dogma. It has in its ranks members of all religions, whose common bond of union is the principle of universal brotherhood, the recognition of which is the one and only essential condition of membership. The objects of the Society definitely stated are:— 1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour. 2. To promote the study of Eastern and other literatures, religions, philosophies and sciences, and to demonstrate the importance of that study. 3. To investigate unexplained laws of nature and the psychic powers latent in man. The Convention, which was open to the public, was attended by delegates from England, the Netherlands, Sweden, and other countries. Many well-known American Theosophists were present, as well as the "Crusaders."—*The New Age*.

LOYALTY BRANCH, CHICAGO.

Loyalty Branch, Chicago, has just had a Picnic for the benefit of the Crusade Fund.

Tickets in purple sold for fifty cents, and entitled holders to a Gypsy Supper, and a dance in the evening in a picturesque depot by the light of Japanese lanterns.

Twenty-five dollars were cleared in this way, and a scheme of asking direct donations to the Fund was successfully carried out by an enthusiastic member, who thus raised the sum sent to New York to forty-three dollars.

Death we can face; but, knowing, as some of us do, what is human life, which of us is it that, without shuddering, if consciously we were summoned, face the hour of birth?

—DE QUINCEY.

It is a high, solemn, almost awful thought for every individual man, that his influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—CARLYLE.

CRUSADERS IN CAMP.

(Continued from First Page.)

Euston Station, London, was reached. All hands were glad to seek their rooms get their baths and prepare for further work. On the morning of the 13th London was left, and Paris reached the same afternoon. While in London, though only one day, there were several meetings. At one five more members were added to the Esoteric School of Theosophy. Thus the good seed continues to grow.

FORT WAYNE BRANCH.

Falling into line with the work being done in other cities, it was voted by this Branch to give a Purple Pot-pourri on the evening of August 13.

The rooms were decorated with royal purple, and portraits of H.P.B. and W. Q. Judge were twined with purple flowers. A goodly number were in attendance, among whom were many strange faces. Music was furnished by Mr. Alexander and his accompanist. Judge Edward O'Rourke read the following letter, which had just been received from President E. T. Hargrove:

MAPLES HOTEL, DUBLIN, July 25, 1896.

TO THE MEMBERS OF THE FORT WAYNE BRANCH,
FORT WAYNE, IND.

Dear Comrades,—I do not think it will be out of place for me to send you a line or two of news now and then, regarding the work of the Crusade. Such news may be welcome, and I owe you all a debt of gratitude for kind hospitality in the past. So to business. The stability of the Society in America and the liberality of our members made it possible for this Crusade to journey around the world and carry a message of unity from nation to nation, and a message of Brotherhood to all who are ready to hear it. What then of our success so far? Briefly, it has been great. Everything goes to show that the door was wide open, as it were, and that it would have been folly to lose a chance that may only come once in many hundreds of years.

England and Scotland, the most conservative of countries, and in a certain way the most material, both have shown that they were ready for this American effort.

Thus, in every city visited, where no Branch of the T. S. in Europe previously existed, a Branch has been formed. Bradford, Glasgow and Edinburgh are instances of this.

Where Branches already existed, their membership was immediately increased. In South Shields it was increased six-fold.

All this speaks for itself.

It should also be remembered that we only spent a day in each city, with the exception of London.

Before closing, it is but right to say that a very large part of the success we have had is due to Mrs. Tingley's help. She has done a great work; has had a wonderful success, and has been received with open arms, so to speak, by such old and tried friends as Mrs. Vera Johnston, H.P.B.'s niece, and Dr. Herbert Coryn, as well as by members who had dropped out of the movement, owing to previously existing conditions in England; but who have now come back into active co-operation with us all.

Summing it all up, then, the Crusade goes well and promises even better. We are in Dublin among friends. The Convention meeting here will be a turning-point in the history of Ireland. It will be widely attended from England and Scotland.

All of this must react on America, not only now, but in the near future, and especially on our

return to the West Coast. This will not be because of us, but because of the hour and all that it contains. It is pregnant with power and infinite possibilities. So I trust to Fort Wayne to help greatly in the work of keeping all things strong, serene and harmonious in the T. S. in America, the land most beloved by us all. This done, the future will show that the efforts of many years have not been thrown away, and that in this hour of reaping, America will be not only the first but also the last to experience the blessings of the cycle that has commenced so hopefully.

As ever, fraternally,
(In haste.)

E. T. HARGROVE.

A pleasant evening was passed, and the sum of \$19.75 was realized for the Special Crusade Fund.

It has also been decided by this Branch to keep its rooms open every evening from 7.30 until 9.30. One of the members will always be present to give the visitors any information which they may want regarding Theosophical books, etc.

We are glad to print the above letter from Mr. Hargrove, as a sample of the very many others which have been and are being continually sent to the Branches of the T. S. A. by him and his equally indefatigable and thoughtful fellow-crusaders.

BEAVER BRANCH TORONTO, CANADA.

The regular meetings of the Beaver Branch have continued as usual during July and August. The Friday evening lectures have been as follows: July 24, "Discourse on the Soul," by R. E. Port; July 31, "Duty," Mr. Armstrong; August 7, "Justice," William Scott; August 14 "Christianity before Christ," Miriam Williams Brown.

Mr. A. E. S. Smythe has been taken a holiday, during which time he visited Loyalty Branch, Chicago. During his absence the Sunday evening meetings were conducted by J. Bandle, S. L. Beckett, R. E. Port and Francis J. Brown. The Secret Doctrine class was conducted by S. L. Beckett. The Wednesday evening study class, and the Tuesday evening class for beginners at the residence of Mr. and Mrs. Harris have been continued as usual.

The Toronto newspapers seldom mention Theosophy. When they do it is usually by way of ridicule. But on Monday, the 17th, *The Mail and Empire* published quite a lengthy account of the Crusaders, giving a very good report of their work in England and Ireland. On Saturday a similar article appeared in the *Evening News*.

BROOKLYN T. S.

The Purple Pot-pourri, gotten up by the members of the Brooklyn Theosophical Union for the benefit of the Great Theosophical Crusade, was held Friday August 21 at the Brooklyn Headquarters, No. 464 Classon Avenue, and proved to be a great success. About one hundred dollars were realized altogether, and the hall was crowded from beginning to end by Theosophists and their friends, who seemed to be enjoying themselves immensely.

Members were present from the Orient, Upasika, Brooklyn, H.P.B., Aryan, and Bridgeport (Conn.) Theosophical Societies. The members of the H. P. B. (Harlem N. Y.) Branch turned out in force, and carried away a most beautiful frame made by Mrs. Cape, containing three pictures of the O. H. in different positions. This frame was the cause of great enthusiasm, and was made to sell at \$7.50. But it was suggested that it be voted for to one of the Branches; so ten cents was charged for each vote, and the competition between the Branches commenced. After considerable excitement great

enthusiasm and much good humor, the Harlem Branch was declared the winner of the frame by a majority of twenty votes. Fifteen dollars was collected from these votes alone.

About 100 persons were present, and things went along without a hitch or a single dull moment. On the sales-tables, there were aprons, ties, pin-cushions made in the shape of hearts and of a purple hue; purple asters and many other flowers; candy, lemonade, ice cream and cake. Then there were photographs of W. Q. Judge, E. T. Hargrove and Mrs. K. A. Tingley to be had for a nominal sum; also photo-frames, some of which were artistically decorated in water colors by one of the young ladies. Photographs of the Crusaders in groups, taken on the S. S. Paris by Mr. Phelps, were also for sale and attracted a great deal of attention.

In one corner of the front piazza, surrounded by oriental rugs and purple hangings, one of the members who is somewhat of a palmist, read palms. He was dressed as a Hindoo, and was kept busy all the time. Towards the end of the entertainment an elaborate paper symbol in purple and gold, which had helped to decorate the rooms, was put up at auction, and after a spirited contest in bidding, and much amusement, was knocked down to Mrs. Tozier at 29 cents.

The rooms were magnificently decorated with golden-rod, purple asters, purple and yellow ribbons, oriental rugs, and Persian hangings. Entertaining and appropriate music added materially to the pleasure of the people, and no one lacked for amusement or occupation. It was after 12 o'clock when the party broke up, and everybody voted the affair a great success. A large part of this success was due to the unremitting exertions of Mrs. W. Tyberg. She worked over it day and night writing letters and seeing that the different committees did their work.

Letters continue to be received by members from the Crusades reporting wonderful progress and continued success everywhere.

W.F.S.

PUGET SOUND ECHOES.

On August 4 and 7 the members of the Seattle Branch gave a Purple Pot-pourri in their hall for the benefit of the special Crusade Fund. A varied program was given, which ended in the serving of cake and ice cream to a crowded house. The strange part was in the fact of so many new faces appearing in the audience.

The opening was by the members of the Branch appearing in the Calathumpan Band. Everybody was possessed of a different musical instrument and played it in a very discordant manner, the result being a good imitation of a Chinese orchestra. The men wore white robes and the ladies purple. Dr. H. I. Turner led the band arrayed in a kingly robe, crown and sceptre. The band was greatly enjoyed. Every member of the Branch deserves thanks for unselfish work in getting up the affair. It proved a great success and netted twenty-five dollars, which was forwarded to New York to be credited to the Fund. By request it was thought wise to repeat the performance, with a slight change of program, on the 7th.

The Branch is in receipt of a very kind letter from President Hargrove, under date of Dublin, giving a description of the success of the Crusade so far in the journey around the world. It gave help and comfort to all who heard it.

Tacoma Branch also received a descriptive letter from Mrs. Claude F. Wright upon the same subject.

Dr. Allen Griffiths is on his way up the coast on his annual trip north, spreading the truths of Theosophy. He will visit much new territory.

Seattle Branch had no idea it possessed such

talent until the Pot-pourri was taken hold of and carried through to a finish. Mrs. Jennie Clark had charge of the stage, Mrs. Anna Blodgett the music, and Mrs. Fred L. Spinning of the refreshments. Mr. Jesse L. Greenbaum proved to be an all round actor and musician. The pantomime of the "Four Lovers" was well performed.

Audience at our Sunday night and branch meetings increasing constantly. Five new members have been added to the Branch during the summer. The fires on the Sound are brightly burning in every Branch; unity and harmony are the subtle bond between us. All have great work to do.

The work goes on despite the distraction of politics. F.I.B.

THE THEOSOPHICAL NEWS:

My pilgrimage has kept me quite busy. After lecturing in Seattle on the New Woman selected by God to End the World, the lecture being given to a crowded house, Tuesday July 28, I went to Olympia the next day and gave the same lecture in the Unitarian Church. Found a small Branch of active earnest people in a dead town, suffering from collapse of a boom. Returned July 30 of Tacoma and talked on the Esoteric Meaning of the Lords Prayer to a small Branch meeting, for most of the members were camping out. At my lectures in Seattle the Unitarian minister, Dr. Acton was present and invited me to repeat the address before his congregation on Sunday morning, August 2. The Unitarian church was crowded, and deep attention was given. Returned to Tacoma Sunday night and addressed a large audience on The Mystical meaning of King Solomon's Temple. Many Masons were present and a number of intelligent questions were asked. I called attention to the Lodge of masters and the Crusade, also to the School for reviving the Ancient Mysteries. On Tuesday, August 4, I gave my last lecture to Narada Branch on the Esoteric Meaning of the Lord's Prayer, and on Friday, August 7, spoke to a roomful in Victoria on the New Woman. Much enthusiasm was aroused and many questions asked. The same lecture was given in Vancouver to a roomful of people with the usual effect. It may be interesting to note that from Narada Branch, which was founded in Tacoma either in 1880 or 1890, have grown the Branches at Seattle, Olympia, Portland, Victoria and Barkerville. Branches were also formed at Shelton and Port Townsend, but these have lapsed in consequence of the Besant movement. Branches which remain are earnest and the members devoted. The Branch at Victoria gives most liberally for Theosophical work of all kinds. While its influence on the community is not so great as that of some others, it does more to assist the general movement. My pilgrimage is so far a success and awakens a greater interest in our beloved cause. Many outsiders come to hear about the New Woman and are so much interested that I am everywhere asked, "Cannot we obtain some printed copies of the lecture?" as it treats of many topics of the day it is of general interest, and at the same time conveys many T. S. ideas which will lead the hearers to seek for T. S. literature. W.E.C.

SALT LAKE CITY. T. S.

Although the Salt Lake Branch has adjourned its regular weekly meetings for the summer, yet the interest and activity of the individual members has not abated, and the good work goes quietly and powerfully on. Sunday visits are made to the State Penitentiary, where as steady class is conducted by the President of the Branch. The T. S. also takes its turn with the evangelical denomination in holding a regular service in the Chapel, at

which the ladies of the Branch assist in the way of recitations and good music. Another activity has been started by a most earnest and devoted sister, who has organized a "Working Woman's League," designed for mutual benefit and improvement. The meetings are held weekly at her residence, and, in addition to a brief literary and musical program, papers are given, followed by discussion, on many topics of practical value. She is assisted by several other ladies of the T. S., and though the word Theosophy is never mentioned, the air is redolent with Theosophic truth. The members seem to realize that their movement originated in an intense desire to benefit others, and each one is ready to add her mite, not only accomplishing the original purpose, but, what is far more important, creating purpose in others.

The dainty mistress of the household sits in close proximity to her handmaiden, and the maids of her friends and neighbors are made as welcome in her parlors as are their employers; for this ideal Society recognizes no distinction of class or creed in its broad aims for a Sisterhood of Woman. Though its beginning is very modest, all Theosophists should speed it with their good wishes, so that the grain of mustard seed shall become a tree.

Plans are being discussed by the Branch for extension of the work when meetings are resumed, and we have great faith that the bread cast upon the waters will indeed return to us after many days. J.A.F.

WORK IN HALIFAX.

KATHERINE A. TINGLEY LODGE, No. 2.

HALIFAX, August 19, 1890.

EDITOR THEOSOPHICAL NEWS:

On Sunday night, August 16, the Katherine A. Tingley Lodge, No. 2 (Halifax), held its first formal meeting with four members present out of eight.

It is good to know that importance is not reckoned by numbers, and that, as the subjoined copy of our first Resolution will show, we have one member who is a host in himself. The Resolution ran as follows:

"On this the first occasion of our meeting together, we, the Katherine A. Tingley Lodge, No. 2, send our united greetings to Mr. Claude Falls Wright. We feel that he will be to us a stimulus, a support and a deep well of strength, and we thank him for the kindly thought of us that impelled him to add his name to our Charter."

Since I wrote you last I have had the privilege of attending the Dublin Convention. It is not likely that I can add much to the reports you will have already received, but I can give the testimony of one person that your Crusaders and your representatives, Messrs. Nereshelmer and Farrell and Dr. Walton, met with the unanimous love, respect, veneration and appreciation of that Convention.

I should like to know if it is feasible for you to obtain good photographs of the Crusaders so that we, their lovers and friends, might buy them from your office? The proceeds (if any profits resulted) might go to the Crusade Fund. I heard many at the Convention express a desire to possess such mementos, and naturally it cannot be expected that the individual members of the Crusade should supply such a want. The portrait of the Convention which is procurable at No. 3 Ely Place, Dublin, scarcely meets this more personal view.

Forgive me, dear sir, if the suggestion is out of place. Certain penalties are ever incurred where love and admiration are awakened, and the sweet humanity of these people as evidenced by their consideration, genial kindness and general get-

table-ness encourages me to think they would submit to be photographed for us with grace.

This letter is so long already I will not trouble you with our aspirations as a Lodge. Indeed we are suffering at present from a severe attack of shyness. When this conscious stage is lived through, or down, I hope to report to you again.

Yours fraternally,

L. WOOD FOSTER, Sec'y.

Theosophical Magazines.

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A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

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THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 12. BOSTON, MONDAY, SEPTEMBER 7, 1896. PRICE 2 CENTS.

CRUSADE IN PARIS.

UNEXPECTED SUCCESS IN THE FRENCH CAPITOL.

13 RUE WASHINGTON,
PARIS, FRANCE, Aug. 24, 1896.

DEAR NEWS:

On the 22nd our dear Crusaders left Paris for Amsterdam which they will reach about 12 P.M.

I suppose you are all very anxious to know what success our Crusaders had in this city. You can rejoice with us; it has been excellent. We had two informal meetings at the Hotel St. Petersburg, where they stopped. The parlor was decorated with all the flags the Crusaders have received in all the different places where they have been. The people who came were very harmonious, and after the meeting, they flocked, particularly around our Leader, anxious to get some of Theosophy's Truth from her own lips.

Thousands of programs were distributed by the Crusaders themselves, all over the City, in the Hotels, principal stores, on the Boulevards, everywhere, to announce that on Thursday the 25th we would hold a meeting in one of the halls of the Hotel Continental. There again all the flags were in display, flowers, music, etc., etc. We had a full audience, made up of French, American and English people, and other nationalities. As the French people could not understand our speakers, a member who knows the language had to stand on the platform and translate some of what was said.

The result of all this is that to-day we have our own *Parisian Branch*.

THE KATHERINE A. TINGLEY BRANCH OF T. S. E. The President of said Branch is a Frenchman, quite taken on the beauties and justice of Theosophy. We began with six members, and others are coming in. The papers have been very fair, and unanimously praised and admired the faith and sincere enthusiasm of our Crusaders, wishing them good success wherever they may go. To this, we all join, from America and all other parts of the world, and say from the depth of our hearts "Amen."

I must not omit to state, that the Katherine A. Tingley Branch has offered to the Crusaders a beautiful French flag. Natur-

ally the member who has been charged of the presentation, made a speech in French. Have our Crusaders understood what was said to them? One thing was surely understood by all. This was the heartfelt tone in which the speaker expressed himself.

Our Crusaders look well and have been delighted with Paris. They have had beautiful weather and all the people they have met showed them great sympathy and friendly feeling.

To understand the immense amount of work they all have on hand one must be with them, all day and every day; to realize what workers they are—writing, interviewing, planning, and so on, and all is done with so much patience; it is really admirable to witness the perfect unselfishness of all of them. The sincerity of their devotion to the cause, backed by the strong, powerful and at the same time gentle and loveable nature of their leader cannot but have a complete success in their undertaking. It is a great blessing to have Mrs. K. A. Tingley at the head of this great Crusade. Notwithstanding the great power we all know to be back of her, she is so modest, so unpretending, that she wins all those who come near her, as well as those who have only heard of her, by some hidden force which we are unable to see but which we all sense.

In our Esoteric School, for we have a small one—you must remember we are only three days old—one of the members of the *strong sex*, said to her, "When I come near you, I feel such power, a something I never felt before with any other person. It is really astonishing. I cannot understand it." I gave this to show how the same force works everywhere and on everyone.

I must hurry up to catch the mail so you can have these news as soon as possible and give them through the THEOSOPHICAL NEWS.

Hearty greetings to all, from yours fraternally,
OLIVIA PETERSEN.

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.
—SARAH GRAND.

There never did and never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.
—WALTER SCOTT.

NORTH WEST ENGLAND.

THE FORCE LEFT BY THE CRUSADERS STILL WORKING.

BIG OPEN-AIR MEETINGS NOW HELD REGULARLY IN SEVERAL PLACES.

That the tremendous force which stirred England, during the stay there of the Crusade, was a true spiritual energy, and no mere psychic whirl, is shown by the fact that the towns through which it swept have felt no re-action since its departure. On the contrary the work is progressing with leaps and bounds.

From the Deputy Vice-President, Herbert Crooke, we hear that many towns in addition to the regular work formerly carried on, open-air meetings are being started and successfully managed. Those at Liverpool are in charge of Brothers Pederson, Cropper and others. They are attended by a large and closely attentive crowd. Speeches and questions are kept closely on Theosophical lines. This allows much solid ground to be covered; the audience goes away with certain distinct ideas to think over, and the result is the drawing of many earnest enquirers to the local headquarters.

At Southport, August 16, a meeting was held on the Sands. The vehicle which had taken the Theosophists there was drawn up in a favorable spot and used as a stand. Over four hundred people were quickly attracted and the speaker, whose name is unfortunately withheld, held them, quiet and interested, for more than two hours.

In the early part of the meeting some zealous evangelical members of the human brotherhood tried to capture it. On being promptly, decidedly, but quietly prevented they went away in considerable discontent. But those who stayed declared it to have been a most friendly as well as interesting meeting, and gave it as their opinion that Theosophists were "very broad-minded." Before leaving, many went up to the stand to shake hands with the speaker.

Chesterfield is one of the places where a new branch was formed. It is flourishing most satisfactorily, under the steady, earnest leadership of Brothers Udall and Wright. At its meetings that never-failing awakener of thought, the *Ocean of Theosophy*, is studied. The chapters, with their condensed wealth of information, induce here, as elsewhere, long and intensely earnest confabs, and the members are all becoming more and more deeply interested.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the NEWS contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

LINES OF WORK.

In another column is a report, from a Paris newspaper, of the Crusade meeting held in that city, in which the writer expresses his opinion as to the inadequacy of the means employed, by the Crusaders, to put Theosophy before the French people.

Doubtless many English, Irish and Scotch people have the same opinion, and wonder how any great and lasting effect is to be produced by the public efforts put forth.

Such people do not know, or have forgotten, what is taught of the occult laws of being, the inner lines of force, the working from the heart.

It was not expected, intended, or thought possible, that the greatest work of the Crusade would be the public effort. This first Crusade has work to do; the public part of which is but incidental to that of the awakening of old companions; the establishment of centres where none existed; the energizing of those already in existence; the laying of lines of force; and uniting all centres throughout the world, making a living belt of force.

Then from the Great Lodge, from the centre of the movement, will go forth the force that will have its appropriate channels and centres in all nations, among all peoples; the work in each country, race and town being done by people of the place, in the language and under the necessary methods to meet the requirements and customs of that place.

Such is the real work of this Crusade. There were many Crusades in the past. There may be others to follow this one. R. C.

The Pulse of the People.

We give below as a representative sample, several extracts from one of the newspaper reports of the work in Paris. This special report was given by one evidently a stranger to Theosophy and all Occultism and, therefore, somewhat strangely signing himself,—Paracelus.

"It was a curious spectacle.

"But by no means ridiculous, as are, for example, the meetings of the Salvation Army.

"It is a question evidently—and this is perceived the very entrance of the hall—of a philosophy of good society. The propagandists of the T. S. (Theosophical Society) are men and women of the world, in love with their mystic doctrine and who, one fine day, took it into their heads to run around the world in order to recruit adepts for their Theosophy.

"Very little scenic effect. At the back, a large violet banner on which is seen the motto of the Theosophists: Truth, Light, Liberation for discouraged humanity.

"The group of Theosophists is massed about the Association's flag which they are prepared to defend, before an audience almost exclusively English.

"And at first, this lack of practical sense astonishes me, on the part of these Crusaders, representatives of a race which is, so they told me at school, practical and ingenious.

"Here are Theosophists, anxious to conquer France for this doctrine of theirs, a doctrine so abstract, so subtle and elusive rather, that it can hardly be apprehended in the discourses of its professors. And yet, they are careless of the two indispensable elements of success: previous advertising, interpreters who shall translate into French their addresses—addresses evidently vibrating, but—English.

"Then, on considering them, reflexion comes, and I understand. Lost in their dreams, plunged in their ideal, Theosophists despise contingencies, and count on the truth of their belief to illumine the world in spite of itself.

"There is in the arrangement of the programme a well-mannered alternation between the addresses of the ladies and those of the gentlemen. It is thus that we do at our concerts; and Theosophy is nowise lacking in politeness. The speakers of the gentler sex are, if possible, colder, more passionless in appearance than the men.

"But, having had the honor of being received by Mr. H. T. Patterson, and the amiable and very theosophical lady who is the sole, but sufficient interpreter, for this crusade, I do not deny having felt something like respect for these disinterested beings, who are going about the city preaching a Religion above religions, sustained solely by their common Faith. And, on leaving this hotel, which I had entered with a smile on my lips, I recalled these words of a philosopher, whom Theosophy does not count among its adepts.

"Any belief ceases to be ridiculous when it unites several souls."

"May the Theosophists meet in Paris all the sympathy which they have come to seek.

"What he (Mr. Hargrove) especially wishes known is that Theosophists invite, to study with them the divinity of the human soul, all men to whatever creed they may belong by birth.

"Thus Theosophy appears to us as a mantle of idealism covering all religious symbols.

"We find in Theosophy at once the Christian conception of an only God, from whom come and into whom are absorbed all souls, and the pagan doctrine of metempsychosis."

When you bury an evil habit do not visit its grave too often. —ANON.

WORK IN SAN FRANCISCO.

WONDERFULLY LARGE ATTENDANCE DURING THE SUMMER MONTHS.

BRANCHES ARE ALL STRENGTHENING.

The Theosophical boom, which struck San Francisco about the time the Theosophical Crusade was inaugurated, is still growing. At both Sunday lectures and Branch meetings strangers are heard each week to remark to their friends or wives, "I never knew much about Theosophy, but I am going to find out what is in it," "Well, Theosophy is the coming religion, sure enough," etc. At our first meeting in Golden Gate Hall, a month ago, a clerical looking fellow walked up and read the sign, and muttered: "It's a lie—a d—d lie!" but noticing a member standing near, he added, "I'll go in and hear what they have to say for themselves, anyway." The gentleman hasn't missed a meeting since.

The increase in attendance has continued, being 1950 at 41 meetings and classes held in August, as against 1300 in July and 800 in June.

During the last month the Branch has handled the following topics: "Methods of Theosophical Propaganda," "Buddhism," "The Third Object of the Society," "The Physical Body" and "Duty."

On Aug. 2, the Sunday lecture was turned into a special Crusade meeting, at which Dr. Jerome A. Anderson spoke on "The Purpose of the Crusade," E. P. Jones on "The Message of Theosophy" and Mrs. Mercie M. Thirds on "Brotherhood." Aug. 9, Dr. Anderson lectured on "Suicide;" 16, Harry B. Monges, "The Enemy of Man;" Aug. 23d, Rev. W. E. Copeland, "The Mystic Meaning of King Solomon's Temple;" Aug. 30th, Thos. B. Wilson, "The Criminal in Society, or the Man Overboard."

We hope to at least hold our present rate of attendance, and perhaps make some increase. The headquarters are inconveniently located at present, and it is intended to change to more central and commodious ones as soon as a location can be found.

E. B. Rando, Treasurer of the P.C.T.C. is in Southern California for a week, and is visiting the centers there.

Pacific Coast Lecturer, Dr. Allen Griffiths left for Portland, Oregon, on Aug. 16, where he remained until Aug. 25, and then proceeded to Olympia, Tacoma, and other points. He writes that the Branch in Portland was never stronger than now and is doing good work. A. J. J.

Few people have courage to appear as good as they really are. —MARCUS HARE.

FROM THE CAVE OF ALOLUS.

PARSEE STILL IN CHICAGO AND TAKING NOTES.

THE WINDY CITY IS WORKING HARD AND SUCCESSFULLY FOR THEOSOPHY.

The central city of the west, the city of storm and stress in matters Theosophic, is hard at work endeavoring to spread the light.

On Saturday, August 15, Loyalty Branch held a picnic for the benefit of the "Special Crusade Fund," and raised the sum of \$45.

The picnic was held at Sheridan Park through the kindness of Brother Winters, and, besides the usual al fresco enjoyment indigenous to picnics and dancing, the committee provided what may be termed a *Sensitive Sense Censor*. By the use of certain tests, it was ascertained who could hear quickest, see best, feel most accurately and so on. The one whose senses were best developed received a prize.

This was an idea taken largely from the anthropological exhibit formerly in the World's Fair, and now preserved in the Columbian Museum, and on this occasion was very successfully wrought out.

Of course our "Sensitive Sense Censor" is not as æsthetic nor on as high a plane of soul vibrations as the Boston "Purple Pot-pourri;" but then you know we are essentially on the plane of sense in this great centre of materialism.

The success of the picnic was largely due to Miss Eva L. Gates and Mrs. Florence Pratt, both hard workers in the cause; but this does not mean that others did not also work hard and assist them ably.

That reminds me of an incident which shows how closely the THE THEOSOPHICAL NEWS is read out here. A certain brother was highly praised, so he considered, for doing very little work (so he said), and he wrote in to say that the writer must be indeed a Parsee as he certainly was possessed of an Oriental imagination.

Seriously, the THE THEOSOPHICAL NEWS is considered here as furnishing the news indeed. The copies that come to the public reading room here are read and re-read until they become fairly tattered and torn. We think it very ably edited and every line of interest.

How the Boston comrades manage to do this on top of all their other activities and financial outgoes likewise puzzles us in the "W. and W. W." It fills a long felt vacant space, to use an Hibernianism, and we, here in the midriff of the continent, wish you success. By and by we will show the sincerity of our wishes by sending you another subscription list and a larger one.

Loyalty Branch has kept her public meetings going every Thursday and Sunday evenings all through the heated term and, now that the cooler weather is coming on, is beginning to reap the reward in a larger attendance which will soon render larger quarters absolutely necessary.

The Syllabus for August and September comprises the following speakers and subjects: August 6, "The Study of the Secret Doctrine," Mr. A. M. Smith; August 13, "Memory," Mrs. A. M. Smith; August 20, "Mediumship," Mr. A. H. Peters (not given); August 27, "Theosophical Propaganda," Mrs. Florence Pratt; September 3, "Buddhism," Mr. S. B. Sexton; September 10, "The True Object of the Society," Mrs. S. A. Morse; September 17, "The Physical Body," Mr. G. P. Latham; September 24, "Duty," Miss Carolyn Smith.

The addresses already given by Mr. and Mrs. Smith were notable for their care in preparation, amplitude of treatment and evident knowledge of the subjects treated by them. Those to come promise equally as well.

Loyalty Branch holds open house at its headquarters, 153 Washington street, Room 9, and every wayfarer passing through Chicago or "to the manor born," is invited to come to the rooms between 10 and 4 o'clock any or every day.

Englewood Branch, though small, meets every Tuesday evening, at 6404 Yale avenue, near 64th street, in the south part of

the city, and expects soon to receive accession to its membership.

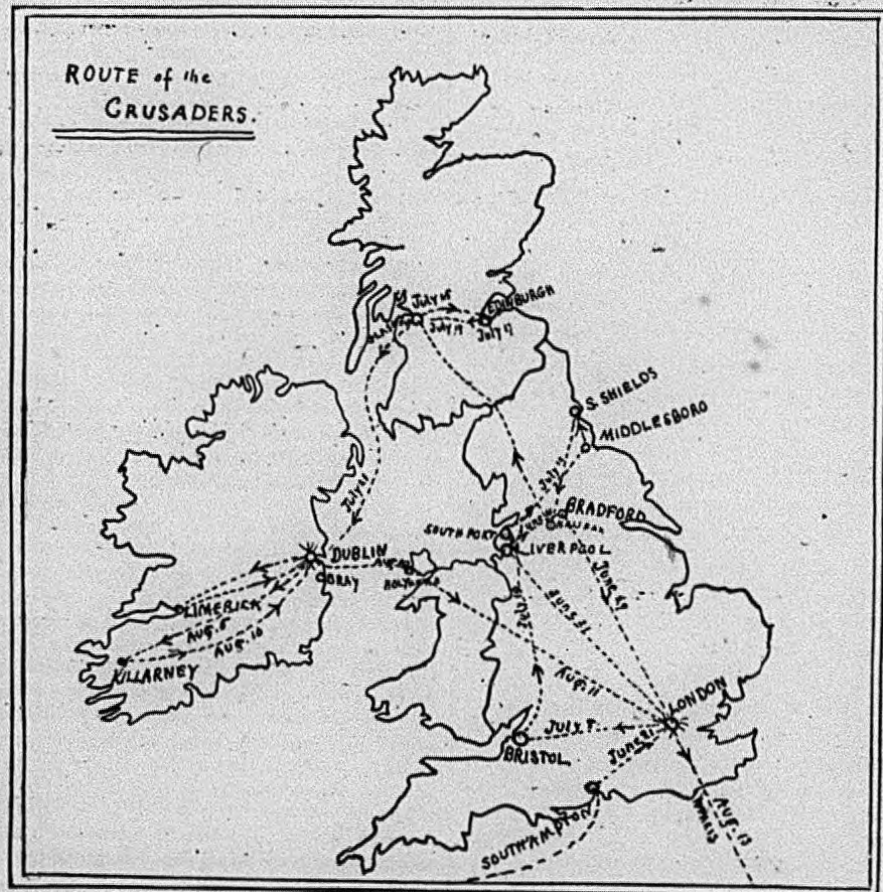
The Swedish Branch meets every Sunday morning and is a fine branch, both as to membership and devotion. The exercises are all in Swedish. They did feel sorry about the Countess Watchmeister; but they have followed the advice of Brother A. E. S. Smythe, in the last issue of *The Lamp* and have read the interesting statements made about her in *The Life and Letters of Anna Kingsford*, second volume. I would advise all readers of THE THEOSOPHICAL NEWS to likewise read this second volume, especially our brothers of the Pacific Coast, where this sister in the Adyar crowd of Brahmin lovers and Theosophy haters has recently been endeavoring to organize branches of a society which is really dead and only walking around to save funeral expenses. Another case of endeavoring to animate "astral shells!"

PARSEE.

NEW ENGLAND NEWSPAPER BUREAU.

While the lecturers have been less active, necessarily, during the summer months, the New England Committee for Theosophical work has had an encouraging degree of success in propaganda by means of its Newspaper Bureau. Its method of work is this:—

Members of the Theosophical Society have for some time been asked to contribute articles on Theosophical subjects.



The response has been quick and very satisfactory. As a rule each article contains about 500 words; though some of them are longer. These articles are, some of them, written in series, and yet in such form that each one can always be used as an individual article outside of the series. After the articles have been written, they have been multiplied by copying, either on the typewriter or by pen. These copies have been mailed to various members throughout New England, who have sent them to such newspapers as agree to take them. Some articles have been sent from the Bureau directly to newspapers. But when some member of the Society in any locality agrees to look after the publication, the whole series or such part as is desired, is sent to that member at once, and the secretary of the committee and his assistants, being relieved of so much correspondence, have more time in which to seek out other newspapers.

It is not always safe to send the whole of a series of articles at one and the same time to a newspaper, because manuscript is then liable to become mislaid or lost. Each article in the Secretary's office with its copies is kept in an envelope apart from the others, and a regular system of bookkeeping, as it were, has been established, opening up, so to speak, a ledger account with each writer and each newspaper. All this helps in securing regularity, promptness and as little complication as possible.

In this way a great deal of quiet propaganda is being done and the field for work is capable of very great extension as it can be made co-extensive with that of the newspaper press of New England.

In order to multiply copies of these various articles, the assistance of the different members of the Society is required. This gives an opportunity for work to many who heretofore have only attended meetings. And every person who has been a member of the Theosophical Society for any length of time knows how giving all an opportunity for work and encouraging them in that work tends to enthusiasm and harmony.

Why would it not be a good plan for committees for Theosophical work carrying on similar propaganda to exchange articles? Such an exchange has been going on for some time between the Central States Committee and the New England Committee and it is believed that the results will be useful.

The local newspaper in the country towns and small cities of New England is carefully read by many persons from beginning to end. Hungry souls and sleeping companions are all around, only waiting to be awakened, fed with the word of wisdom and the water of life and roused into action by the fire of the spirit.

G. D. A.

OUR CUT.

We present in this issue a small map of the route of the Crusaders through the United Kingdom, giving the names of places visited and date of visit. The route can be readily followed by consulting the dates, beginning with the landing at Southampton and arrival in London on June 21st. By the looks of the map, it would seem as though the Crusaders had succeeded in tying the Kingdom up in several hard knots.

After leaving England, the Crusaders were to be in Paris until Aug 21, Brussels 22nd, Amsterdam 23rd to 25th, Berlin 27th to 30th, Frankfurt Sep. 1st to 3rd, Berne Sep. 3rd, Geneva 4th to 6th, Lucerne 6th, Zurich 7th, Munich 7th to 9th, Vienna 9th to 12th, Venice 12th to 17th, thence through Italy.

Reviews.

ELEMENTARY THEOSOPHY.

An unusually excellent pamphlet is that entitled "Elementary Theosophy," written by an F. T. S. in Toledo, O. It contains 38 pages, pocket size, and is divided into six chapters. The first chapter, "Theosophy: What it is and What it is not,—A Brief Introduction," asks and answers, as simply as possible some of the questions which are sure to be asked when attention is newly directed to Theosophy. Is it a Science? Is it a Religion? It explains that Theosophy is not antagonistic to Christianity, to churches or creeds, but serves to point to these the inner spiritual meaning of the Bible scriptures.

Chapter 2nd. deals with the "Law of Reincarnation; its Purpose and its Evidences," and shows what is meant by Reincarnation. "To know, is to become personally acquainted by interior experience."

The Chapter then takes up the way in which the body gains impressions, and shows that we have other and better means of obtaining knowledge; that the higher faculties can function independently of the body, as in mind-reading, thought-transference and the like; that the necessity is growth of character; and brings forward a number of examples that cannot be accounted for on any other hypothesis than Reincarnation.

The third Chapter deals with the objections usually made to Reincarnation—why have we no memory of past lives? that there is no comfort in the belief. It quotes Bible references to it; shows that from the beginning of history it has held sway over the convictions of the majority of mankind, and gives its history generally.

Chapter 4th and 5th deal with the Law of Karma, Cause and effect, showing that nothing takes place except in accordance with law; that the science of those planes of being that are not perceptible to the physical senses, is a comprehension and understanding of spiritual truths or facts accounted for by means or powers, causes or laws, in systematic and orderly arrangement; mental and psychic phenomena depending upon given causes.

It treats of Karma as an instrument to be intelligently used in its relation to disease, physical heredity, accident. The value of Karma as a doctrine depends upon its practical use in the affairs of every day. It is a stimulus to right and unselfish action. Believing in Karma, we can no longer depend upon anyone but ourselves for "redemption."

The last chapter treats of Universal Brotherhood and the various attempts at Brotherhood, closing with "The Theosophical Society is thus committed to the formation of a nucleus of Universal Brotherhood—a brotherhood into which we welcome alike Christian, Atheist, Jew, Buddhist, Catholic or Agnostic—all who profess the point of contact—the brotherhood and service of man."

The manuscript of this pamphlet was submitted to Wm. Q. Judge while he was in Cincinnati, and was approved by him, and Dr. Buck writes that he thinks it one of the best things he has seen for distribution among enquirers.

The low price and the matter that it contains, written as it is in clear, concise and simple language, makes it particularly valuable for the purposes of distribution. All profits derived from it go into T. S. work. The price per copy is 5 cents—100 copies for \$3.00. Orders should be sent to Mrs. Ada M. Bell, 1909 Collingwood Avenue, Toledo, O.

Theosophical Magazines.

THEOSOPHY.

A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

New York: 144 Madison Ave.

Advertisements.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 13. BOSTON, MONDAY, SEPTEMBER 14, 1898. PRICE 2 CENTS.

PARIS, AMSTERDAM AND BERLIN

INTERESTING DETAILS OF WORK AND SUCCESS.

The Crusade arrived in Paris Aug. 13. Our party consisted of the Crusaders, Miss Constance Hargrove, and Dr. Alfred Walton. We had a reluctant parting in London from our beloved brothers, Neresheimer and Fussell. Upon our arrival in Paris we were met at the station by Mrs. Oliver Petersen. Her name is well known to many readers of the News, as she is one of the oldest and best workers in the T. S. She was the only member in Paris, and without her I hardly know what we should have done. She worked incessantly for the Crusade all during our stay in Paris.

We stopped at the Hotel St. Petersburg, where we had several meetings. While these meetings were not largely attended, they were of the greatest importance, as they brought to us three of the best members of the Branch which was afterward formed. Besides these smaller gatherings we held a large public meeting at the Hotel Continental. The hall was well filled with a mixture of tourists and residents. We began at that time a new experience, as a few of our addresses were translated by Madame Petersen as we spoke sentence by sentence. After the meeting 20 people clustered about Mrs. Tingley and remained to talk Theosophy. The next evening at the hotel the Branch was formed, and what is even more important the T. S. in France was organized having the same officers as the Branch.

We are most fortunate in our new Paris members. The President is a young Frenchman, Mr. Charles Sée, who seems to have been strongly impressed with the reality of the movement and inspired with the force of the new cycle. It was "by chance" he heard of us. He was walking along the Boulevard where the Crusaders were distributing notices of our public meeting and one was handed to him. He came, and is now heart and soul with us. Madame Petersen is the Vice-President, and will of course be simply invaluable in helping the new Branch to get in working order. The Secretary, Mrs. Wolff, is also a resident of Paris. She is highly placed in the social life of Paris, and is a very gifted woman,

speaking five languages. The Branch is fortunate in having her as Secretary because, besides these advantages, she has grasped the real spirit of Theosophy in a most wonderful manner. Mr. Lawrence, another member of the Branch, is a high Mason and already a good Theosophist. There are several other members, and some few people who could not be present when the Branch was formed have promised to join. The Branch selected for itself the name Katherine A. Tingley Branch. After the Branch business had been completed, the T. S. in France was organized and lines of work were discussed. There is every reason to believe that Theosophy has a great future before it in France.

The next point in our journey was Amsterdam, where we arrived on Saturday night, Aug. 22. The Branch there numbers about half a hundred and is remarkable for its harmony, energy and devotion. There were quite a number of meetings. On Sunday there was an informal talk to the members in the morning. In the afternoon there was a meeting of the Esoteric School, and at night a public meeting with a large and interested audience. A slight disturbance arose near the close of the evening. It was made by some boys, who make a practice of such efforts to break up public gatherings, but they were soon silenced by the police. The Dutch flag and a beautiful banner of Egyptian design, painted by Mr. Hessing of the Amsterdam Lodge, were presented to the Crusaders. The next evening another informal Branch meeting was held, when the Crusaders talked of the work done. Two conversation meetings followed on Tuesday, and on Wednesday the Crusaders left for Germany. A number of new members were added to the Branch while the Crusade was in Amsterdam. Among others there were several members of the Adyar Society who joined the T. S. in Holland then. I mention one in particular—a woman of strong character, an old friend of Madame Blavatsky, a fine speaker and having great influence in the Branch to which she belonged. She came to one of the Crusade meetings and was much impressed with the spirit which prevailed throughout. She felt the great force of the new cycle, and told us that before meeting Mrs. Tingley she was conscious of her great power, and now recognizes her as the

Leader of the Theosophical Movement. She will be of much help to the Amsterdam Lodge. With such workers as Madame de Neuville, Miss Immerziel, Mr. Van der Faiden and Mr. Jasink the work is sure to prosper.

This is our last night in Berlin, and we are all gathered together in Mrs. Tingley's room writing letters to America. The Crusade work has nowhere been more satisfactory than in Germany. The following is a brief outline of the programme followed: On Thursday evening, Aug. 27, we had a meeting of the Branch at which all the Crusaders spoke. On Friday evening there was another informal meeting for members and inquirers.

I must insert here an interesting bit of news. Every one is interested in Dr. Franz Hartmann. His many books, and particularly "Magic, White and Black," and his association for so many years with the Society and with Madame Blavatsky, have made him well known to every student of Theosophy and mysticism. The first day of our arrival he appeared at the hotel, having decided suddenly that morning to go and see Mrs. Tingley. He spent the time during our stay in Berlin at our hotel as Mrs. Tingley's guest. He has invited the Crusaders to go to Hallein and we shall stop over with him for a day or two and carry him with us to Vienna. Needless to say, we look forward with much pleasure to this visit. On Saturday night Aug. 29, we held our large public meeting at which Dr. Hartmann presided. There were the usual music, flag decorations and speeches. About 400 were present, and although the meeting, owing to the necessary translations, held till 10.30, hardly any one left the hall. It is not customary to applaud in Germany, yet Mrs. Tingley's address called forth a burst of enthusiasm; and again at the presentation of the Prussian flag the audience applauded heartily. The newspaper reports were ample and friendly, one newspaper stating that instead of saying *ex oriente lux* we ought now to say *ex occidente lux*. This morning, Sunday, Aug. 30, was held the first annual convention of the T. S. in Germany. It was immense! The following officers were elected: President, Dr. Franz Hartmann; Vice-Pres., Mr. Theodore Reuss; Secretary, Dr. Nagel; Asst. Secy. Mrs. Anton Corvinus; Treasurer, Mr. Engel;

(Continued on Page 2.)

THE THEOSOPHICAL NEWS.

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WORK AMONG THE POOR.

Some of Wm. Q. Judge's writings speak of the great importance of carrying Theosophy to the poor, those who have not had the advantages of education, nor the leisure that money gives. He recognized the fact that the poor are more open-minded than the rich, that their struggles and suffering have brought out some of the noblest qualities—brotherliness and readiness to help—and that, not having the same regard for conventionality, they are more ready for the simple teachings of Theosophy. It was his desire that this work should be undertaken systematically as soon as workers could be found to do it.

Our new leader, Mrs. Tingley, has made a beginning in the Brotherhood Suppers given by the Crusaders at places visited, and work along that line has been begun in New York. The first activity of this sort developed last year in Boston where small Brotherhood Suppers of from 30 to 60 were held every Sunday during the winter. Plans are being made here to continue and enlarge this work.

The time seems to have arrived for the putting forth of a great deal of energy by Branches and members along this line especially, as the soil is ready for tilling, and great results can confidently be expected.

The poor do not need our condescension or pity, but the explanation of the inequalities and trials of life that Karma and Reincarnation alone can give, and a recognition of our common humanity.

There is plenty of work in this direction for those who are leaders, as well as for the rank and file of the Society. The youngest member can help: all that is necessary is to understand the simple aspects of Theosophy in such a way as to present them clearly to the uncultured.

For twenty-one years Theosophy and the Theosophical Society have been before the world, and the cultured classes have been appealed to: now the cry is made "go ye forth into the highways and hedges" and carry the message of Brotherhood, "Truth, light, and liberation for discouraged humanity," giving hope for the future to those who suffer, and an understanding of

the purpose of life that will enable them to stand their trials with fortitude and patience, and thus avoid an impending crisis in the affairs of men. R. C.

PARIS, AMSTERDAM AND BERLIN.

(Continued from Page 1.)

Asst. Treas. Mr. Schwab; and to compete the Executive Committee Bros. Raatz and Zillman were elected. And I can assure my readers that it would be difficult to find anywhere a finer set of people than the Executive Body of the T. S. in Germany. Dr. Hartmann you know, The name of Mr. Paul Raatz will be known to some in America as the man who dared to stand out for principle, and to whose devotion and work the success of the Branch in Berlin is largely due. Mr. Reuss is an influential man in Berlin, particularly in newspaper circles, being correspondent for all the newspapers in America and Europe. Mr. Engel and Dr. Nagel are also men of position and will be of immense help to the work in Berlin.

Mr. Patterson is in Hamburg to-night. Several of the members of the Hamburg Branch were here begging the Crusaders to go to their city. We could not spare either the time or the money so Mr. Patterson went down and is to overtake us in Vienna or Geneva. Germany is thoroughly aroused at last, and a new day for Theosophy has dawned in the land.

In conclusion, I cannot resist the temptation of adding one little incident connected with the Crusade work in Holland. Madame de Neuville tells us by letters received since our departure that Enquirers are coming all the while ever since you went; some new members have joined. We have also five new candidates for the Esoteric School of Theosophy. At our public meeting there was a man present who had been on the point of committing suicide that night, because he could find no work, and his family were starving. He came up and shook hands with Mrs. Tingley afterward, and was so impressed with the brotherly spirit of the meeting, that he abandoned the idea of suicide, and went afterward to the Branch. He is now a happy member, he is being fed and clothed, and work will be found at once. His words at the warm reception given to him were most touching—"They did not look at my shabby clothes," he said, "they did not ignore me because I was poor, but they took me in as a brother. The best way I can show my gratitude is in trying to become a good Theosophist and in helping others as I have been helped myself." Enquirers and new members are flocking into the Lodge and the coming months are bright with promise.

The Crusaders are all well. All members will be glad to hear that Mrs. Ting-

ley's health has been steadily improving. When we left America she was far from well, but has been gradually gaining strength. We all feel much encouraged over the decided gain in her health. The amount of work she accomplishes in meetings, correspondence, work for the Esoteric School and in private interviews is wonderful. The Crusaders send best wishes to all the oft-remembered brothers in America, and hope that every success may attend devoted efforts to spread Theosophy in America.

Faithfully yours,

LEOLINE WRIGHT.

C. S. C. REPORT.

ACTIVITY AND PROGRESSIVE EVERYWHERE.

Here is the August budget of C.S.C. items. I wish I could let you read all the letters, for this great brotherhood as represented in the T. S. in A. is but a big family, or one branch of a Theosophical family,— whose individual working interests are useful to the whole, but I must only give a résumé.

BULWER LYTTON BRANCH is on duty. Although they have given no details of this month's activities, their President has written a vigorous letter, so we know that we can report them "at work."

From CLINTON we learn that there was a large Annual Meeting of Spiritualists at Pleasant Park, and that in response to an invitation, Theosophy was ably presented to them Aug. 20, by one of the Branch members.

Attendance at their regular Branch meetings about as usual.

COLUMBUS BRANCH has decided to try having their Branch Meetings Sunday nights, as they can thus attract larger audiences. In September they intend to establish a Lotus Circle, and are now devising ways to make it interesting.

Their Secretary writes that they are slowly increasing their membership now during the summer dullness, and that they are very sanguine that the coming year will be a very active one for them.

THE DECOMAH BRANCH have had their regular meetings during the month, and one or two new items of attraction have been added to the programme.

The DEVA people (Detroit, Mich.) have complained of warm weather and small audiences. Surprising! They should not mind little things like that! Their place on the map of the U. S. insures cool summers; they must remember this in the future.

Their recent meetings, however, have been well attended and of unusual interest. They are agitating the question of having quarters of their own. This should be the

ambition of every Branch where it can be made practicable, as it will inevitably be found to attract a larger attendance, and advance many of the purposes of Branch organizations that otherwise will be retarded.

DEVA BRANCH is moving along with usual energy; they do not report any special Branch work, but Miss Wakefield's inventive genius has evolved a new way to reach the poor with leaflets. She writes: "I have just undertaken a new method of propaganda which may be interesting to you. I take the tract, "Karma a Cure for Trouble," and on the blank space at the end, write a notice of the time and place of our meetings and an invitation to attend. Then I fold it in three equal parts, with this notice on one outside fold, and the title and the first four or five lines on the other. This is convenient to slip into the pocket. I have a supply of these ready to give out, and when any one comes along in need, asking for old clothes or something to eat, as many do, one of these leaflets is given along with the food or clothing, with a request to read it.

"So far they have been accepted with thanks. The title itself is attractive to those who are in trouble, and the first few lines, which may be seen at a glance, tend to increase the interest and prevent the paper from being thrown away; quite a number have joined me in this work, and not a few of the suffering have been helped."

Our INDIANAPOLIS Secretary reports good individual work: "Our Branch people have not made much noise, have not yet done much aggressive missionary work, but gone quietly on making a good impression in the city. We adjourned in July to meet again the first of September, when we will plan the work for the coming year." This Branch is strong in mental capacity (save the Secretary) but weak in financial ability; still I believe, as in the past, so in the future, we shall keep up with the procession."

I promised to tell you of LOYALTY'S Picnic, but I see some one has stolen my thunder. Work is progressing quietly along all lines. We have taken in three new members during the last month.

The LINCOLN BRANCH correspondent writes us charming letters. They are hopeful for the future of this society that has had to go slowly because of the great depression in the environments. This time he says they want a live leader to arouse their city with the truths of the philosophy. They want the town stirred up.

There are many readers of the NEWS who can help them by suggesting methods whereby each member might do something toward securing this result. Write to them.

In the MINNEAPOLIS BRANCH the Sunday meetings have been changed from

morning to afternoon, resulting in a larger attendance and apparently increasing interest.

MILWAUKEE writes: "We are going to have a Purple Pot-pourri, after which I shall have something to tell you. Our Branch is wide awake. We believe we have a happy future before us."

St. Louis is awake, too, although it is geographically settled in a warm section and obliged to go slow during the summer months. It has begun to talk over its plans for the fall campaign, when it is its aim to have meetings in the different parts of the city, whereby greater interest will be aroused and the work of the Society better accomplished.

UNITY OF ST. PAUL is having a sort of adjourned meetings, I take it, but is making them very interesting. I have had a delightful description of their late Picnic, but believe it has already been given in the NEWS.

It will soon be time for these St. Paulites to celebrate their first birthday, which will no doubt be done with due diligence in every heart at least. This active young Branch has long ago put off its swaddling clothes, for it ceased to be the "youngest" very soon after its formation. This vigorous youth evidences a strength that will be turned to the best possible account for Theosophy.

It was early in the summer when the YOUNGSTOWN BRANCH had its initial success as an organization and adjourned until September; but I see by one of their local papers that they could not keep still so long, so had called an Inquiry Meeting and invited the public to question them, which it did by "a running fire of questions for three hours, during which time most satisfactory replies were promptly given by Dr. Acheson." So much enthusiasm was manifested that another meeting was arranged for.

Keep an eye on this Branch. A phenomenon born with such a large constituency and endowed with so much push, promises a unique work when they get their working regalia on.

It has been suggested, among the Branches of the C. S. C., that they add a short reading from the NEWS, of the leading and more important items from the Crusaders, to the present Branch programmes, that those of the members who do not take the NEWS may keep pace with the movements of this most important work. I am happy to say that almost all of the Branches have reported to us the adoption of this, and regard it as an attractive addition.

Fraternally yours,

F. PRATT.

Secretary C.S.C.

The highest exercise of charity is charity towards the uncharitable.

—LOUISE CHANDLER MOULTON.

AFTER THE CRUSADE.

THE MOVEMENT IN SCOTLAND.

It was Mrs. Tingley's wish, at the time of the Crusaders' visit to Scotland, that special help should be given to the fostering of the Branches established in Edinburgh and Glasgow, perhaps because of the conservative tendencies of the Scottish mind to hold to the forms of religions and scientific thought which by tradition and conventionality have gathered around it. In response to this wish and to render what help was possible, Bro. Herbert Crooke met the Edinburgh brethren at the house of Bro. Lewis Pyper, M.A., President of the Hargrove Branch, where a formal meeting of the Branch was held.

Owing to the holiday season, and from other causes, all the members of the Branch were not able to assemble; but it was interesting to find among the visitors Bro. Andrew Heilson of the Katherine A. Tingley Branch, No. 3, Glasgow, who is also the President of the Theosophical Society in Europe (Scotland), and Bro. R. F. Sibbald. The latter was formerly known to H. P. B. and to William Q. Judge, is a deep student of Theosophy, and has in the past made a bold stand for brotherhood. With this small but earnest gathering, the future of the work in Scotland was discussed, the By-Laws of the new organization formulated, and the secretary of the Hargrove Branch appointed in the person of Miss Kate F. Stewart, a young lady of intelligence and ability. Plans were made for future meetings in a public hall in George Street, to be held, if it can be arranged, on Sunday afternoons, where the "Key to Theosophy" will be studied to commence with, and public addresses can be given. One good friend volunteered to provide the expense of advertising regularly these weekly meetings, and an attendance of 40 or 50 people is confidently expected.

The following days, Sunday and Monday, Bro. Crooke spent in looking up some of the inquirers whose names he had received from the Crusaders, and at whose houses he was most cordially received. This visitation proved to him how extraordinary the work of the Crusade had been to touch the lives of men and women in various conditions of life. At one place he found a young man whose career in life had been blighted by his desire to run a business upon ideal lines, and who was now chained, as it were, to a condition of things which was hateful, by the filial love and duty he felt towards his aged and paralyzed parent. But he was fast losing faith in humanity because of the hard treatment he had received from those who, by religious ties and other relationships, ought to have known better. At another place was a young soldier in all the fire of health-

ful life, and with good prospects before him, but with a thoughtful mien and an interest in the problems of life, willing to inquire and gain a knowledge of the truth. Again, a student well versed in metaphysics, languages, and science, whose mental condition had made it difficult to respond promptly to the feelings of his kindly heart and throw himself into the movement for Brotherhood. He had been studying the "Key," and had felt the power, and now was willing to join hands in the work. Thoughtful men in other departments of life had been touched, and not a little interesting was it for our brother to meet unexpectedly with Mrs. Dick at Morning-side, and find in that amiable elderly lady the mother of our staunch friend and brother, F. J. Dick of Dublin. She too had met the Crusaders, and was prepared to take what share she could in furthering the cause in Edinburgh.

Our hearts are filled with a great hope for Scotland now. More than ever do we realize how important and far-reaching are the effects of the Crusade. The forces that make for dissension have lost their power; the good work cannot now be stopped, it will spread and grow till soon the mind of Scotland shall be aflame, and a tremendous energy and devotion be liberated for the service of discouraged humanity. H.C.

WORK IN LIVERPOOL.

Two new Centers were formed here immediately preceding the arrival of the Crusaders in this country. The first *meets* at the house of H. W. Savage, Albion St., Everton, on Sunday evening, at 8 o'clock, and *meets* the requirements of inquirers at the north end of Liverpool. The average attendance has been six, and interesting and encouraging work is being done here.

The second Center holds its meetings at the house of W. Walker, 22 Colbart Rd., Princess Park, on Friday evenings, at 7.30. Five of the attendants at these meetings have already applied for membership.

The attendance at the Liverpool Lodge has greatly improved since the Crusaders' visit. On Thursday, August 20, thirty members and friends were present and strangers who seemed interested. Harmony and good-will prevail at all our in-door meetings.

At the suggestion of the Outer Head we have been having out-door meetings at the foot of Wellington Column, the old Haymarket. At first there was a somewhat disturbing element; but this is gradually subsiding. Over a thousand persons gathered to hear the speakers last Sunday. This work, which is carried on chiefly by our younger members, is of a most encouraging and hopeful character; several listeners are finding their way to

our Lodge meetings. We have sent out a prospectus for Brotherhood Suppers which, as a regular activity, we propose inaugurating at the Lodge rooms early in September.

The absence of many members from town has delayed the preliminary completion of necessary arrangements.

At the last out-door meetings, a yellow fringed purple flag with the word THEOSOPHY painted in gold letters was hoisted, and it seemed to draw the people immediately towards the speakers. W. W.

MACON (GA.) T.S.

The work done here this summer has been chiefly along the lines of individual effort and interior development. We have held regularly four meetings per week, consisting of a public meeting on Sunday night, with a very fair attendance; our regular branch meetings on Thursday night at 8 P. M. also well attended, our training class on Sunday morning at eleven; our study class on Tuesday night at 8 o'clock.

These classes are the direct result of Brother Harding's visit last spring, and have been of inestimable benefit to all who have joined them. They exert a harmonizing and developing influence that cannot be too highly appreciated, and for a systematic cultivation of clearness and conscieness of thought and expression, they soon become a very desirable feature in the work of any Branch.

We have added to our roll since April 8, fifteen members, the greater portion of whom will make earnest, able workers in the cause of humanity, and we are preparing for great things here in the near future. We have a working force of about fifteen, and the harmony with which they work, their affection for one another, their industry and power, give promise of tremendous results in Theosophical work.

A report of the Dublin Convention has been received and published by a local newspaper, and we are in receipt of two letters from Brother Patterson, one from Dublin and one from Paris, all of which have been greatly enjoyed by all the members.

Many new lines of work are being discussed and being laid out, of which you shall hear later. We have started a subscription list, consisting of small sums ranging from ten to fifty cents per week, for the purpose of creating a special fund for general Theosophical work, which bids fair to become a great success.

The Crusade is attracting considerable attention from those outside the Society, and a deep and powerful interest among the members, who see in it the possible realization of a Universal Brotherhood of Mankind.

If in about a month or six weeks from now the earth trembles in Boston, you may know its southern corner has been turned up, and the populace of Macon are investigating its esoteric side.

The following now constitute the officers of the Macon Branch: Iverson L. Harris, president; Edmund D. Stow, vice-president; Walter T. Hanson, secretary; Ross White, treasurer.

Fraternally yours,
C.D.S.

YONKERS (N. Y.) BRANCH.

The Yonkers Branch meets every Sunday at No. 20 Warburton Ave., in the "Grant" building, at 3 P. M., and every Wednesday at 8 P. M. at Mrs. Beatrice Towers' house at 10 1-2 North Broadway. Average attendance seems to be steadily growing a little larger, is now about 10 to 12 (on Sundays). We have just admitted one new member, making six in all. The following letter was lately received by them:—

AMSTERDAM, Aug. 24, 1896.

DEAR BROTHERS AND SISTERS:—

Here we are in Holland, having completed our work in England, Scotland, Ireland and France. That in France was difficult as there was no Branch there, but it has been brought to a satisfactory conclusion. There is now a Branch in Paris, the Katherine A. Tingley Theosophical Society, and the Theosophical Society of France has likewise been organized. In this case, as well as Scotland, the faithful steadfastness of one woman, Mme. Peterson, made it possible to act effectively. The French flag has already been added to the others given to us. The number thus keeps steadily growing. When our Crusade is ended there will be a goodly representation of the nations of the earth in "The School for the Revival of the Lost Mysteries of Antiquity," by the flags they will have deposited there.

We have now been in Amsterdam less than three days, yet five meetings have been held, and the Branch materially enlarged. Of the new members, one is a well-known journalist of the place.

This morning seven carriage loads—a carriage load is verily a load in this land—of people drove out of town to get a stone to be sent by our Holland members to "The School for the Revival of the Lost Mysteries of Antiquity," to go into the corner. As this land is free from stones it seemed a hopeless task. Our leader, Katherine A. Tingley, led the way. After driving several miles, we stopped at a ferry. While waiting, strangely enough, Mr. Pierce found just what was wanted. The stone in quality represents very much the one sent from Ireland.

This evening a reception is to be given to the Crusaders at the home of Mme. Von Pellicom, Keiser's Grack, 798. It now being dinner time I must bid you farewell, as we try to get our meals when we can because we can't always get them.

Yours truly and faithfully,
HENRY TURNER PATTERSON.

Look forward to the time of our return. It is not the ending, but rather the beginning.

Press of W. W. Harmon, Chamber of Commerce, Boston.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 14. BOSTON, MONDAY, SEPTEMBER 21, 1896. PRICE 2 CENTS.

EUROPEAN LOTUS CIRCLES.

SEVERAL FLOURISHING ONES AND PLANS MADE FOR MORE.

At the time of the Convention at Dublin, among the many meetings held, there was a general one on Lotus Circle work. The meeting was well attended and enthusiastic. This is one of the T.S. activities in which Mrs. Tingley is especially interested; and her presence there gave a force to the meeting which has already resulted in a greatly accelerated impetus to work in that direction.

There are at present flourishing circles at Bow and H. P. B. Lodges, at Liverpool, Clifton and the Chiswick Center, and plans are nearly matured for many more. The one at Bow is among the strongest. That earnest and indefatigable band of workers early realized the importance of Theosophical training for the children—those with whom it will rest to carry on the work. At present it numbers 60 or 70 children at each meeting, and the attendance is steadily increasing.

The Lotus Circle connected with the H. P. B. Lodge is still young, but the success thus far had has been very encouraging. This fall those in charge purpose a systematic round of visits to the Branch Schools within a certain distance. Their idea is not to draw away children from the Sunday Schools; but they will, in this way, meet many children whose parents are Atheists, Freethinkers, etc., and who have in consequence been sent to no Church School. Good results are expected from these visits.

At the Dublin meeting a committee was formed to take charge of the Lotus Circle work throughout all Europe. Miss Constance Hargrove was appointed chairman. Miss Hargrove, though younger in the work than her brother, is as enthusiastic and constant a worker. Her faithfulness to her duties has already been proved. Among her other positions in the T.S. she occupies that of "Unofficial Corresponding Secretary for the T.S.E. (England)." This means that all letters of enquiry from outsiders and new members are given to her for reply. The great and constantly increasing amount of correspondence which this implies is with difficulty realized by one not connected with a T.S. Headquarters. Since the visit of the Crusaders this

work has of course increased tremendously and promises to continue doing so during the winter.

Miss Constance Hargrove is also Hon. Sec'y to H. P. B. Lodge. This, it will be remembered, was the one formed by the dozen members who walked out of the Blavatsky Lodge at the meeting when that Lodge passed resolutions condemning Mr. Judge. The twelve had, at many previous meetings, spoken, protested, and done all in their power to support the Chief. When it became evident that they could not prevent the resolutions from being passed, they met and signed a paper, drawn up by



MISS CONSTANCE HARGROVE.

Dr. Archibald Keightley, protesting, in the name of the Brotherhood to which they belonged, against such uncharitable action. As soon as the vote was passed they rose and stood while Dr. Keightley read their protest. They then turned and walked quietly out of the room amid the most profound silence on the part of the amazed Blavatsky Lodge members. The twelve, who were Dr. Keightley, Mrs. Cleather, Mr. and Mrs. Green, Mr. Campbell, Mr. Adams, Mr. Crump, Mrs. Raphael, Mr. and Mr. Bruce, with Ernest Hargrove and his sister, then went directly to Dr. Keightley's rooms, and, having left the body of the Blavatsky Lodge, re-incarnated at

once as the H.P.B. They have proved worthy of their name. The little Branch formed eighteen months ago now numbers over 50 active, earnest workers; its meetings are crowded to overflowing and its membership steadily grows.

PROVIDENCE (R. I.) BRANCH.

During the past months, despite warm weather, the attendance at the Sunday evening meetings has been much above the average.

During the month of August the following papers were read: 2, "Theosophy and the Heart Doctrine;" 9, "The Crusade;" 16, "Astronomy;" 23, "Heaven and Hell;" 30, "The Mission of Theosophy."

The matter of securing a new home for the Branch is under consideration, and a committee has been appointed to look up new quarters, and report. The opinion seems to prevail that with larger quarters, centrally located, and with the addition of music, our meetings could be made more attractive, and the attendance increased to at least 150.

Pawtucket Center, one of the activities of Providence Branch, is now located in Odd Fellows' Hall, 321 Main Street, Room 8. They hold meetings every Thursday evening for study, and are at present at work on the "Seven Principles," by Annie Besant.

SANTA CRUZ (CALIF.) T.S.

Headquarters was opened the first of the year, assisted by Dr. Allen Griffiths, in a good location on Pacific Avenue, where all the meetings are held.

The Branch has a small library, which is free to all and is open every day from 2 to 4 P. M.

Branch meetings are held every Wednesday evening; public lectures every Sunday evening.

During the month of July, Mrs. M. M. Thirds, of San Francisco, gave two public lectures and held a reception for those interested.

In the month of August, Mr. Copeland, of Salem, Oregon, gave a public lecture on the X Rays. The meeting was well attended. He also received members and inquirers.

An H. P. B. Training Class is being organized.

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THE SOUL OF PERSONAL WORK.

Under the above title there appeared in the "Outlook" of Oct. 20th 1894, an article which is so valuable in its suggestions that we reprint it. The italics are ours.

"To hold one's self in true relation to one's work, requires an absolute control of the mind and the clearest conception of the *supremacy* of the work to the worker.

The tendency of the average mind is to *subordinate* the work to the worker; to see work only from the personal standpoint; to make it a platform from which to hold the public eye.

The only work worth doing is that to which one imparts *independent* vitality. The minister who so conducts his work as to make it depend on his presence, has a paltry view of his office. The teacher who does not impart a love of learning to his pupils may inspire them with love for himself, but he has done an untold injury to those he was set over to train, not to personal admiration, but to a love for learning that would make them men of culture, of use.

To think of one's self always as a *means* to an end—not an end—keeps the mind in obedience to authority; and that authority recognized and obeyed, is the evidence of one's relation to his work.

The success of every work undertaken depends on its cumulative power. As the infant becomes the man by that hidden power we call growth, so in every work the measure of its success depends on its power for growth. And this power depends on the *health of the body*, not on a pulling upward or forward by main strength of an individual, or groups of individuals.

A loosening of this grasp means loss of impulse; the letting go means death.

The true worker sees not himself, but his work, and uses himself to minister to it.

The world today needs impersonal workers—men and women who can give themselves to a cause, a principle, with only one question—*Is my attitude one that gives life, vitality to this work with which I am identified.*"

AMSTERDAM DETAILS.

ANOTHER STONE FOUND.

On Saturday evening, August 22, some 12 or 13 Theosophists were eagerly going from one station to another in search of the Crusaders, who were expected and nowhere to be found! A wire from the frontier dissipated all anxiety, announcing their arrival for midnight. A deputation was sent to both stations, but—how remains a mystery—they were not seen to arrive, though personally known to some of the searchers, and it was 1 o'clock in the morning, when three lucky members of the Amsterdam Branch discovered them taking some refreshments at one of the hotels.

The next day brought great work. The first meeting, which was for members, took place at half past ten in the morning at the new Headquarters, Keizersgracht 798. The rooms had been decorated with plants, and portraits of H. P. B., W. Q. Judge and Pres. Hargrove were placed on the mantelpiece. There were about 50 members present, and some from other places arrived in the afternoon. The addresses delivered by the Crusaders were translated by several members by way of experiment for the public meeting of the evening. The perfect harmony that reigned all the time, and the growing interest and enthusiasm of the audience culminated during Mrs. Tingley's magnificent address, when the whole room seemed to vibrate with the tremendous force. Many persons who do not understand English declared to have felt what she said. What made a deep impression was her glowing description of a glorious future when every child would be brought up according to the principles of Occult Science.

At Mrs. Tingley's request, it was decided unanimously that the next morning, at sunrise, all those able to come would join in an expedition outside the town, to select a stone for the building of the School for the Revival of the Lost Mysteries of Antiquity.

The great Crusade meeting took place in the evening in a public hall. The platform was decorated with palm trees, and with all the flags brought by the Crusaders. Owing to the short time for preparation, only some 300 persons were present, many out of the laboring class. The meeting opened with the prelude of *Parsifal*, played by an excellent Belgian artist who lent his help voluntarily. Bro. Vander Zeyde was Chairman.

The first address on "Diversity in Unity," was delivered by Bro. Patterson. Mrs. Wright then spoke on "Harmony." Pres. Hargrove followed, and his subject was "Theosophy and Modern Thought." The

main feature of his speech was to combat the prevailing tendency of looking only to the surface of things and of materializing all ideals. All these addresses met with great applause. Then Mrs. Tingley spoke and her powerful words reached the hearts and fired the whole audience. After this the *Reverie* of Schumann was played. The last speaker was Bro. Wright on "The Work of the Society and the School."

On the whole, this proved a very successful meeting indeed; as one of those present said: "There was such a strain, so much Theosophy in the air that evening, that everybody must have felt something of it." Toward the end, a boy, who is well known here to bring disturbances in all public meetings, made a row. This had to be repressed. He had some colleagues in the hall who protested also, on political grounds, when the Dutch flag was presented to Mrs. Tingley; but the general disapproval showed that the attitude of the audience was friendly towards the Crusaders. Mme. de Neufville concluded by a word of farewell to the Crusaders, asking everybody's sympathy and good wishes for their work; this was granted by a general cheer, after which a symbolical banner was offered by a Theosophist.

Several of the most important newspapers reported the meeting, most of them impartially and one very appreciatively. It brought numerous inquirers to the Headquarters and several new members to the Society.

The next morning 23 members followed the Crusaders in the search of the stone, which was found near a dike by Mr. Pierce. A photograph of the whole party with the stone was taken by Bro. Wright on return to Headquarters. There were three other informal meetings, the last of which, on Tuesday evening, attracted a large number of inquirers and produced an excellent impression.

On Wednesday morning, at 8.33, the Crusaders left for Berlin. Many members were at the station to meet them once more, and all felt as if the best part of themselves was leaving them.

There is but one feeling among us about the Crusade here. It is the most splendid success. It has roused interest for Theosophy among outsiders as never before, and made of each member a still more devoted worker. Brother Menz is giving, as a sequel to the Crusade, two public lectures which cannot fail to attract notice: "The Message of the Crusaders," and "The Work of the Americans." H. de N.

We are asked to correct a slight error which appeared in our issue of August 24. In the report of the Jamestown (N. Y.) T. S. it was said that a Brotherhood Supper was given by the 2nd T. S. of Jamestown. There is but one Branch there. The report should have read, "a second Brotherhood Supper."

HOW HE RESTED.

MINNEAPOLIS AND ST. PAUL.

Many Theosophists, and very many who are not members of the T.S. within the twin cities, have just passed a week of special activity, full of interest, and promising much in good results.

The central figure has been James M. Pryse, who began a two months' vacation in July, which he intended to spend amongst relatives and friends in Wisconsin;—the first vacation in more than ten years of Theosophical work.

It may seem selfish, but as soon as the two Branches of Minneapolis and St. Paul learned the whereabouts of Mr. Pryse, they gave him an invitation to exchange a few days' rest for days of work; for it means work for a Theosophical leader and teacher to visit these cities. But Mr. Pryse, as we know, is not a man to turn a deaf ear to any request for help or question of honest inquiry, and he came.

His first meeting was held Sunday evening, September 6. Nearly 200 people assembled in the Church of the Redeemer (Universalist,) by the courtesy and characteristic liberality of its pastor, Rev. Marion D. Shulter. The gentleman, in introducing Mr. Pryse on that occasion, said when he wished to know of a person's opinion, or of the tenets or principles of a religious, philosophic or scientific body, he preferred to go to headquarters, to the person or to the recognized leaders, rather than to any of their critics or opponents.

Mr. Pryse gave no prepared address, only an impromptu talk upon "the influence of Theosophy upon modern thought and current literature." He held all present in close attention, and the address was followed by questions from the audience and answers by the speaker that intensified the interest and prolonged the service to an unusual length.

On Monday evening, at the request of Mr. Holt, Mrs. Homiston and others (none of whom were members of the T.S.), Mr. Pryse gave a parlor talk, at the residence of Mrs. Holt, 3146 3rd Ave., to about 30 people, only two of whom were members of the T.S. Questions and answers held the meeting until after eleven o'clock.

On Tuesday evening, the Branch room, in the Syndicate Arcade, was packed full of people, thoroughly interested in Mr. Pryse's short preliminary talk, and his unique answers to a multitude of questions upon Theosophy in general.

Wednesday evening Mr. Pryse spoke before the St. Paul Branch upon "Some Theosophical Misconceptions," and gave a considerable time to the subject of adepts and the Mahatmas. On Thursday and Friday Mr. Pryse and several members of the T.S. from both cities accepted the

hospitality of Mrs. H.G. Stephens, President of the St. Paul Branch, at her summer cottage, at Minnetonka Beach; thus closing a busy week for himself, and one long to be remembered by the many who listened to him in public or in the equally interesting and profitable field of social conversation. At all times, early and late and everywhere, Mr. Pryse was the center of a group of inquirers, answering all faithfully, as from an inexhaustible fountain, giving out constantly, unsparingly and selflessly.

The keynote of his talk at the Church of the Redeemer was that Christianity, rightly understood, was the religion for Christian lands, as other religions are for other lands, and if a person in its environment would not live well and evolve toward the more perfect condition, it was the fault of the individual and not of a religious system. In this connection a very recent incident is worthy of mention. A member of the Minneapolis Branch, in passing through one of our great flouring mills, saw a local card of the Branch tacked up in a conspicuous place, and asked an employee what the Theosophical Society was. The employee answered that he did not know very much about them, only that its members studied and discussed religion, science and philosophy, that a church member could belong to the society; in fact it helped one to be a better member of his own particular church. He ended with, "It's a good thing, and you ought to go and join it." This Theosophical propaganda is going on, accelerated by forces outside of the Theosophical Society. G.

BROTHERHOOD IN NEW YORK.

The Katherine A. Tingley Brotherhood Club was opened at 607 East 14th St., in this city, on Sunday, September 6. This is the revival of a class conducted by Mrs. Tingley during parts of the years 1893 and '94 for the instruction of the poor, both children and parents, in the fundamental teachings of Theosophy.

It is revived at the request of Mrs. Tingley under the general direction of a committee formed for that purpose, consisting of Miss E. C. Mayer, Miss Lizzie Chapin and Mr W. Phelps, and is under the immediate charge and direction of Miss Chapin. The central point of the proposed work is a Lotus Circle, through which it is intended to at the same time come in close contact with the parents. To ensure this, weekly visits to the families interested will be made. It is intended to keep the rooms open day and evening for reading and conversation, and a library of books and periodicals is to be provided; occasional addresses on ethical and practical subjects will be given; sewing classes for the girls and their mothers are proposed, and also a substantially free

medical dispensary. Brotherhood Suppers are also in contemplation. It is hoped that it will be possible to extend assistance in food, clothes and money where, on personal investigation, these are found to be urgently needed.

It is not expected to introduce all these features at once; but gradually as the work expands.

The opening was in every way auspicious, there being an attendance, notwithstanding rainy weather, of about sixty, of whom forty were children. This large attendance was due, to a very considerable extent, to the grateful-recollection on the part of many of those who came, of Mrs. Tingley. Of the list of families previously interested, with which she supplied the committee, quite a number were found, though many could not be traced, and all of them who were found gladly welcomed the revival of the Center. M.H.P.

BRISTOL AND CLIFTON.

On Sunday afternoon, August 30, Herbert Crooke lectured to a men's discussion class at Bristol, on the subject of "The Brotherhood of Man." This discussion class is an institution of which free-thinking Bristolians are justly proud. Although the president, J. Moffat Logan, is a Baptist minister, and their meeting place is a chapel, yet the members of the class exercise the greatest catholicity in their invitations to speakers, and Atheists, Unitarians, Roman Catholics, and Theosophists lecture from their platform.

After the clear and lucid statement of the objects of the Theosophical Society given by Bro. Crooke, the President remarked that it seemed as though the T.S. was simply a kind of international Old King St. Men's Discussion Class. In spite of a cold, drenching rain, about 500 people had gathered together, and showed their appreciation, not only by their close attention, but also by their intelligent questions.

Announcement was made that a conversazione would be held at the Lodge Room in the evening, which resulted in a pleasant chat.

Although the Clifton Lodge cannot boast a large membership, yet we feel that Theosophical ideas are in the air, and we find no difficulty in believing that Mrs. Tingley's prediction about a great wave of Truth striking the town before long, will be verified. One of the signs of good omen is that a series of lectures on Eastern Religions was delivered in two chapels here last winter. We are always thinking of America. Forward, Brothers.

H. PERCY LEONARD.

When will talkers refrain from evil-speaking?
When listeners refrain from evil hearing.

—HARE.

THE CINCINNATI (OHIO) T.S.

The Cincinnati Branch T. S. will be out with a syllabus, for essays by its members for public reading and discussion, very soon. It proposes to continue the Secret Doctrine classes and the classes for the systematic study of Theosophy. It aims to acquaint beginners and other members with the range of the philosophy that they may do good work in their daily talks with those who may inquire, or raise the subject for discussion.

PITTSBURG (PA.) T. S.

The Pittsburg Branch has named its headquarters in Curry University, *Tingley Hall*, in honor of Mrs. Katherine A. Tingley. They feel it would be hard to get a better name, or one with more occult power behind it.

Public lectures were resumed Sunday evening, September 6. The Thursday evening meetings of the Branch will be continued, and also thrown open to the public. A new syllabus has been prepared, and arrangements have been made for a lecture on the 25th, by Mr. A. E. S. Smythe of Toronto, a treat to which we are all looking forward with much interest.

Membership increases slowly but surely, the Branch roll now containing 28 names, with an average attendance during the heated term of about ten. As the work goes on we expect the individual interest among the members will increase.

A PROTEST.

We insert the following letter the more gladly that the passage to which it refers was intended to be cut out, and slipped in through a misunderstanding. We agree with Brother Paulson completely.

CHICAGO, Sept. 10, 1896.

EDITOR OF THE THEOSOPHICAL NEWS:

Please insert the following: In this week's issue of your paper, there appears a letter from Chicago by Parsee which contains false statements about Wachtmeister Branch, and as president of said Branch, I consider it my duty to reply.

Parsee says, "They did feel sorry about the Countess Wachtmeister; but they have followed the advice of Brother A. E. S. Smythe, and have read interesting statements made about her in 'The Life and Letters of Anna Kingsford,' second volume." The members of the Branch, as such, have never expressed any sorrow about Countess Wachtmeister; nor have they followed the advice of Brother Smythe; nor have they read any interesting statements about Countess Wachtmeister in "The Life and Letters of Anna Kingsford." One individual may have done so, but that is more than I know.

I would further state that the Branch, as such has taken no part whatever in this untheosophical war. In the last part of the letter Parsee mentioned Countess Wachtmeister as "This Sister in the Adyar crowd of Brahmin lovers and Theosophy haters has recently been endeavoring to organize Branches of a Society which is really dead and only walking around to save funeral expenses. Another case of endeavoring to animate 'Astral Shells.'"

Does Parsee think that such insinuations will promote Universal Brotherhood? If so, we differ. If Parsee is going to continue this untheosophical warfare, I ask in the name of Brotherhood, do not drag Wachtmeister Branch into it.

R. PAULSON.

Pres. Wachtmeister Branch, T. S. A.

KRISHNA, T. S.

PHILADELPHIA.

THEOSOPHICAL NEWS:

The *Force* has at last reached us. The occasion for its manifestation was the visit and talk given us on Tuesday last, Sept. 8, by Brother Phelps. This meeting was the most apparently successful of any held in my remembrance of the Branch. For one thing we at last were able to have inserted in four of the principal morning and evening papers advance notices of the meeting, and in addition to this there were assigned men to report the lecture also. Although but one report of lecture appeared, the fact that they stayed the evening out may count for something in the future.

The meeting itself was a great surprise from most any standpoint. The remarks on the Crusade would naturally be particularly addressed to T.S. members; but, although the audience, which by the way filled one hall to overflowing, was composed almost entirely of non-members, and many were listening to Theosophy for the first time, interest was manifest up to the close. Not one left in spite of the discomfort of standing until after 10 P.M. The meeting did not cease until 10.30, when we were compelled to adjourn so as to make the holding of an extra meeting after possible.

Just after Mr. Phelps' remarks and before the questions, the President announced that a collection would be taken up for the benefit of the Crusade. The response, considering the nature of the audience, was remarkable, the amount donated being more than that collected at a previous series of lectures where the attendance was quite as large.

We sincerely hope that Mr. Phelps will meet with like manifestations wherever he may talk, and that the interest awakened here may be continued.

H.T.S.

DENVER (COLO.) BRANCH.

THEOSOPHICAL NEWS:

The Denver Branch is well settled in pleasant and commodious quarters in the Masonic Temple. The rooms will seat one hundred, and are open every afternoon and evening for the benefit of the public and as a free reading room.

On August 30, there were 16 children in attendance at the Lotus Circle in charge of Mrs. Macfarlane and Mrs. Herring, and 20 in Dr. A. F. Abbott's Bible Class. Mr. E. B. Cronklute conducts a training class on Monday evenings, which is well attended by members.

At the Branch meeting held Wednesday evening, September 3, there were thirty present, most of them visitors. In the course of the meeting there were three musical numbers, a devotional reading, and papers on "What Theosophists Believe" by Mr. Cronklute and Mrs. Lois A. Chapman, after which the President answered all questions, and the discussion was closed by Col. Stewart, of Loyalty Branch, Chicago, in a few happy and well chosen remarks.

The Branch hopes to give a series of Sunday evening addresses very soon. The committees on Crusade Fund and School Fund will soon commence work.

It is hoped that the authors of Purple Pot-pourris, Teas, Socials and Fairs in New England will send advice and suggestions that Denver, may fall into line and imitate so zealous and loyal an example for so worthy a cause.

Denver Branch, which was two years old in June, and started with only six members, now numbers forty-five. Not having age and wisdom, it seeks it from those worthy laborers of the harvest around the Hub, and wishes members there would write to it concerning their work.

REV. W. E. COPELAND'S TOUR.

On my return from Vancouver I gave several more lectures in Victoria, the audience holding out to the end. After a quiet passage from Victoria, during which I met a Scottish Rite Mason, whom I interested in the Crusade, I arrived at the center of T. S. activity for the Pacific Coast. I lectured for the branches at Alameda and Oakland, and found the members wide awake and much in earnest. On Sunday night, Aug. 23, I lectured in Golden Gate Hall, to the largest audience yet assembled in the new hall which our brothers have recently taken. The hall was crowded, many standing up and quite a number unable to get in. My lecture, which was a long one, on the Mystic Meaning of King Solomon's Temple, was followed by a great number of questions on Masonic matters. So deep was the interest aroused that it is probable the lecture will have to be repeated. I next went to Santa Cruz, where I gave two lectures to interested audiences, and found the members of the Branch awake to the needs of the time. On my return to San Francisco I found that the brothers in Southern California wanted my services there, so that after visiting Stockton I shall go to Los Angeles and San Diego.

I am quite convinced that lectures given by members of the T.S. in America who are also Masons, and have taken the higher degrees, will be received with favor, and will interest many Free Masons in the School for the Revival of the Lost Mysteries of Antiquity. In almost every city where there are a number of Free Masons there are some who are looking beyond the letter to the spirit, and are ready to learn something of the esoteric side of this ancient society which in its rites and ceremonies has concealed the ancient mysteries.

W.E.C.

Theosophical Magazines.

THEOSOPHY.

A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

New York: 144 Madison Ave.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum. Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

Press of W. W. Harmon, Chamber of Commerce, Boston.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 15. BOSTON, MONDAY, SEPTEMBER 28, 1896. PRICE 2 CENTS.

AFTER THE CRUSADE.

THE MOVEMENT IN THE WEST OF ENGLAND.

Theosophy, as a living power, is well centred in Bristol City. The Headquarters of the Clifton Branch are situated at No. 66 White Ladies Road, and the activity of the members is shown by the fact of their holding three Branch meetings every week on separate days,—Sundays, Mondays and Wednesdays.

This activity is well maintained by the constant devotion of Mrs. Edith Clayton, as President, Brother H. P. Leonard, as Secretary, and Miss Margaret M. Townshend, the general aide-de-camp; all of whom, in public press communications, lectures and correspondence, are creating a splendid Theosophical atmosphere in the west of England. An example of this influence was seen on Sunday, August 30, when they were invited by the Old King Street Men's Discussion Class to send a lecturer, and when under these auspices Brother Herbert Crooke went down from Liverpool to address about 500 people on "The Brotherhood of Man."

The local press got excellent reports of the meeting which has already been noticed in our columns.

Besides the regular members of the class the galleries were occupied by a number of ladies and gentlemen, many of whom besieged our sister, Mrs. Clayton, for pamphlets and information concerning the Theosophical movement, and later a few applications for Fellowship were received, while promises of attendance at the Branch meetings to make further inquiries were numerous.

Brother Crooke had many private talks with inquirers and helped to clear away some of the doubts occasioned by the so-called split, by emphasizing the Theosophical Society's main object of establishing Brotherhood in the exercise of perfect tolerance and good will so necessary at this day among men of all shades of thought.

The following day Brother Crooke took train to Devizes whence an urgent appeal had been sent him by Brother Kenneth V. Morris to "come and help us at Market Lavington." This charming village lies

about five miles south-east of the town on the borders of the great-Salisbury plain, and is noted among other things, for the fruit-growing and jam-making of Mr. S. Saunders. This gentleman, with whom Brother Morris is engaged, is of the Swedenborgian persuasion and most kindly entertained Brother Crooke during his brief stay. Brother Morris has made for himself and for Theosophy quite a name, so that for miles round all the country people know that at any time he is willing to explain and answer questions about Theosophy. Indeed it was curious to note that upon the parish notice board a placard was placed to that effect.

The parish room at Easterton, one of the group of little villages in the district, had been secured and, in the evening, seven people met to hear Brother Crooke explain the objects of the Theosophical Society and what he had to say upon Theosophy. Interest was gradually awakened, and at the close three people responded to his invitation to form a Center.

Brother Morris was made the Secretary, and it was named the WILLIAM Q. JUDGE CENTRE, while assurances were given that in a week or two, other friends not able to attend that night would so swell the numbers that a formally chartered Branch bearing the same name could be established.

Brother Morris was greatly cheered at this result, which was really the crown of his own efforts—the efforts of one who, though quite a youth in physical form, being barely eighteen years of age, is yet an old soul of firm faith and unflinching devotion, who has worked in spite of bitter ranting opposition, carried even on several occasions to the extent of mud-throwing and mobbing, when addressing groups of 50 or 60 people in the open air.

It is truly wonderful to observe how the way is being opened for Theosophy in most unlikely and out-of-the-way places.

Upon returning to Bristol the faithful ones there again met Herbert Crooke and informed him of the prospects of a new Center being established at Weston-super-Mare, by the help of Miss Tilley and a new comrade, Brother Arthur, with whom he had had a brief talk the day before. The prospects of similar work at Newport, Mallet and other places were discussed until the train departed for the North.

ON THE CONTINENT.

VARIOUS LINES OF WORK.

THE TEN MONTH CYCLE AND ITS SUB-DIVISIONS.

The friends of the Crusaders and others who, from time to time, have occasion to write to them, must not be surprised that letters are not always answered promptly, even not at all. The mail which they receive is so large that it constantly causes comment by the hotel employees. If there were nothing but this to attend to, it would be difficult to do so properly. With meeting after meeting in the most rapid succession, private interviews, preparations, packing and unpacking, catching trains, and going from country to country it, of necessity, happens that much is left undone. The Crusaders hope, therefore, that this public explanation will reach any who, not understanding the exact situation, may have felt at all neglected. When this initial work has been finished, the earth girdled and nuclei formed, the Crusades which follow can work more deliberately. They will also find the anterior preparations vastly helpful; consequently will be able to look after much that now has to be neglected. This tour is no pleasure trip. Others are not likely to be either; but they will find friends and comrades awaiting them where there are none at present and a way prepared that will greatly simplify matters for them.

Theosophists, the world over, should, if anybody does, recognizing as they do that the outer is but an expression of the inner, carefully watch every detail to try to apprehend something of the nature of the present, the most momentous of all epochs. This is assuredly difficult, it is true, for when history is being made most markedly those who are in the midst of the making of it fail to get the true perspective; nor do they apprehend the import of what they are being rushed through. Those who have the power to do this are true sages.

When on June 13 last, the steamship Paris steamed out of the harbor of New York an era began. When the annual convention of the Theosophical Society in America shall have been held next spring this era will have closed in little; the minor period then elapsed being a fore-

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In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

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Will find it to their advantage to commence their subscriptions with No. 1. The early numbers of the NEWS contain accounts of the Crusade meetings at various places, and only by their perusal can one get thoroughly in touch with the Movement. No. 1 contains verbatim reports of nearly all the speeches made at the first meeting, held in Boston, and is on sale at five cents. All other copies two cents each.

THE THEOSOPHICAL CRUSADE.

All students of Theosophy know something about the power of thought, something of its action in themselves: but have all fully realized the greatness of the power of united concentrated thought by a large body of people? A consideration of a simple physical fact may assist somewhat in doing so: for instance—one man being able to lift one hundred pounds weight, twenty men could, by concentrated united effort, lift a ton—each additional man adding the lifting power of one hundred pounds.

Then think of the intense, deep and far-reaching power of thought, of how much may be accomplished by one man on this plane, and from this, of the almost incalculable effect of the concentrated thought of thousands—the thousands of members of the T. S. A. Those thousands are ready and willing, but they lack definite aim, perhaps; one is now being supplied to them in the circular entitled "The Theosophical Crusade" with its directions and accompanying little box. Here is an opportunity to use the power that is theirs to good effect, and for a great purpose—to aid the greatest undertaking for thousands of years. Definite instructions are given which, if carried out by all implicitly, will yield results undreamed of. The aim is so great, and the conditions so easy, that it does not seem possible that one could fail.

R. C.

ON THE CONTINENT.

(Continued from First page.)

cast and symbol of what is to come. It will thus be the beginning of a new cycle. Well may we all look forward to the landing at San Francisco, when the cord shall have been carried around the earth. But even this ten-month cycle has its subdivisions. In England, Scotland and Ireland there was done a certain class of work finished at Killarney. In France, Holland and Germany something different took place and that likewise is finished. In Switzerland, Austria and Italy still another phase will be gone through; as also in Malta, Greece and Egypt. England is honest, Scotland keen and caustic, Ireland warm-hearted and near the gods, France mirthful, Holland sturdy, Germany forceful. Each contributes according to its nature. Into each has been infused that which shall spread through its length and breadth, making its future loftier and sweeter than its past. From each one an unseen thread has been taken up and woven into one common strand. Old Atlantic, through its "isle of destiny," begins to reassert itself, pure and uncontaminated. The new Europe grown up in the last few thousands of years between Erin and the Alps, has had thrown about it the net used by the *fishers of men* and is in the meshes of that net. Now come the contributions from and those to the seats of the old Roman and Greek civilizations and the doorway of Malta.

In a former letter the details of what was done in France were somewhat dwelt upon, and as that is now ancient history it may be passed by with little further comment.

Mme. Peterson was omnipresent. From early in the morning till late at night, cheerful, active, helpful, she was always on duty. It is in no small degree due to her kindness, tact and skill that the Theosophical Society in Europe (France) was formed with its first branch in Paris. Let us all fix our hearts and minds on the continued prosperity of this organization and the uplifting of the humanity of France in the common renaissance.

At 12.40 P. M., Saturday, August 22, the Crusade left Paris for Amsterdam. It reached Amsterdam about one o'clock the following morning. The good friends of Holland who were waiting at one of the stations unfortunately failed to find the travellers, which was a cause of mutual disappointment. This disappointment, though, was forgotten in the unbounded good feeling which sprang up in the next four days in spite of the fact that most of the Hollanders knew only their own language, most of the Crusaders only theirs; communication was only possible through the services of the few who

could speak both tongues. But this was well supplemented by the warm grasp of the hand and the appreciative glance of the eye.

Mme. de Neufville took the place in Holland that Mme. Peterson had done in France and Mrs. Mackie in Scotland. The general conditions, however, were entirely different for, associated with Mme. de Neufville were Mademoiselle Immerzeel and Messrs. Van der Zeyde and Jesinck.

Beginning with the Branch meeting Sunday morning at half past ten, meeting after meeting, public and private, followed one another so rapidly that the visitors of America feared that their hosts of Holland would be glad to be rid of them for a little rest, even if they could stand the strain itself. And be it understood here that that strain is due not only to the physical and mental effort, but far more to the drain that is caused by the very eagerness of the auditors, by their appreciativeness, and by their desire to receive all that can be given. At the large public meeting which was held on Sunday evening, the 23rd, on account of the platform being low and broad and the hall itself plain, the flags and banners made an unusually bold and good effect. If these flags, being inanimate and senseless things, felt no warm thrill when the flag of Holland was introduced into their midst, together with a symbolical banner painted by Brother Hessing, it does not follow that the hearts of the Crusaders did not give one little extra throb at the sight of the growth of their peace trophy.

About sunrise Monday morning, a contingent filling seven carriages to overflowing started out over the flat alluvial plains, guiltless of anything but the rich, soft soil deposited for centuries, for a stone to be sent to America to go into the corner of the building for "The School for the Revival of the Lost Mysteries of Antiquity." Katherine A. Tingley led the way, but, as mile followed mile, and nothing larger than pebbles was found, it seemed as though for once the intention of our leader had failed. After going some five or six miles the string of vehicles turned off of the main road and were soon at the edge of the canal leading from the North Sea to the Zuyder Zee. Here, apparently by the merest accident, while waiting to be ferried over the canal in a very primitive boat drawn by chains, Mr. Pierce found exactly such a stone in size and texture as was suitable for the purpose. So soon as a suitable inscription can be placed on it and the scroll which will be placed in a kind of pocket to be cut in the stone can be got ready, it will be forwarded to America.

At precisely thirty-three minutes past eight, on the morning of August 26, the little band left the Amsterdam station for Berlin. There were the usual hand-shak-

ings, last farewells and enthusiasm that have marked all such occasions. The feeling on both sides was as deep, sincere and heartfelt as it has ever been.

At about eleven o'clock in the evening of the same day Berlin was reached. Here there was no waiting because the telegram which had been sent in advance announced the arrival for the next morning, which was according to the original schedule. This permitted all hands after a little delay in getting hotel accommodations, to get to bed about one o'clock. The next morning visitors began calling early which prevented much indulgence in morning naps. Here, thanks to the pre-arrangements made by the Branch (quite a new one), the pressure began at once and relaxed only at the hour of departure.

The first meeting was for the Branch. The room in which it was held was packed. The next meeting was semi-public. The room in which it was held was packed also. The third meeting was in a still larger hall and was likewise packed. The German audiences are exceedingly intelligent and most attentive. They were put to the test by having to listen to addresses given in English and then in German, either sentence by sentence or *in toto*. In both of these methods there are advantages and disadvantages. The first is choppy, and if one tries to gesticulate there is danger of some of his gestures being hung up in mid-air while the translator is getting in his fine work. But when an attempt is made to translate a whole address, even if short, *en masse*, only a *résumé* can be given and the ablest interpreter is bound to forget many points. In passing it is not amiss to call attention to the knowledge of English on the continent of Europe. It would redound to the credit of Americans if they were better linguists. In future Theosophical propaganda an acquaintance with foreign tongues will, at times, be useful.

At noon, Sunday, August 30, the Theosophists of Germany convened and formed themselves into the Theosophical Society in Europe (Germany) with the following officers:

President, Franz Hartmann.
Vice-President, Theodore Reuss.
Secretary, Dr. Nagle.
Assistant-Secretary, Mrs. Corvinus.
Treasurer, Leopold Engle.
Assistant-Treasurer, Mr. Schwabe.

These, with Brothers Raatz and Zillmann constitute the executive board. Of these Franz Hartmann, author and editor of various literary works, read by thousands in America, is known to all. The others are not unknown in their own country, and will be heard of more in the future by their American brothers.

The undertone at this convention was wonderfully strong, and the feeling so intense that, later, some were quite overcome

by it. So begins the T.S. in E. (Germany). Nothing could be brighter than the promise of its future. That Brother Hartmann was present was due again to another of those curious accidents (?) that have been occurring right along. Brother Wright had been sent, for no apparent reason, to the railway station, by Katherine A. Tingley, and there found Dr. Hartmann just about returning to Hallein after a day's ineffectual search for the Crusaders and the Berlin Theosophists. He then became Mrs. Tingley's guest.

While the convention was being held at Berlin, H. T. Patterson had been sent on a flying trip to Hamburg. He was only there a few hours, but did some special work which helped to strengthen the two weeks old Branch in that place. This trip again was due to the peculiar prescience of "the leader."

At seven-forty in the morning of August 30, there was a goodly out-turning of German Theosophists to speed the Crusaders on their way. Hats and handkerchiefs were waved until each party lost sight of the other. But the fragrance of the many bouquets given by both men and women to Katherine A. Tingley and Mrs. Wright prolonged their parting until their sweetness had been carried over the border into another country. Thus ended an ever memorable convening of earnest souls yearning for light and the liberation of humanity. To make these few days even more pregnant for the future, a little handful of Swedish members, who had come down to meet our Leader, were present and, in their own quiet way, took the first steps toward the foundation of the Theosophical Society in Europe (Sweden). Can any one be so blind as not to see the remarkable force and guidance that is steadily and rapidly making the first object of the Theosophical Societies in Europe and America the one criterion?

Now, the Crusaders are at Geneva. Hereafter, while in the regions of the Latin, Greek and Egyptian civilizations, as they will be for some time, the character of their activity will change to a degree. Perhaps there will not be so much apparent, so much to report, but needless to say, certain essential steps will be taken in this great scheme.

Next April, at the New York Convention, besides the flags collected during the Crusade, there will be, it is said, a great display by the Branches in America. If, as it seems probable, each Branch selects a flag or banner for itself, if each Branch in Europe does the same, if Australia and India join in, and in addition every Branch has its own badge, it will not only make, with other things to be done, a picturesque appearance in the hall where the Convention is held, but will also have a marked effect in other ways.

Before the Convention the site for the School for the Revival of the Lost Mysteries will have been dedicated, and the Crusade have passed through the United States. This, with the accumulated force of the ten months which shall have preceded, and the presence of the European members who will come over, will form such a Convention as will make the last one seem, by comparison, insignificant.

After a meeting at Geneva, on the 3rd of September, the leader and her little band will meet Dr. Hartmann at Hallein, in the mountains of Austria. At first, this was not in the programme, but when it was apparent that there was something to be done there, then all plans were changed. While there the Crusaders will have their brethren of America and Europe in mind.

H. T. PATTERSON.

SALT LAKE CITY (Utah) T.S.

The Salt Lake Branch resumed its weekly meetings on the first of September with a full representation of membership and an earnest united determination to work in harmony for the Great Cause. Larger quarters have been secured (a very comfortable and commodious hall), and the time of meeting has been changed from the morning to the evening, to allow the opportunity of attending to those who desire to go to their own church in the forenoon. There are many people who will attend an evening lecture who are not yet ready to break away from their own church association, people in whose minds the seeds of truth have been planted, though they may not yet have taken very deep root.

At these meetings there is no effort at intellectual display or rhetorical effect, no hints of mysticism to stimulate unhealthy curiosity; but plain Theosophical truths are presented in a simple concise manner. The papers or lectures are brief, but to the point, thus affording ample opportunity for questions and more minute explanation.

Recognizing the power that lies in divine sounds, an effort will be made to always have some good music, which will be supplied by the ladies of the Branch.

A singular coincidence will illustrate how Theosophic thought is, almost unconsciously, becoming diffused throughout the community. One Sunday morning the paper announced that in the Unitarian Church the pastor would preach from the text "Am I My Brother's Keeper?" while below, the notice of the Theosophical lecture gave a title "Who is My Brother?"

In the morning the Unitarian preached his discourse and gave great pleasure and satisfaction to a large audience. In the evening the Branch president elucidated the Theosophic idea of Universal Brotherhood to the equal gratification of his hearers. People who heard both discourses were astonished at the similarity of thought and mode of expression so pronounced as almost to have "been built from the same model." And so the stream of everlasting truth rolls calmly on!

J. A. F.

SAN FRANCISCO (Calif.) T.S.

Work and interest increase in San Francisco as rapidly as they do steadily. They have again overflowed the Theosophical Headquarters which have in consequence been removed to a still larger place. The new quarters, Room 11, Flood Building, are very conveniently and desirably located in the business centre, and are large, airy and pleasant.

FURTHER DETAILS OF HERBERT CROOKE'S WORK IN SCOTLAND.

In accordance with the expressed wish of the Crusaders that some one should be selected to further the work, after they had passed on to other countries, and help in establishing the new members in the movement, Brother Herbert Crooke, who has been deputed to see to this, took an early opportunity of revisiting Edinburgh at the latter end of July. He arrived by midnight train on Saturday, the 22nd, and immediately got into touch with Brother Lewis Pyper, M.A., the President of the Hargrove Branch, from whom he learnt that, by some oversight, certain of the members interested had not been able to meet, owing to the omission in getting all the addresses. This Brother Crooke was fortunately able to rectify, and he spent the afternoon in looking up those inquirers who had thus been prevented from communicating further on the subject of Theosophy.

Among these it is worthy of particular note, that Brother Crooke met R. F. Sibbald, an old occult student, who, though allied with the former effort made in Edinburgh, had dissented from the "closed Lodge" practices that had prevailed there, and who had, at the crisis of 1894-95, held a firm attitude of loyalty to Mr. Judge, although apparently alone in that position in Edinburgh. Brother Sibbald has expressed willingness to place his help and experience at the service of the Hargrove Branch, though, for the present, he will not take official work. His presence at the regular Branch meeting was helpful and, conjoined with that of Brother A. Neelson, of Glasgow, who attended in his capacity as President of T.S. in E. (Scotland), made a link between the past and the present organization that was most interesting, and argued well for the development of the Movement in Scotland.

Herbert Crooke, the Deputy V.-P. of the T.S. in England, occupied the chair, and brought forward suggestions as to the By-laws of the T.S. in Scotland, on the lines of the T.S. in E. (Ireland). These, at a subsequent meeting of the Branch in Glasgow, were fuller considered and adopted.

Plans for weekly meetings in a public hall were made, and financial aid in support of this was cheerfully given and promised.

Sunday evening a small and quite informal smoker-oom meeting was held in the hotel. *Man's Sevenfold Nature* and *The Law of Karma* were discussed, several visitors present being apparently interested.

On Monday Mr. Crooke proceeded to Glasgow, and there was entertained by Mrs. Mackie. From letters previously received, it was known that among the many new members of the Katherine A. Tingley Branch, N. B., there was much need for a unification of thought and purpose. Private interviews preceded the formal meeting of the Branch which had been called for the evening, and these contributed greatly to a most harmonious gathering. Rules and plans of work were discussed as at Edinburgh, a permanent secretary was appointed, in the person of Brother B. L. Samuel, who, by reason of living at Mrs. Mackie's house for some months past, was perhaps more closely in touch with Theosophic thought than many of the others present. The vexing question of subscription and fees was settled on a satisfactory basis, and a determination to work in harmony and for the good of humanity in Glasgow was evinced. The Headquarters of the movement in Glasgow and for the T.S. in Scotland will be at No. 110 Great Western St., the house of Mrs. Mackie, where the nucleus of a library known as the Malcolm Theosophic Library is formed. This takes its name from Lady Malcolm of Poltalloch, who has largely contributed to its formation.

Regret was felt that all the members could not be gotten together at this meeting, some being away for holidays, and among these Brother J. Dowall and Mrs. Dowall of Paisley, Mr. Dowall being Secretary of the T.S. in E. (Scotland). Some of the others were seen the following day by Brother Crooke. Among them was Mr. Graham, a publisher of Temperance Magazines, and a devoted worker among the poor children of Glasgow. Much valuable help is likely to be given in the Lotus Circle work by him. He has already made acquaintance with some of the London brethren while in that city on a business trip.

In these ways fresh links were made, some doubts and difficulties cleared away, and an enthusiasm was aroused that, in the near future, will make its mark upon Scotland. P. T.

NARADA (Tacoma, Wash.) T.S.

The summer vacation and camping season of the members of Narada T.S., of Tacoma, Washington, is over, and our members are home again, all better prepared and determined to enter upon active work for the Theosophical cause during the coming year, and to make this year the "banner year" in Theosophical activities and in spreading the truths broadcast among the many hungry and inquiring souls.

The cause of the Crusaders will receive special attention among the Pacific Coast Branches, and the members of Narada T.S. are busy planning and making arrangements for Theosophical entertainments, fairs, and socials to be given for the benefit of the Crusaders. In this our Lotus Circle will join hands and render valuable assistance.

Public lectures have been given every Sunday evening during the summer to good and attentive audiences.

On September 29, Dr. Allen Griffiths, of San Francisco—the always welcome Pacific Coast Lecturer of Theosophy—came, prepared to give a course of lectures in this city. On Sunday evening, August 30, he lectured on "The Sun;" September 2, "The Mysteries of Sleep and Death;" September 3, "The Mysteries of Sex;" September 4, "Karma and Reincarnation." On September 10, he talked at the Branch meeting, on "The Mysteries;" September 11, on "The three Fundamental Principles of the Secret Doctrine;" and, September 13, on "Mahatmas and the Mysteries of Antiquity."

Large audiences greeted the speaker at each and every one of his lectures and showed the greatest of interest.

Dr. Griffiths left here this morning, September 14, for the eastern part of our State, where he will devote some time to the new territory, after which he will return and continue his work on Puget Sound.

R. H. L.

Secretary.

PETALUNA, CALIFORNIA.

Thanks to the energetic propaganda of the Pacific Coast Committee and the faithful enthusiastic work of its lectures, it is a difficult matter to find in California a town where absolutely no interest has been awakened.

Two F.T.S. has recently had proof of this. In moving to Petaluna, they expected to find themselves entirely alone in their beliefs, though to be sure, they did not intend that such should continue to be the case. Nevertheless they were astonished as well as cheered when the first results of the efforts in propaganda, which they immediately made, brought them into touch with two other devoted Theosophists.

These, one in the town and the other several miles out in the country, had both been working diligently to spread Theosophy. Tracts have

been regularly distributed and classes for study held.

In the town Dr. Ruth A. French opens her parlors every Sunday afternoon to all who wish to inquire about Theosophy. As the regular subject and opener of the discussion *The Seven Principles of Man* by Annie Besant is at present being used. The same subject will probably be continued in the more scientific chapters of the *Ocean of Theosophy*.

Interest is slowly increasing and Petaluna looks for a Branch in the near future.

In the country, about three miles from town, Mrs. Ellis gave proof of devotion by earnest, faithful work in conducting a Lotus Circle. This already begins to leaven the whole, and will be a valuable adjunct to the Branch when the latter is formed.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 16.

BOSTON, MONDAY, OCTOBER 5, 1896. PRICE 2 CENTS.

NEW ZEALAND.

ACTIVITIES THERE AS ELSEWHERE.

OLD CENTERS STRENGTHENING, NEW ONES IN PROCESS OF FORMATION, AND EVERYWHERE THE CRUSADE THE CENTRAL POINT OF INTEREST.

The Headquarters of the Theosophical Society in Australasia (New Zealand) are at Auckland, the largest city in the Colony. They will shortly be removed to rooms on the top floor of Marine Chambers, Quay St., near the wharf. The Officers are, John St. Clair, President; Mrs. A. M. Cooper, Vice-President; Peter M. Dewar, Hon. Sec'y.

The Society is composed of some of the oldest members of the T.S., who were not prepared to follow Mrs. Besant in her charges against our late Chief, W. Q. J., and who held that it was no part of the duty of a Theosophist to accuse a brother. Dempsey

The WAITEMATA CENTRE, T.S. in A., (N.Z.) meets every Thursday evening, at 8 P.M., for the study of the "Ocean of Theosophy," through which they are going for the second time. Visitors are always cordially welcome. Open Sunday afternoon meetings are to be started as soon as a suitable room can be obtained.

ONEHUNGA CENTRE, another new Centre is in course of formation, and will meet weekly at Mr. G. R. Fellows' residence near the Railway Station, Onehunga, six miles by rail from Auckland.

THAMES CENTRE meets weekly at the residence of Bro. Neill. There are two divisions; one for beginners who meet Thursday evenings; and the more advanced, on Wednesday evenings. The latter have already gone through "The Ocean" and "Septenary Man." All are taking much interest in the Crusade.

The Rev. S. J. Neill's lectures, weekly, have made many familiar with Theosophical principles.

Groups of members of the Esoteric School of Theosophy, meet regularly at both Auckland and the Thames. The spirit of harmony, brotherhood and good feeling which pervades both groups spreads throughout the whole reorganized movement.

WAITEMATA (Auckland) CENTER.

This is a comparatively young Branch, having been regularly started on the 19th of February of the present year. On that date a meeting was called by the Rev. S. J. Neill (President of the Thames Center) for the purpose of enrolling members, appointing officers and laying down lines of work and study.

There are so far eight regular members, and from time to time outside friends attend the weekly meetings for enquiry and discussion. Steady quiet progress is being made. Regular study in connection with the "Ocean of Theosophy," proceeds weekly, and some very interesting discussions have ensued. Short papers have also occasionally been contributed by members.

Owing to the kindness of the Rev. S. J. Neill, the nucleus of a good library has been formed and books and magazines circulate freely. There is also a depot for the sale of books. There is also good work being done on inner lines. In this small group of students harmony and concord prevail, and a bright and useful future is opening before us. The greatest interest in the Crusade is felt by all, and the movements of our Missionary brothers and sisters are followed with warm and loving sympathy.

A. M. COOPER.

FAREWELL WORDS OF VIENNA.

At the close of an informal meeting of members and enquirers at the rooms of the Crusaders, Mr. Max Faubert addressed the Leader in the following words:—

"I wish to express on behalf of those present, the deep gratitude which we feel to you for the great help you have given us, and for the work which you are doing for humanity. Not only do we respect and admire you, but we recognize the great spiritual force which works through you. For unless you had possessed that power, we know that these things which have been done could not have been accomplished. The greatest difficulties and almost insurmountable obstacles have been overcome with an ease that has been startling to us, and we can only express our feeling in the wish that you may have every success and blessing in the great work for humanity which you have undertaken."

THE STOP AT INTERLAKEN.

A SHORT REST THEN MORE HARD BUT SUCCESSFUL WORK.

On Wednesday morning, September 9, the Crusaders reached Hallein, Austria, the home of Dr. Franz Hartmann. Glad enough were they to do so. The tremendous strain on Katherine A. Tingley had almost resulted fatally. No one who has not been constantly with "the Leader" can, in the least, realize what she has gone through. Leaving New York, a sick woman, day after day, night after night, whether in bed, in an easy chair, or on the cars, she could get no rest. Yet, day after day, and night after night, whenever the slightest moderation of constant pain would permit, and quite as often when it ought not to have permitted it, she would receive visitors, attend meetings, send out directions all over the globe, and write innumerable letters, personal, private and public. When not with her pen in her hand in her chair, she would be propped up in bed with a writing board on her lap and there work away with more vigor than many an energetic man or woman in perfect health and under the best conditions. All this told in time. But, fortunately, before it was too late, the little band was directed to go a little off the route as arranged, and spend three days in the mountains, and told that there something would be accomplished. When the mountains were reached the crisis came, and whether death or life would win the victory could not be foreseen. In less than twenty-four hours three attacks of prolonged unconsciousness followed one another. At last the battle was fought, the victory won, and now Katherine A. Tingley goes on a stronger and healthier woman than for many, many months past. Just what was the nature of the change which took place is not apparent, but the improvement, not over the period just preceding the crisis, but over a long antecedent period, is most delightfully and manifestly apparent. If the urgings of the remainder of the party had been effective, the rest would have been somewhat prolonged, but "the Leader" felt something pushing her onward, so started forward again as soon as the danger point had been past.

But if any one imagines that even under the above trying circumstances a single

opportunity was lost, they are mistaken. At Interlaken, where the stop-over occurred, a scratch meeting was gotten up, and oddly enough was one of the most interesting ones of the Crusade. It was so generally attended by the guests of the hotel, the Victoria, accommodating about four hundred and fifty people, that the large drawing-room in which it was held was utterly inadequate, a large number of the people overflowing through the open double doorway into the next room. It is unnecessary to give an account of this meeting in detail, as the speakers are, at all Crusade meetings, practically the same, the order of speaking being occasionally changed, as are also the subjects. Here, as in Paris, the flags and banners made a most effective decoration at the back of the room, and there being many Americans present, the American flag, which hung from the front of the chairman's table produced the pleasantest kind of an impression. The outcome of such a gathering as this can not be overestimated. Here were people from nearly all over the world gathered together, fortuitously, for a few brief hours. They had brought to their attention, in a way which they cannot forget, and cannot belittle, a knowledge of Theosophy. They are bound to think of it again and again. Thus, from this one little center in the mountains, seeds will be carried in hundreds of different directions, for thousands of miles. It is peculiarly appropriate, too, that this should have happened in Switzerland. In this country there is no national language, but many languages, French, German, Italian, according to location; no national type, but many types; no national faith. And yet, surrounded by powerful neighbors with many armies, she retains her freedom, comes in contact with all, takes from all and gives to all. May it not be so with Theosophy there? There is no Branch, no society; yet many members. They were met up in Berlin; they have been met here in Hallein, and will be met again in Vienna.

Not far from the hotels at Interlaken, on the side of a goodly sized hill, is an old, ruined tower and walls. Exactly what it is nobody seems to know. Some call it a château; some a monastery; others think it existed before the days of Peter and Paul, perhaps before the time when Rome was "mistress of the world." However that may be, it is certainly very old, and quite as apparently has been used, at times, for religious purposes. In the remnant of the wall which winds down the hillside is an embrasure from which can be seen the snowy peaks of Jungfrau between two mighty cliffs, one on the right, one on the left. There is a cascade leaping down the cliff on the right, a peaceful, fruitful valley between the bases of the cliffs, a rushing stream, fed by the glacier pouring through the valley, and pine trees on the rugged

sides of the mountains. Looking through the embrasure in the wall, the whole scene is before one, set in a perfect frame. The Crusaders visited this spot about sunset on the evening of September 5. When they reached it a nurse and some children and an old man were there. The Crusaders thought it time for the old man to go to supper and, in about two minutes, he apparently came to the same conclusion. The nursely instincts also prompted the woman to lead her children down the hill. Being alone, the Crusaders, filled by the beauty and glory of the scene and influenced by the quiet hour, fell into silence, their minds fixed in meditation on the past and on the work to come. Whether or not it were coincidence is of little moment; but certain it is, that the few notes which it is their habit to sound before meditation, started vibrations which were echoed back by a falling avalanche and by its reverberations, twice repeated, or by two others. From the old walls a stone was selected and has been forwarded to America to go from Switzerland for a part of the corner-stone for "The School for the Revival of the Lost Mysteries of Antiquity."

On the morning of Monday, September 7, the journey eastward was resumed, Hallein being reached Wednesday morning, as stated before. En route, one night was spent at Zurich, one at Salzburg. From what can be seen from a bus, passing from station to hotel at about midnight, both Zurich and Salzburg would seem to be well worthy the tourist's visit. They are not only the centres of much of great interest in mediæval times, but are also near the Latin races on the south, and have just a tinge of the Orient. Then, too, Salzburg was the home of Paracelsus, and all the section about was permeated with Rosicrucianism.

At Salzburg, the wayfarers were met by Dr. Hartmann and Mr. Charles Speiser and escorted by them to Hallein. When Hallein was reached, and the party comfortably settled down, dinner was served, and a most delightful affair it was with the doctor as genial host. Beside those mentioned above, Al Raschid Bey, his wife, and Miss von Rantzau were present. The wife of the Bey, whose *nom de plume* is "Sophia von Bochlau," is known all through Germany as a writer of romance. The half-boots, with trousers tucked in, the hooded cloak, the red fez, the black beard and brown eyes of the Bey added much to the picturesqueness of the scene, which was charming indeed. On a pillar near the table was an American flag, in honor of the guests to whom the dinner was given; on the table flowers, provided by the thoughtfulness of the host; and about were the birds and trees and green grass, the meal being served in the open air according to the good German custom. The admixture of French, German and

English in the conversation was something remarkable; but, what can't one do with the language of gesticulation reduced to a fine art?

Hallein itself has much about it that is interesting and is not unknown to Theosophists. Here Dr. Hartmann has been living for the last six years; here is his "Inhalatorium," and here, too, Mr. and Mrs. Charles Johnston spent more than one summer in the immediate past. Running through the town, which is located in a plain, is a broad stream, and on the west, ridges of high hills and mountains. The houses in the town are exceedingly odd, having walls sometimes twelve feet thick, the remnants of Roman and pre-Roman days. When one gets within those thick walls, there are all sorts of curious passages, rooms, and courts; most of them dark, cold, and uninviting. In and out amongst these massive structures, narrow streets twist and turn. At the back of the town one of them winds up the hill. Near its top is the inevitable shrine with Jesus and the two thieves on the cross, the three women below all life size and to a certain extent very realistic, and quite as gruesome. Near the top of the hill, the street, now become a road, passes through a plain white stucco building, used once for the imprisonment of witches. On the right of the road is the main part of the building, on the left, the torture chamber. It is suggestive enough with its single door and small proportions and needs no further comment. A short way off, on the brow of the hill, is a square tower, overlooking the town. This is said by some to have been built for purposes of defence. But, with the cascade on the right, not unlike the one near the Swiss tower spoken of before, the valley below, the woods about, and the air of peace and quiet, it gives far more the impression of religious life; especially in conjunction with the witches' house,—an adjunct of a degenerated faith.

Not far off, in a cleft in the rocks, is a spot much frequented by the sick on account of its supposed healing qualities, for those who have faith. It is called the Chapel for Miraculous Cures. Looking from the tower on the right beyond the cascade is a narrow mountain gorge. Here, when twenty thousand Protestants were driven out of Salzburg, secret services were carried on, until they left for America to settle near Baltimore. This whole section is thus so replete with religious stirrings, aspirations and mysticism, that it seems the one best suited to be represented in the corner-stone of "The School;" and so, in due time, Dr. Hartmann, who has asked for the privilege, will forward a suitable stone from the vicinity.

The good fortune which has attended the Crusade is so apparent as to have be-

come a marked feature. It is evident everywhere in getting baggage through customs, in meeting the people whom it is desirable to meet, and especially in the weather. The Crusaders are constantly told, quite contrary to usual custom, "how glad we are it is so pleasant," "it is so delightful that the storm is over," "it's been so disagreeable until now," etc. But when going from Zurich to Salzburg, a daily paper in English appeared at the window, it for a moment began to look as though the days of miracle had returned. The mystery, however, was solved when it was found that the paper was on the end of a stick thrust out from the next compartment. Much amusement was caused, and it was very pleasant, too, when it was also found, to the surprise of all, that the donors of the paper, Mr. and Mrs. Pass of Syracuse, N. Y., were good friends of some of the Theosophical brethren in that town. Their attention had been attracted by the notice which the Crusaders always paste in the window of their compartment, which reads

CRUSADE OF
AMERICAN THEOSOPHISTS
AROUND THE
WORLD.

When the Crusade reaches Vienna, Mr. and Mrs. Pass will be there also, and as they promise to be at the meeting, will swell the number by at least two.

Dr. Hartmann has been to the Crusaders like a father welcoming home his children. His tact is constantly making him think of little things which will constantly add to the interest of their short stay. He and "the Leader" are like old chums. Tonight he takes the entire party up the mountain to dine with one of his friends, Dr. Kellner. The whole affair, moonlight drive, dinner, and return, is sure to be interesting, and, above all, the best of Theosophical work is being done all the time: sometimes one way; sometimes another, but not a link being overlooked or missed. At some time, may be, the complete story will be told.

Vienna is the next strategic point. There Dr. and Mrs. Froebe, who have spent the last two days at Hallein, welcome the Crusaders. Dr. Froebe is professor of astronomy at the University of Vienna.

Like "the wedge" in football the six are forging through the world. Though six, they are one. Look at their track and see what it means.

H. T. P.

AN OFFER.

Miss E. M. Gibbons, Milliner, 48 Winter St., Boston, desires to make it known to Theosophists throughout New England, that she is willing to give to the Crusade Fund all profits from any sales to Theosophists.

BOSTON PRISON WORK.

When Brother Allen Griffiths was in Boston at the time of the 1895 Convention, he addressed the convicts in the State Prison in the Charlestown District, Boston. The prisoners were greatly interested, and Bro. Griffiths was anxious that the work should be continued. Such, however, was the amount of energy required in other directions, in that memorable year between the Convention of 1895 and the New York Convention of 1896, that those actively engaged in the Theosophical movement here found no time to do much in the furtherance of Bro. Griffith's plans.

It remained for two of the more recent workers, Miss Elizabeth M. Gibbons and Miss Elvira Ivers, who also have been indefatigable as "Bell Ringers," to take up the lines dropped by Bro. Griffiths, and to bring them, in part at least, to a successful issue.

Unaided, save by letters of introduction, they succeeded in interesting Mayor Josiah Quincy (who already was favorably impressed by the Theosophical movement) in the Prison work.

Through him, they reached the ears of the Superintendent and Chaplain of the House of Correction at South Boston. To their surprise, our workers found the way prepared for them. The news of the good seed sown by Bro. Griffiths at Charlestown already had reached the ears of the officials at South Boston; and Mr. Searing, the Episcopalian chaplain, who was about to take a two weeks' vacation, very kindly put the two Sundays of his absence, September 20 and 27, at the disposal of the Theosophists.

The first Sunday, Bro. Ayers spoke, and the second Sunday, Bro. Seele. Each time there were present of the convicts about three hundred men and thirty women.

The speakers dwelt upon "The Unity of Religions," "The Brotherhood of Man and of all Creation," "The Unerring Law of Cause and Effect" and the "Law of Rebirth." They especially spoke of the underlying unity in all things, the divinity in us all, the ever-present chance to retrieve lost ground, and the hope and assurance of liberation for all.

Prisoners are proverbially emotional, and the speakers tried to keep in the background anything that would lead to this with its consequent reaction. But the hearts and the lively sympathetic interest of the listeners were thoroughly aroused. They seemed to have imbibed hope and strength from the words of the speakers, who were further encouraged by the kind assurances of the effect of their words given by Col. John C. Whiton, the Superintendent of the Prison.

The Prison officials are generally unwilling to allow any unbound printed matter, even newspapers, to be left with the prisoners, on account of the use to which the paper might be put.

Such, however, was the persuasive power of Theosophical thought, that Col. Whiton generously promised Miss Gibbons and Miss Ivers to take charge of leaflets which they left with him, and to see that they were distributed among the prisoners and taken up after having been read by them. When one considers the amount of work involved in this, one is bound to see that "the Force" is waking.

The Prison Commissioners of the Commonwealth of Massachusetts have not yet assented to Theosophical lectures in the State Prisons, but the way appears to be opening up, nevertheless, for something to be done, and our two pioneers will not give up their task until it has been accomplished.

Through this prison work the Boston Theosophists will come in touch with our brothers and sisters, who, living amongst us, nevertheless live in a world of their own, with customs and unwritten laws of their own, separate and apart from the rest of mankind. To give them hope and trust in the Law of Brotherhood is a glorious task.

G.D.A.

BLAVATSKY (Wash. D. C.) T.S.

We have been obliged to move our quarters again, and have secured the use of two large rooms in the Leuman Building, 1425 New York Avenue, which together have a seating capacity of about 250 persons. The Branch has arranged for public lectures every Sunday morning, as well as evening, as it is found that the morning lectures are attended by many persons who are unable to come out in the evening. Already the audiences are beginning to increase with the advent of cool weather, there being 50 persons present at the last lecture. Leaflets are distributed to inquirers at every meeting. Last Sunday subscriptions were taken for Dr. Buck's coming book on "Mystic Masonry."

The executive committee are arranging for an entertainment to be given soon in aid of the Crusade fund, and we have promise of able assistance.

The THEOSOPHICAL NEWS continues to be part of the program at the Branch meeting every week, and we wonder how we ever did without it.

J. H. C.

TRIANGLE AND AURORA BRANCHES.

For a long while the light burned dimly at Triangle Branch. Many times we feared that it would go out, but Brother Oettel screened it with steady hands. Many times he went to the little Headquarters and held the meeting—with himself—as president, speaker and audience, then one or two joined him and they met week after week, and at last others came. Now the number averages twelve. All are interested, ask questions, discuss the subject for the evening and every one goes away refreshed and brimming over with a warm desire to talk Theosophy to friends and family.

September 13, a Hall was hired. A member from Aurora Branch went over and read a paper on the "World's Bibles." There was a "Show" of some sort in town, besides the usual church services, but about thirty-two people came to hear the Theosophical lecture. Several questions were asked. A Spiritualist rose and said: "Madam Blavatsky distinctly stated just before she died that she would pass into a state of utter unconsciousness for a thousand years. This state is called Nirvana; now I want to know how you Theosophists, teaching that we all enter this Nirvana, account for the fact that I have repeatedly received messages from those who have passed over?" Well—wasn't that a poser? and such news to us! I'm sure our mediumistic brother heard some new things in return, about states after death, spooks, etc.

The Triangle Branch meets Thursday evenings. On September 17, three new people were at the meeting, having come because of interest aroused at the previous Sunday's lecture. Now the members feel greatly encouraged.

Aurora Branch has a number of activities: a Sunday evening lecture, an ethical class on Sunday afternoon, a class for advanced students on Mañās and in the Secret Doctrine, Wednesday forenoon, a training class, for those who wish to fit themselves for teachers and leaders, Wednesday evening; and the regular Branch meeting Friday evenings. The library of nearly 300 books and magazines is open to the public every afternoon from 2 till 5 o'clock. The women of the Branch take turns in serving as librarian, and try to answer all questions upon Theosophical topics and to interest all visitors. There are at least sixty books out all the time and an average of 210 visitors each month.

We have a plan afoot for a Crusade Social, of which more later on. We have some new members, also old members have received new strength, and so the work goes on.

J.D.H.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

[Read at a meeting of the Pasadena T.S.]

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road:
Make glad their days by little acts of beauty
And help them bear the burden of life's load.

Love thyself last. Look far, and find the stranger,
Who staggers 'neath his sin and his despair;
Go, lend a hand and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces strong and pure;
And fervently these faithful friends will love thee,
Keep thou thy watch o'er others and endure.

Love thyself last, and oh, such joy shall thrill thee
As never yet to selfish souls were given.
Whate'er thy lot a perfect peace will fill thee
And earth shall seem the ante-room of heaven.

Love thyself last, and thou shalt grow in spirit,
To see, to hear, to know and understand
The message of the stars. Lo, thou shalt hear it
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed:
Go follow it in spirit and in letter:
This is the true religion that men need.

F. T. S.

MYSTIC MASONRY.

We have received the prospectus of a new book entitled "Mystic Masonry: or the Symbols of Freemasonry and the Greater Mysteries of Antiquity," by J. D. Buck, M.D., F.T.S., S.R. 32.^o The work is ready for press and is in the hands of the publishers. It will be 16mo, about 260 pages, illustrated with fourteen full page plates, bound in cloth with appropriate cover design. To those who subscribe for it now, and send the money as soon as notified that it is in press, it will be sold at \$1.25. After publication the price will be invariably \$1.50. Orders should be sent to The Robert Clarke Company, 31 to 39 Fourth St., Cincinnati, Ohio.

Many enquiries have been made in regard to the relations of Masonry to the Secret Doctrine and Ancient Symbolism. The above work undertakes to answer in part these enquiries, and may be found equally useful to both Masons and Theosophists. It is designed to pave the way for the School for the Revival of the Lost Mysteries of Antiquity, and should be in the hands of all Theosophists. The author is so well known and highly esteemed among Theosophists and Masons that any work

from his pen along these lines should meet with a ready and generous reception.

The author states, that as times are hard, and particularly stringent in the book publishing business, it is desirable, before going to press, to ascertain what kind of a reception the book is likely to meet with, particularly among members of the T.S.: hence the offer to immediate subscribers.

The Pulse of the People.

THE THEOSOPHISTS' WORD TO CRIMINALS.

Boston Theosophists are feeling the impulse of the new wave of energy and prosperity which the Theosophical Society in America has been experiencing during the last few months, and have, under its influence, determined to put to immediate test some of their long-cherished plans for the helping forward of the human race. Not the least of these is one relating to active work among the unfortunate inmates of our State prison and other penal institutions, and yesterday a first effort of this kind was made at the House of Correction at South Boston. From a letter received from Allen Griffiths, the originator of Theosophical prison work, it is learned that the first Theosophical lecture given in any State prison was delivered in the State of Washington penitentiary five years ago by the Pacific coast lecturer on Theosophy. The warden of that institution was present and expressed the opinion that the presentation of Theosophy to inmates of prisons would prove peculiarly beneficial, saying that he believed that if Theosophy was understood and practised by inmates, not only would the prisoners be individually benefitted, but because of that, prison discipline and regulations would be more easily carried on.

Two years later monthly lectures were begun in the two penitentiaries of California, located at Folsom and San Quentin, and has since been regularly given. For two years past Theosophical lectures have also been given in the Oregon State prison, and in the provincial jail located at Victoria, B. C. Theosophical books have been donated to the libraries of all these institutions, and are more largely circulated and read than any other class of literature, excepting romance. The captains of the various prison departments have not only repeatedly expressed views favorable to Theosophical work, lectures and literature, as exercising an elevating influence upon inmates, but have, in a number of instances, individually aided that work so far as their duties would permit. All meetings are held in the prison chapels, and attendance of inmates is entirely optional. In San Quentin attendance at Theosophical lectures ranges from four hundred to six hundred. The closest attention and interest are evinced, and written questions from the prisoners are received and answered by speakers after the lectures. Attendance at meetings held by other organizations rarely exceeds sixty, and about the same condition of affairs exists in the other prisons mentioned. In a number of instances where inmates died, Theosophists conducted the burial service by request of prisoners sanctioned by officials. The Western press has repeatedly commented favorably upon Theosophical work carried on in prisons, and Theosophists along the Pacific coast enjoy the support and encouragement of a host of influential citizens who are deeply interested in the prevention of crime and the reformation of criminals.

It seems as if work of this kind might be carried out in this State, but Theosophists have met their first discouragement in the refusal of the Prison Commissioners to allow them to deliver lectures in the State Prison, on the ground that sufficient religious instruction is already given there. If, however, Theosophy really holds out a larger percentage of hope and encouragement to the world's unfortunates than more orthodox religion, why not give it a trial? It would certainly do no harm and might do good.—*Boston Evening Transcript.*

PUBLIC LECTURING IN VIENNA.

The writer had the honor of being told off to arrange affairs in connection with our public meeting in Vienna. It will give a fair idea of some of the minor difficulties of the Crusaders to make known the peculiarities of Viennese taste in matters of red-tape connected with the hiring of public halls and the like.

The manager of the hall would not let it until the permission of the police had been obtained. As that could only be given on three days' notice, and then with much difficulty,—and as, further, we could only stay two full days in Vienna,—it at first appeared as if it would have to be called off. However, taking an interpreter along with him, the writer repaired to the headquarters of the Politzer.

The police of the city of Vienna are a quiet but dignified body of men, minding their own business but going about it with persistent zeal. One knows they are dignified, because one has to take off his hat when addressing them; their business is, chiefly, to see that no one holds opinions of his own. This at least was our experience. On arriving at the office we removed our hats and, after waiting precisely 53 minutes, saw one of the officers who, having asked all kinds of questions—amongst others, if we were going to give a dinner as well—finally said that he had personally no objection to the meeting, but that, as he had nothing whatever to do with the matter, we had better go to Room 3 on some other floor, and inquire there. To this room accordingly we went, and having leaned up against a baluster just outside the door for some twenty minutes, while the policemen inside were talking with a messenger boy, we again removed our hats and entered the office. Fifteen minutes' conversation (it is impolite to sit down in Room 3) drew from him the information that if we wrote out on paper who we were, where we came from, the names of the other people proposing to speak, their ages, addresses and nationality and a statement to the effect that we were not going to speak on religion or politics, and took this to another room, the number of which I forget, there might be a possibility of getting the matter sent through all the offices of the government within

twenty-four hours, instead of the usual three days.

„Sneaking out of the office and closing the door gently behind us, the writer proposed immediately making the necessary statement on a piece of paper then in his pocket. The interpreter's face turned grey. It appeared that a certain kind of foolscap (to be obtained from a certain store), folded down the middle, and with a 50-cent postage stamp on the corner, alone would be accepted; anything else was personal and insulting. Getting the paper and stamp and writing the instrument added another full hour to our experience, and then, when we finally returned with the document, we had to wait as long again. It was at last taken "for consideration," but we have grown desperate and have advertised *anyway*. Tomorrow morning we shall know if we can think aloud to the Viennese, and waiting here, our notices published, and the police investigating, we long for a breeze from our beloved America which, in spite of all that may be said against it, is the country of the freest, largest-natured and most broad-minded people in the wide world. C.F.W.

The public meeting which we held in Vienna was a unique experience on this Crusade. You have already heard, I believe, with what difficulty permission was obtained to hold a meeting. But it did at last reach us verbally on the morning of the day appointed for our public gathering, although the official document is not yet in our possession. When it does come we will preserve it carefully as one of our most interesting curiosities.

If our meeting did nothing else, however, it proved that even in Austria, where these ideas have no friendly shelter, the new force is at work and the seeds of Theosophy have taken firm root. For we had only one small advertisement in a morning paper, and yet the room was filled with people who remained to hear the last word.

One of the most important elements in the audience was the public official—a very good-natured, fine-looking young man in an imposing uniform. He was a courteous and attentive listener, and expressed himself as very well satisfied with our ideas. And well he might be, for a more innocent and ethical set of speeches was never presented to an audience. I leave my Theosophical readers to imagine how four speeches on Theosophy can be made without using the words soul, evolution or human divinity, and such subjects as religion, science, politics, reincarnation, or natural law are not to be touched upon. In addition to this difficulty, our speeches were translated sentence by sentence. I am sure you will agree that they were very intuitive listeners who afterward

asked us if there were to be no other meetings or lectures, as they wanted "more."

The speeches were as follows: Mr. Wright opened on "Duty;" Mrs. Tingley followed on "Misconceptions of Theosophy;" Mr. Hargrove spoke on "Theosophy and the T.S.;" and I closed with "Theosophical Ideals." When the meeting was over, we all felt a kind of mental strangulation; but for all that, it was the best practice we ever had. If all Theosophical lecturers could be forced to speak in this way every week for a few months, we should very soon eliminate the Sanskrit, the scientific terminology and the hopeless metaphysical ideas which mar so much of our work. This kind of training would very soon make of our Theosophy a broad, natural philosophy of life instead of the cut-and-dried system which it too often appears to the public.

Our meeting was in every way a triumph. Mr. Max Taubert, who is a good



F.T.S., and who did our translating, assured us that the permission to even hold the meeting is a great victory, and one which he can hardly understand. Three years ago application was made for permission to form a T.S. and it was refused. But now that the meeting was held and the official present was convinced that Theosophy is not an inflammable, socialistic system and has no anti-Christian ideas, it is pretty certain that the T.S. in Austria can be formed and a Branch started in Vienna. The elements for such a society exist and only await the necessary official permission to crystallize into effective working-order.

We leave to-morrow morning for Adine, the little Italian town near which lie the estates of the Countess de Brazza. The Countess is a very warm friend of Mrs. Tingley, and she has invited her with the other Crusaders to make a visit to the

castle of Brazza. We are anticipating a very pleasant time.

After leaving the Countess we pass through Italy, touching Venice, Rome and Naples. At the latter place we sail for Greece and Malta and thence on to Egypt. We reach Alexandria about the middle of October and shall be grateful for any Theosophical thought currents you may send to meet us.

Faithfully yours,

LEOLINE WRIGHT.

SUGGESTIONS.

HINTS FROM LIVERPOOL.

BROTHER WALKER GIVES MANY AND ASKS FOR MORE.

The following is a summary of an article sent by Brother Walker to the Irish Theosophists.

Several of the ideas mentioned have been for some time already carried on in America. The various Territorial Committees have been zealously at work bringing together scattered members and weak Centers. From the central office of two at least of these committees, papers suitable for reading at meetings are sent out whenever desired. These with the syllabus given in the Forum should make it impossible for any Center or even isolated members to complain of inability to work.

Theosophical News The interest in our lodge work continues and many interesting enquirers are coming along. About 1200 people assemble on Sundays to listen to the lecture given at the foot of Wellington Column.

Intercommunication with Branches, Centers and members. I offer a few suggestions for members' consideration, trusting they may bring forth ideas from others with a view to keeping up that spirit of unity between all Branches and Centres that shall promote the best interests of Theosophy and bind us more closely together in fraternal sympathy and mutual helpfulness.

1st. In many small Centers and Lodges, whose members are scattered, and cannot, from various reasons, attend meetings regularly, or read papers or take part in the discussions that follow, it would be well to adopt some system whereby Lodge Secretaries could make known the subjects of papers already delivered and a brief summary of the discussion following.

To this end a syllabus might be published in the I.T. and other mediums, and selections made and the papers passed round from Lodge to Lodge or Center without any undue delay.

2d. Hints invited from Lodges as to the best means of doing propagandist work. We can all do a little; such as button-holing our friends as opportunity offers itself, and these are many if members are alert and have the courage of their convictions. Members should never be without a leaflet or pamphlet, with the address of the Lodge stamped on the same; preliminary pamphlets like those issued by our Brothers at Bow. "When we begin to think," etc. etc., and a syllabus of subjects to be given at Lodge meetings with a cordial invitation to friends to attend.

Propagandist work might be done with literary and debating societies and the like by communicating with their secretaries, offering to give papers, and enclosing a list of subjects and dates to select from. Members delivering such papers should not stand alone in this work, but be supported by



Club Manager.
Representative for the House
for the Reveal of the Lost
Mysteries of Antiquity
& Business End
of Crusade - and a
Railway Guide

President T.S.A.

87 S.E. En route

Race at last!
after three meetings
and 25 letters written
all in one day.



other members in any discussion that may follow and a brief summary of what takes place should be sent to the daily papers and to any medium circulating in such society.

3d. *Isolated members and enquirers* that may be far away from any Lodge or Center should be kept in touch by correspondence and the loan of books. Such members will usually pay gladly the postage and a small sum per week or fortnight towards the library fund.

4th. *Brotherhood Suppers.* These should be started even if in ever so small a way at first. Funds will be obtainable largely from the best of all charitably disposed: friends of all churches and non-church-goers will aid in this work if it be properly presented to them.

WM. WALKER.

JUMPES, HALIFAX, ENGLAND.

THEOSOPHICAL NEWS:—

The Katherine A. Tingley Branch, No. 2, sends you greeting. The work here is going on steadily, in quiet channels for the most parts, such as letters to other Lodges and to inquirers in various parts of the world. Eighteen such letters were written between the dates of the last two meetings. Besides the meetings (weekly) for study, various schemes are on foot for raising money for the Crusade Fund, formation of a Library and dissemination of Theosophic reading. Letters have been received from the Crusaders dated from Paris, Berlin and Geneva. The following is a copy of entry made in the Secretary's minute-book for Sept 11:—

This night the meeting of the Katherine A. Tingley Branch, No. 2, numbered fourteen (14) persons. Five members and nine visitors who were especially invited to meet Mr. Herbert Crooke, of Southport, Deputy Vice-President T.S. (England). The meeting was quite informal, what the Americans call a "parlor talk." For the first hour, until all who were looked for arrived, the conversation ran on the meaning, aim and spirit of Theosophy as set forth in the T. S. Some questions were asked and so answered by Mr. Crooke as to be helpful to those to whom those particular questions had not occurred.

When, about 8 o'clock, all had come who could be expected, the night having turned to rain, Mr. Crooke delivered a half hour address. Beginning with the title of the Branch—the "Katherine A. Tingley," No 2—he spoke of the value of the name and the position of its owner. Taking then the three declared objects of the T. S. he gave a clear exposition of those objects in order of importance, giving amongst other definitions one of the word "psychic" which would surely clear away the fogs that rested on it, so far as his hearers were concerned.

After the address questions came thick and fast, and the discussion lasted until 11 o'clock, at which time the gathering had dwindled down to five persons.

Mr. Crooke's visit has, in the opinion of the members, marked the first Red Letter

day in what we hope will be a long and useful life.

It is impossible for us to put in words the impetus given by this enthusiastic worker to us. The many advantages of laying before an experienced man the plans, methods and aspirations of a newly formed Branch will, I hope, be shown forth in future letters.

The appointment of Mr. Crooke to his special duties was only one more proof of our Leader's penetration; but it was one which is bound to prove peculiarly grateful to the Branches in England and Scotland.

L. W. FOSTER.

THE CRUSADE FORCE.

Our readers have already heard of Bro. Kenneth V. Morris, the young worker in Chiswick, England, to whose earnest efforts the success of the movement there is due.

Brother Morris, though not yet nineteen, is the oldest of four boys and girls, all of them good Theosophists, though their guardian was opposed to it.

The brother next younger, only seventeen but a devoted worker, some time ago, when no one else, apparently, had yet thought of it, started open-air meetings quite unaided.

We give below a letter from Kenneth Morris to one of the Crusaders.

9 SUTTON COURT ROAD, CHISWICK.

DEAR BROTHER PAT:

Sept. 8, '96.

Love and greeting to yourself and the Crusade. We have just heard of the splendid times you had in Paris and Amsterdam and expect Berlin was as good. Things are going strong just now; every day we hear of new Branches; even new Societies and every one is stirred by the great forces.

Among people I know, opposition to Theosophy is dead. It seems as though a great tidal wave (of soul force) were sweeping round the earth from west to east, the Crusade being its crest; and the force of the wave transmutes discord into harmony, slackness into energy, and the wave is continually being strengthened by the love of those through whom it passes.

Well anyhow we are having a real good time down here. A local paper is going to report our meetings and publish a series of articles which I hope will rouse public interest, and we hope to have a strong Branch before Christmas. We are still looking forward to the arrival of your photo. Again love and greeting to yourself and the Crusade.

From your brother,

K. A. V. MORRIS.

Press of W. W. Harmon, Chamber of Commerce, Boston.

FROM GERMANY TO THE CRUSADERS.

HALLEIN, Sept. 7, 1896.

On behalf and on the request of all the members of the Theosophical Society in Germany, we wish to express to the "American Crusaders" our high appreciation and profound gratitude for the noble work which they have done in this country and especially at Berlin. In spite of the misrepresentations which had preceded them, and in which they were represented as "invaders," their success was excellent and surpassed all expectations. With their arrival in Germany a new spirit has taken possession of the Theosophical movement in Germany; the bonds of sectarian narrowmindedness and dogmatism are breaking, and the people begin to see that true adherence to Theosophy does not consist in clinging to the authority of any version or to the supposed infallibility of any doctrine, but in the recognition of the principle of universal brotherhood, which springs from the realization of the universal essential unity of all being.

We wish the Crusaders a continuation of their success and a happy voyage.

DR. FRANZ HARTMAN,

Pres. T. S. in G.

PAUL RAATZ,

Pres. Berlin Branch, T. S. in G.

D. CORYNUS,

Secretary.

RAILWAY TRAIN, ALLEGHENY VALLEY, THEOSOPHICAL NEWS:—

Permit me to endorse every word of the letter in your last issue from the President of Wachtmeister, T. S. I think our friend "Parsee" will admit that he has misinterpreted the spirit and misapplied the remark I made about Mr. Maitland's book, when I suggested a possible clue to the action of one whose "bitter and vindictive" pursuit of the dead is a subject for remark, but certainly not of retaliation.

Fraternally,

ALBERT E. S. SMYTHE.

The Force is being felt here in this conservative town. Last Thursday evening Bro. Albert E. S. Smythe of Toronto delivered a lecture in the Universalist Church on "Theosophy and Christianity" to an audience numbering over one hundred persons. Although the lecture occupied nearly two hours the audience gave very close attention to the speaker and were highly pleased and interested. This is the first Theosophical lecture which has ever been given in Geneva, and the wedge is driven in to stay. Bro. Harding is expected to be here within a very few weeks and will use the sledge to send it in still further. The press are very fair in the criticisms, and there is every indication of good ground here. An effort is being made to form a study class this coming Wednesday evening with good prospects of success. Send thoughts for success.

J. C. G.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 17.

BOSTON, MONDAY, OCTOBER 12, 1896.

PRICE 2 CENTS.

THE SWEDISH SECTION

IS BECOMING THE T.S.E. (SWEDEN).

121 MEMBERS ALREADY ENROLLED AND OTHERS COMING.

STOCKHOLM, Sept. 14, 1896.

Mrs. Katherine A. Tingley,

Dear Madam and Sister:—

I have hereby the pleasure to confirm, what I hope a telegram has already informed you of, that the Theosophical Society in Europe (Sweden), which was formed under your auspices, at Berlin, on August 27, had its first meeting on Sunday the 13th of September, after having had circulars sent out to all Scandinavian members explaining the reasons of our joining the new organization.

One hundred and twenty-one members have joined our Society; and I think more will come as soon as we will be in order.

You were elected unanimously and gratefully an honorary member of our Swedish Society, and I was made President for life time.

Faithfully yours,

G. ZANDER.

BEAVER BRANCH, T.S.A., SOUTH CANADA.

With the return of cooler weather the attendance at the public meetings has greatly increased.

Besides giving the regular Sunday evening lecture Mr. A. E. S. Smythe has lectured at several outside points during the past month. On August 20, he gave a parish talk at the residence of Mr. Elbert Hubbard, of East Aurora. Much interest was shown, and an invitation to return was extended to the speaker. Saturday, August 22, Mr. Smythe lectured in the Genesee Hotel Parlors, Buffalo, on "THE THEOSOPHICAL CRUSADE," and on Sunday afternoon at Woodlawn Beach on "THEOSOPHY." Sunday evening he spoke to a large audience in the Genesee Hotel on "MADAME BLAVATSKY; HER LIFE AND WORK."

Dr. Dower, president of the Syracuse T.S., is expected to visit Toronto shortly.

It is hoped that a Territorial Committee will be formed among the Branches of the Lake Ontario District.

The Beaver Branch has lately been visited by Mr. Phelps of New York, and also by Mr. Thurston of Providence, R. I. M.W.B.

LONDON, Sept. 23, 1896.

TO THE EDITOR

The New York Sunday Herald.

Sir:—Having read in your issue of Sunday, August 16, 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 onto 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 in 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 are 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 unity 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.

Accuse not Nature,
She has done her part;
Do thou but thine. —MILTON.

WITH THE CRUSADERS.

THEY HAVE MADE A LEGALLY ORGANIZED BRANCH IN VIENNA POSSIBLE.

If the Crusaders were on a mission of their own, or engaged in personal work, they could not but be most grateful for the substantial support being accorded the Crusade. More than that, they would be unwilling to be the beneficiaries of support given by an effort so great that the whole thing is touching and pathetic beyond the power of words to describe. They are not, however, on an errand of their own, and so can only say, "God bless you," to those who are in one way trying to do what the Crusaders are doing in another; or, rather, doing in one way, one part of the great work, while the Crusaders are doing another part. It is true that that which the Crusaders do is before the attention of all. So is the façade of a beautiful building. And yet the other parts are quite as essential as the façade; perhaps more so. This, though, may be said: the Crusaders are immeasurably grateful for the kind thoughts constantly directed towards them. They carry with them a force, so sustaining and so helpful, that it can often be felt, like a strong, full stream, pouring out courage and helpfulness. That the Crusaders are being carried along on this mighty current of love, they well know, as they also know that many a one, unnoticed and unknown, is sending his special current Crusadeward with a might and vigor generally unsuspected by himself.

What was accomplished in Austria, and what has thus far been done in Italy, it is hard to describe. This can, however, be asserted: that good seed has been sown in good soil, and will, in due time, bring forth good fruit. But it must be remembered that conditions vary in different countries. In some, the laws regarding all things religious and political, or supposed to be religious or political, are exceedingly stringent; in none so free as in America. Then, too, the habits of the people vary, and their ways of looking at vital questions are not the same. Consequently, methods must be continually modified. What would be thought of a physician who had but two or three remedies and applied them and them only to his patients? And what

(Continued on Page Three.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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Advertising Rates sent on application.Address all communications to
THE THEOSOPHICAL NEWS,
24 Mt. Vernon St., BOSTON, MASS.

WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

CO-OPERATION AMONG BRANCHES.

Theosophists are learning more and more—as for the matter of that are all men—the value of united effort and co-operation. The various territorial committees are proving it to us. In addition to these, there are at present springing up in different parts of the country smaller and unofficial unions of Branches in adjoining towns.

Minneapolis and St. Paul work together with a fraternal good-will and co-operation that largely increases the results for both cities.

In Brooklyn the union of its several Branches, not into one Branch but a federation of Branches, has already helped the members and societies themselves and will largely increase their public usefulness in the future.

Buffalo, Toronto and Syracuse have also wisely united their forces. By this step they will be able, as no single Branch could be, to extend the work through that part of the country hitherto without Branches. There are none between New York and Syracuse, nor between Rochester and Buffalo, nor in the square of territory north and South. These three Branches hope by their united efforts to bring about the accomplishment of much good work during the winter.

Not long since Mr. Smythe visited Buffalo and Syracuse and gave much help.

It would be well if these little unions were to be formed wherever possible. There is but one danger to be apprehended—the looking upon such organizations as things in themselves worth striving for, and the tying of them up in red tape which would hamper instead of increase work.

Such unions are not those of unrelated objects. They are the co-operation of what are already members of a single body. The right hand should require no repeated

and formal committee meetings to decide as to how best work with the left. Let such united Branches and all individuals among their members feel an earnest desire to work themselves and to *help the other members and Branches to work*, and the strength of all would be increased a hundredfold. But let them beware of red tape, beware of that insidious form of self-love which says, "I don't want to force myself or my ideas on anybody or anything." Let them offer their ideas and their help. If these are received—well; if not—well also.

A sincere wish to help, one which hides no personal ambition, can never intrude; for it finds all doors open to it.

M.L.G.

CENTRAL STATES.

REPORT OF THE SECRETARY.

THEOSOPHICAL NEWS:

The Branches of the C.S.C. are beginning active planning for the Fall and Winter Campaign. The following list contains inspiration and encouragement for those not yet in the procession.

The Secretary of the CINCINNATI BRANCH writes: "The outlook for good Theosophical work is splendid for Cincinnati and vicinity. There's a growing interest in the adjacent towns. This, coupled with a willingness of our members to labor, will enable us to do a larger work in spreading the philosophy of life as taught by Theosophy." They also report excellent study in their Secret Doctrine Class, and proportionate progress.

COLUMBUS BRANCH, in addition to the Sunday lectures, have resumed their usual study evening and organized a Lotus Circle that meets Sunday afternoons.

CLINTON reports an increase in attendance which encourages them to think that their outlook for earnest and effective work is brightening.

Our DENVER letter tells us of several projects for increased activity. This Branch is growing numerically which means greater facilities for reaching larger numbers in this great propaganda Crusade. They have begun a Lotus Circle of about sixteen children, organized a class for beginners and started a Bible class.

DEVA BRANCH is now in quarters of its own and happy as a king. This is not only the proper way to feel, but eminently the correct thing for all Branches to do. The DETROIT BRANCH will tell you of increased interest and attendance which was the immediate result of this move. We shall now hope that they can arrange for public Sunday lectures as a most important part of propaganda work in the furtherance of the Cause.

DANA BRANCH reports the usual activities of the month, also a great hustling to prepare for a Fair early in October for the benefit of the Crusade Fund.

DECORAH BRANCH has had an election. This, however, only changed the position of some of the workers. They are all working with the same quiet persistency, which will surely bring a full return as the cycles return.

At ENGLEWOOD they find the field rather difficult to work but the Branch is sure to win if steady patient and persistent work will accomplish what they seek.

KANSAS CITY BRANCH has opened its meetings after a summer's rest, and the secretary writes: "Our last meeting was the best one we ever had,

and we hope by the first of the year to be in good working order."

From LAKE CITY (MINN.) BRANCH we have the following: "September work has been rather lighter than usual; still we have much to encourage us in seeing the steady increase in interest in the Theosophical Society and its apparent work."

LINCOLN BRANCH has added one or two new items to its weekly study and hopes to profit by them.

MILWAUKEE is still keeping up vigorous action on all lines, and, in addition to the usual work, has given a Purple Pot-Pourri which was a great social success and netted the Crusade Fund a snug little sum. Their President has been doing some propaganda work on one of his business trips in Wisconsin which promises to develop into the organization of a Branch.

They are utilizing this glorious "wave force" that is surging over, bringing us all manner of material for use in the spread of the cause of Universal Brotherhood.

MANASA is another of our Branches which is always planning new work. Better watch them; they have a new scheme—but as soon as they put it into effect I will tell you all about it.

LOYALTY has taken in one or two new members during the last month, held numberless committee meetings, planning all sorts of work for the Branch. In truth, it has had so much on hand that it *wants* to do, that it will gather in helpers if it carries out its full programme. The Class for beginners in the study of Theosophy is doing good work, and the Secret Doctrine class has outlined a very thorough course of study.

MINNEAPOLIS and ST. PAUL should be reported together this, time for the readers of the NEWS all know of the recent visit and labor of Mr. Pryse among them and its telling results. Both Branches are enthusiastic in their C.S.C. reports, and appear to have taken on new energy to push the work.

One or two new members have been added within the month, and a very brotherly exchange of help is indulged in between these two Branches.

Our RAPID CITY brothers send us a bristling account of what they call "aggressive conservatism." Recently they have printed several hundred copies of a Theosophical leaflet which have been circulated very freely.

A few weeks ago they regretted the loss of their weekly Theosophical column in one of the local newspapers. Now they are jubilant over having secured two columns each week in another paper.

ST. LOUIS BRANCH reports "Renewed activity as the weather becomes cooler." They are now considering ways and means for helping the Crusade. Let some of the readers of the NEWS who have scored successes in this labor of love, write them the details of the methods employed in their most taking attractions. This will spread your success, and ally you still more closely to the great army of Crusaders that are active in America.

WACHMEISTER has had a good attendance at its public Sunday meetings during the past month and is doing good work. These Swedish brothers are now thinking of, and about to devise plans for additional propaganda work among their countrymen. The field of labor open to this Branch is of immense importance, and their position in the United States unique. They are the only Swedish Branch and have been engaged in serious study sufficiently long to have prepared many efficient workers to take charge of any of the several lines of propaganda that is open to them.

YOUNGSTOWN BRANCH is now regularly established. They are holding their meetings every Thursday evening in a hall centrally located in their city, and have already begun to have new members come in. They have twenty-five children with which to begin their Lotus Circle.

I very much desire correspondence from the readers of the NEWS on the subject of work for our necessarily large number of members at large. They are isolated from any Branch organization, many of them living in the country, or small places where church organizations are too strong to admit of the forming of a Branch. Remembering these and other limitations what can you suggest?

Fraternally yours,

F. PRATT.

WITH THE CRUSADERS.

(Continued from First Page.)

could be thought of a spiritual leader who could administer but one nostrum? Each case must be diagnosed and the remedy be given by the physician with instruction, or else it were better to have no physician. What are we to think of those people who can do nothing but antagonize those who do not fully agree with them? Not so is Theosophy to fulfill its great mission. It must meet each man on his own ground. Why tear down and destroy everything? Is there no good at all in that which has gone before us? There was a time, in the early days of the Theosophical Society, when a certain amount of destructive work had to be done. Now it is constructive. Suppose one were to enter Austria bound to fight for certain special tenets? He would either land in prison, be driven out of the country, or so emasculate what he had to say as to make it quite void.

The Crusaders did none of these things. Their leader diagnosed the conditions, and the followers acted accordingly. Result—an organization in Austria, entirely legal and ready for efficient work. Usually, in that country, several days are required to obtain a permit for a public meeting. In the case of the Crusade, it was gotten at once, and the meeting held within twenty-four hours of the time when the permit was applied for. Furthermore, the government official from whom the permit was obtained became quite interested, and, after attending the meeting, which his official position somewhat necessitated his doing, said that he was decidedly pleased with what he had heard. When the next Crusade visits Austria, it should find, not only a strong band of its own to help on the work, but also a most kindly feeling on the part of the officials.

After leaving Vienna, the Crusade stopped at Udine, in Italy, contiguous to Austria, to visit an old and dear friend of Katherine A. Tingley, the Countess de Brazza. About the stay there, one interesting point must not be overlooked. After leaving, the Crusaders found that several centuries ago, the Knights of Malta visited Udine and took the nobility of that place into their order. Udine itself is a decidedly characteristic town; far more so than the larger cities, where modern ways have made the edge of old customs less keen than it was.

After Udine, the line of march led to Venice, and then to Rome, and next goes on to Naples. At the meeting held in Rome, in the music-room of the hotel, there were present one auditor from Siberia, and two from South Africa. This fact, at first, may not seem significant; but it would be a mistake to believe it. South Africa is a long way off; Russia and Siberia also far away, besides being subject to

restrictions, greater even than those in many other countries. The auditors from South Africa were sufficiently interested to want literature. When they return to their home after the long trip they are making, Theosophy will play its part, as they were careful to give it plenty of space in their journal. This much is sure even should they not become further interested.

Rome is a strange place and is an object lesson that teaches many truths. The way one age merges into another, the way truth metamorphoses itself, is here depicted, as, perhaps, nowhere else. Modern Rome is built from Papal Rome, Papal Rome from Latin Rome, Latin Rome from that which is still more ancient. The new has ever been taking from the old, old stones, old forms, old faiths, old forces; sometimes employing for good purposes, sometimes abusing. Under all the outer current is the inner current, and still others more inward. Motions, now used in ceremonies without a conception of their significance, have inherent energy, and, if understood, could be used consciously, as they were in the past, with most tremendous results. Fortunately, they are not understood, and so lose all that power which would be given to them by their intelligent use.

Here can be seen how Egyptian gave place to Roman, Roman to Christian. But they are the same old myths, the same old symbols as described so graphically and wonderfully by H. P. Blavatsky in "Isis Unveiled." The very atmosphere is filled with the thoughts, aspirations, desires of those who have passed away. In the catacombs is found one monument, which goes back, back and back; in St. Peter's, another monument in whose walls the ceremonies carried on cover many a hidden truth; in old St. Angelo, one, the tomb of the Emperor Hadrian, then the home of some of the Popes, now a fort, are locked up secrets too awful to be revealed. It was a curious sight to see the Crusaders grouped about their leader, as she explained point after point, with a precision, a quickness of touch, and a certainty that quite puzzled the guide, learning from the past the lessons of the present and the future. The guide himself was one of those strange "finds" that are usually considered the result of chance. He had a knowledge of details and certain other qualifications which made him invaluable, and without which the few hours given to the past in old Rome would have had to be extended into many days to have obtained like results.

Rome is now done for to-night. September 22, the onward way leads to Naples thence to Malta, over which must hover the shades of many a true knight, thence to Greece, ruled over in ancient days by Olympus, and then to Egypt, the silent one, the land of the Sphinx.

When Europe is left behind, an effort will be made, in some succeeding letter, to summarize something of the great truths learned. But words are unsatisfactory. They will not describe a sunset, beautiful music, a flower, the stillness of the moonlight, nor a mighty storm. Neither can they depict that which hovers over us all, of which little, pigmy man is but an automatic instrument, whose strings vibrate weakly to the resistless sweep of the unseen hand.

HENRY TURNER PATTERSON.

THROUGH YORKSHIRE.

MUCH ACTIVITY AND MANY NEW OPPORTUNITIES FOR WORK.

The work here is immense; not merely in prospect, but in actual fact now. I am just concluding a ten days' trip to the north-east, through Yorkshire. Everywhere I go I find a little band of earnest ones (some quite new members) most eager to do all they can in the great cause of Brotherhood; just wanting suggestions and hints as to methods of work and how they should direct their energy.

In Halifax, Mrs. Foster is bravely holding the torch and around her are gathering seekers of the Light in ever-increasing numbers. At York, Brother Mellis is getting at the public ear by lecturing to the Independent Labor Party on "Brotherhood;" and interest is spreading in a curious way. I overheard a little group of by-standers in the street as I came along this afternoon; one asking for information and the other explaining. "The Spirit or Soul had done wrong and committed sin in one of the bodies it had used before." Thus the ideas of reincarnation are percolating into the minds of many outside the Society.

Middlesbrough has been in the throes of a little disquiet owing to disputation on the money question, but this has only emphasized in the minds of our staunch members there the necessity for preserving harmony of action at all costs to individual leanings and idiosyncrasies. Centers are to be opened on all sides, and Brotherhood Suppers and a Lotus Circle are part of the winter program before them.

Hull is as yet without a Center, but a few seeds were dropped into suitable soil, and these will germinate before very long. South Shield, the home of our indefatigable sister, Alice Binks, is alive with a quickening fire. Around it have grouped new Branches at Tyemouth (The Pandava) with eleven charter members, and at Blackhill, (The Dana) with five, while Centers are formed at Newcastle, Gateshead, and Sunderland. Even pulpits in this locality are placed at our service, which is a most

unusual concession in this orthodox and conventional England of ours.

In addition to all this, it is a pleasure to report the capture of the attention of earnest seekers after truth at Berwick-on-Tweed, the most northerly town of the land. When organized as a regular Branch it is believed that a great influence will flow from that Center to many other parts of England.

News of the work in U.S.A. is good to our ears, and that there is so much devotion must stir us up to something like emulation. We have come to look upon you as leaders—workers in the van—and whither you go thither we follow, workers as it were in the rear—all necessary, every one his own peculiar duty to perform. All of us touched as well by the bond of love which unites us far or near in the Movement, and gives Force to our noble Crusaders.

HERBERT CROOKE.

DAYTON (Ohio) T.S.

"Standing room only" was the word at the winter opening of the Dayton Branch last Sunday evening, September 20.

Meetings have been held every Sunday night for the past twelve months; but last Sunday was the formal opening of the public lecture season. The subject—"Hypnotism, Mediums and Adepts"—was handled by the president in his usual forceful although not elegant style and the crowd that filled every available space listened with interest and attention. Questions and discussions followed.

On Wednesday evening, a Secret Doctrine class of 16 members was organized, and the first lesson taken up. Our nominal membership is now 22, with active membership of about 17.

Special meetings are held every week in different parts of the city; about four nights of the week being given to the work by some of our members. Good results are sure to follow. Applications are coming in.

We now have an E.S.T. group as large as the T.S. was two years ago. We are all greatly interested in the Crusade and feel that we are in the fight. SEPTUS.

New England Comrades, Attention!

A BAZAAR in aid of the Crusade Fund, is to take place in Boston, the last of November. Your assistance and co-operation are earnestly requested.

The usual attractions of a Fair, with entertainment for each evening, a social reunion and reception, together with some quite novel features, are promised. It is expected that all the T.S. Branches in this vicinity will take an active part in the affair. Every little will help to swell the Fund. Suggestions and offers of assistance will be gratefully received by the treasurer, Mrs. Moffett, 29 Temple Place. Further details later.

THE BROOKLYN FEDERATION.

THE UNITED BRANCHES OF THAT CITY IN GOOD WORKING ORDER.

The BROOKLYN T.S. has recently added several members to its number, and interest and activity seem to be constantly on the increase. The Thursday evening meetings are becoming better known to the public, and the number of visitors both on Thursday and Sunday evenings is not small.

Last Sunday when Mr. Myron H. Phelps lectured on "The Propaganda of Theosophy," the hall at 464 Classon Avenue was well filled with attentive and deeply interested listeners. Mr. Phelps spoke of the Theosophical Crusade as one of the greatest, if not the greatest of the movements of the nineteenth century. He spoke at length on the School for the Revival of the Lost Mysteries of Antiquity, and showed his audience the great need and deep significance of having the School in America.

Mr. Phelps prefaced his lecture with the prophecy that in a few years' time Theosophy would rank as one of the most important and prominent of the great methods of thought.

On Sunday, October 4, the LOTUS CIRCLE will begin to hold its meetings again regularly at 464 Classon Avenue, at 3.30 in the afternoon. The non-sectarianism of this circle is being emphasized, and it is hoped that much good work will be done through it.

A most interesting meeting was held Thursday evening, October 1. The subject for discussion was "Prophet and Priest." Miss Maud Ralston and Mr. A. L. Conger, Jr., had papers, and others followed with brief talks. The general idea seemed to be that the Prophet was the advocate and foreteller of new and better things and conditions, while the Priest was conservative and desired things to be always as they had been. H.P.B., W. Q. J., and K.A.T., were spoken of as great prophets of spiritual truth; and some mention was also made of political Prophets and Priests. Theosophists have a way of embracing everything that sometimes startles the visitors.

The BROOKLYN THEOSOPHICAL UNION has just got its propaganda committee in good working order and vigorous methods have been adopted to bring Theosophy before the public. Several hundred of the Theosophical News are to be distributed where they will do the most good, and notices of all the meetings are made to reach as many as possible. The Sunday evening lectures are advertised in the Brooklyn "Daily Eagle."

The UPASIKA THEOSOPHICAL SOCIETY, 225 Lincoln Place, will soon celebrate its first anniversary, and will record a year of

good work, healthy growth and much benefit to its members.

The ORIENT THEOSOPHICAL SOCIETY, which suspended meetings during the summer, proposes to resume work very shortly. Brooklyn is a good field for work and work is being done. Things are by no means quiet, and the Theosophists of Brooklyn are determined to make their city one of the strongest Theosophical Centers.

Faternally,

WM. F. SABIN.

The Brooklyn T.S. has very freely circulated a leaflet giving the syllabus of its popular Sunday evening lectures for October. The leaflet is gotten up in "flyer" style, and at the bottom bears the following clear and succinct statement:—

THE THEOSOPHICAL SOCIETY

Was founded in the belief that humanity has a common origin and destiny, is really a brotherhood on its unseen side, and that its higher evolution will be promoted by investigating the laws of its being.

The Society sets up no creed, and its organization is like that of other associations for the advancement of knowledge; it has no salaried officers and its lecturers receive no pay.

"Theosophy" includes the philosophy of religions and many scientific questions. Do not fancy that you can learn all about it in an evening, or judge it by the shortcomings of a single speaker. Joining the Society will not commit you to strange opinions. The annual dues are small and the literature worth investigation. Associate membership may be taken for three or six months. The lectures are free and every one welcome.

FORT WAYNE (Indiana) T.S.

Amid the tumult and clash of political strife, the work of this Branch moves peacefully on. The regular weekly meetings are well attended.

One order of exercises for the month of October is a social, the evening of the 8th. The subjects for discussion are The World We Live In, by A. S. Bond and A. A. Purman, October 1; The Close Of The Cycle, by Le Roy Hartzler and Dr. A. P. Buchman, October 15; The Building Of A Temple, by A. T. Lukens and J. M. Kuhns, October 22; Death And After, by L. P. Sanders and Herbert Law.

After a vacation of some six weeks, the little folks met, Sunday at 3.30 P. M., and the work of the White Lotus Circle was resumed.

Among the new organizations in this city, and one in which many of the Theosophists are members and officers, is "The Door Of Hope." The aim of this association may be made clear by the following, from its constitution:—

1. To help to a higher plane of living, any persons who, having grievously erred, shall be sincerely desirous of a fair chance to reform.
2. To establish in the city of Fort Wayne, Ind., and maintain a home for the rescue of fallen girls and women who are willing to make an honest effort to do right.
3. To furnish employment for such girls and women, and help them to become self-supporting and worthy of respect.
4. To ameliorate human misery among the lowly and degraded, and to impart useful instructions to all unfortunates.

Press of W. W. Harmon, Chamber of Commerce, Boston.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 18.

BOSTON, MONDAY, OCTOBER 19, 1896.

PRICE 2 CENTS.

MACON (GEORGIA) T.S.

ANOTHER BRANCH OBLIGED TO MOVE TO LARGER QUARTERS.

With the exit of the heated term, Macon T.S. has taken on new life, and the work is being carried forward with greater enthusiasm and harmony than ever before in the history of this Branch. That a great work is before them, the members are beginning to realize, and are preparing themselves for it. In addition to the work here as previously reported, viz. our public meeting on Sunday night, our Branch meeting on Thursday night, our classes, one on Tuesday night, and the other on Sunday morning, your correspondent has to report several new activities. An entertainment for the Crusade fund is to come off soon, consisting of fine music, addresses by local Leaders, and other interesting attractions. Halls have been secured for our Local Crusade, in which it is proposed to spread a knowledge of the philosophy broadcast in all the suburban districts of the city. A vigorous propaganda will be commenced at once, by a corps of earnest workers. Every effort will be made to make it a success, and much good is expected to result.

Then there is our Anniversary celebration on Nov. 21, preparations for which are going forward on quite an extensive scale, and Macon T.S. extends to all Theosophists who can make it convenient to visit Macon on that date, a cordial invitation to do so. Our Branch will then be three years old, and now numbers about fifty-five members.

Last, owing to increase in membership and attendance, it has become necessary to obtain new and more commodious quarters. Accordingly our Branch has incarnated in a new body, better fitted to perform its work. The new home, although not elegant, is tasteful and neat, comprising a cheerful reading-room and library, an audience room—with a seating capacity of one hundred and fifty—and other smaller rooms. In all these especial attention has been paid to harmonious coloring in furniture, carpets and mural decoration. The whole suite of rooms is brilliantly illuminated by electricity. One

result of this move already noted is large increase in attendance at public meetings, and greater enthusiasm and unity among members. E.D.S.

PERSONAL IMPRESSION FROM Mrs. CLEATHER.

HOTEL VESUVIUS, NAPLES, ITALY.

Dear News:—

I think perhaps you will like a few words from the last joined member of the Crusade, just to give a few impressions of the work the Crusaders do, and the force they carry with them. I arrived in Rome a



Mrs. ALICE L. CLEATHER.

week ago, three days in advance of the party, who left Venice later than they had expected to do. Fortunately, I had with me in Rome a friend interested in Theosophy, and anxious to meet the Crusaders; so I was not quite alone. Still, I was overjoyed to meet them when they did arrive, early on Sunday morning, all more or less tired with the long, hot, dusty, 16-hour journey from Venice.

Our dear Leader is, on the whole, wonderfully well and all the others too, are well and bright. Brother Patterson declares that he has not enjoyed such good health for years.

In five minutes one was well in the whirl

of the force they carry, and began "hustling around" with the best of them!

You will hear from other sources of the meeting we had on the evening of the 21st in the large music-room of the hotel we stayed in; so I will not enter into that. I merely want to give you a general idea of the party and the impressions received. With one thing I am immensely struck, and that is with the great work Brother Pierce is doing on this Crusade. He has a most arduous post to fill; but his great kindness, his ability for the special work he has to do, and, above all, his patience and courtesy, fill one with respect and affection for him. Although comparatively new in the movement his influence with enquirers is wonderful. He rarely fails to "capture" anyone with whom he talks. They tell me it is simply marvellous what he does in this way.

The work the Crusade has accomplished on the continent is far beyond all expectation. Considering the very small amount of preparation in advance, the size of the party, and, with one or two exceptions, their complete ignorance of foreign languages, it seems to me that their work has been simply colossal. Only the future can fully declare it and it affords fresh evidence (were any needed) of the "Guiding Hand" behind the Crusaders, and of the way that the lines are laid in advance, and the road prepared by those who work behind the scenes.

I wish you could have seen the party fall upon and devour their letters at Rome on their arrival. Everything was literally "chucked" to one side and they lived for the moment in their home news. Particularly, however, did one notice the effect anything in the shape of bad news or what one might call *personalities* of any kind, had on them, and in especial upon the Leader. I think you should all know of this; for it is difficult to realize how vitally such things affect those away from home, and more particularly, those who are doing such a work as the Crusaders. Their hands want *strengthening* "all of the time," as our dear Chief used to say. This I am sure you will understand.

Mrs. Tingley is very sanguine about the future of the T. NEWS, and prophesies a great future for it. She has its welfare very much at heart and she and all of us eagerly look for each issue.

Fraternally,

A. L. CLEATHER.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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24 MT. VERNON ST., BOSTON, MASS.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

MAILING THE NEWS.

We have received complaints from many subscribers because they have not received their first copies within a day or two of their first writing. We would remind such that the THEOSOPHICAL NEWS is only one of the activities carried on at the Boston Headquarters. Like most T.S. work, it is kept up entirely by volunteer and unpaid labor. The NEWS is folded, wrapped and mailed on the same day of each week, which has been reserved for that purpose. All subscriptions and requests for single copies are therefore held over *until that day*. To fill orders as they come in separately would almost double the work and add largely to the total expense of mailing; since it costs as much to send a single copy as it does twenty-five. The bringing out of the NEWS is made possible only by the strictest economy and attention to details. We hope, therefore, that subscribers and the many friends who are working so generously to bring us subscribers will no longer be annoyed at a week's delay.

THE CRUSADE FUND.

By some error or misconception, our columns conveyed the idea that the Outer Head encouraged entertainments *instead* of subscriptions as a means of contributing to the Crusade Fund. This was quite a serious mistake. It must be clear to all that the Crusade requires a large sum of money to carry it through with the success that such a great undertaking should have, and that the sums raised by entertainments would be totally inadequate under the most favorable circumstances. Members were invited to subscribe as much as they could each month during the period of the Crusade, printed slips being sent out for that

purpose, and it is in this way that the bulk of the amount required must come. The entertainments were suggested in order to give an opportunity to those who could not subscribe much to work in that way, being only supplementary to the subscriptions.

New members, and those who have not as yet subscribed, should see to it that this opportunity of assisting one of the greatest movements of the age is not lost.

R.C.

T.S. IN EUROPE.

In our report of the Dublin Convention one important fact was omitted, namely the election of Claude Falls Wright to the office of Recording Secretary of the T.S. in Europe. The fact, we think, has its bearing on ties that are being or have been formed between the countries.

Aside from this it seems an eminently fitting and graceful tribute, bestowed in his native city, to one who has worked so faithfully heart and soul for Theosophy, and the Theosophical Society.

Only those who have worked with Claude Falls Wright know of his tremendous capacity for work, his untiring energy, his fertility of idea, his helpfulness and kindness. Boston workers especially have a grateful and lively remembrance of the great help and encouragement they received from him on many occasions; and Boston's experience must be that of many other places visited by him, so that the recognition by our European brethren of Brother Wright's worth must find an echo in many hearts.

R.C.

The Pulse of the People.

THE THEOSOPHICAL CRUSADERS IN BERLIN.

[From "Die Kritik"—a weekly magazine in Berlin; Paul Zillmann's.
Translated for "Theosophical News" by S.E.M.]

They form a company of six American ladies and gentlemen, sent by the "Theosophical Society in America." They arrived in Berlin August 27, and on the same evening attended the Berlin Branch meeting.

Mrs. Tingley—the leader of the Crusade, and the head of the whole Theosophical movement, —greeted her German brothers and sisters in a manner which won all hearts. On the 28th, a larger meeting of the Theosophists was held in Vereinshaus, 118 Wilhelmstrasse, at which more than 100 persons were present. On Saturday, the 29th, the Crusaders held, in the same Vereinshaus, a public meeting, at which more than 500 persons were present.

On Sunday morning the THEOSOPHICAL SOCIETY IN GERMANY was formed. The Constitution was unanimously accepted, and the choice for President was Dr. Franz Hartmann (Hallein). A deep enthusiasm prevailed. We Germans expected Gods—we entertained, instead, amiable, affectionate men and women; not such, however, as those we meet every day upon the street. I do not mean

that they were *clad* differently, or that they lived upon bread and water only, or perhaps upon *air*; no, they were perfectly *normal*. Their difference from other men consists in the working of everything in their characters for the uplifting of the race, or, as we express it occultly,—the Outstreaming of this sacred Individuality. In contemplating in silence the sacred influence springing out from the forms and sounds of nature all that is *personal* vanishes, and the feeling of eternal love and sacred peace fills the heart; so when a man forgets his own interests in the pure love and devotion to humanity, *then* comes into his heart the *true* happiness, which perhaps he has never known before. The consciousness of *oneness* with the great I AM of the Universe elevates the soul to the unfolding of Divine powers, and penetrates and illumines the body just as the sun illumines the air, and so dignifies the whole man that it beams from him like a perceptible Light.

Some of us have been enabled to perceive this pure influence coming from those who are penetrated by this feeling of universal love and benevolence. This consciousness of Universal Unity is in the Crusaders. There is nothing of enchantment, magic or hallucination. It is supported by sound minds and true philosophy. Their teaching is: "*We are souls, and have bodies for our temporary residence. We souls are absolute Self-Consciousness. We souls are all ONE, and this ONE is GOD. This Omnipresent, Divine Unity possesses all Divine attributes, powers and knowledge, and, as we ourselves are in this Unity we possess all these. There is only one way to recognize this Unity, and to reach the use of these powers. It is this: forget your personality and learn to distinguish between the fleeting and the Eternal, between the sense of separateness and the Eternal Unity; then you will learn that Theosophy is the earnest teaching of Truth, and by meditation on this Truth, it will become a part of your true Self.*"

These Crusaders wish to unite men in the golden bond of Brotherhood. This Theosophical Truth has existed through all ages; its outer sign for this generation is the Theosophical Society founded in New York in 1875. This society, which has neither dogma nor sectarian goal, elected William Q. Judge as President, after Madame Blavatsky's death. The Mother Society is called "The Theosophical Society in America," and has called prosperous national societies into being in all parts of the earth. For example, the Theosophical Societies in Europe: the Theosophical Society in England, another in Scotland, one in Ireland, one in France, one in Holland, another in Sweden, and a few weeks ago, one in Germany. All these societies are one in their love to all men. These European societies have selected, as one, Mr. E. T. Hargrove for President. We are penetrated by the same feeling of brotherly love. We stand as one man with the Crusaders and ready to do our part; and, here in Germany, we hail the approaching century as one in which true Brotherhood and Love will prevail, and we are doing our best to prepare the way for it. We have enrolled ourselves as the "Theosophical Society in Germany" in affiliation with the "Theosophical Society in Europe" in the presence of the Crusaders, and so have made the beginning of that mighty wave which shall roll over our Fatherland, giving life to every good effort to spread Truth and true happiness.

This T.S. in G. is a new link in the golden chain which the Crusaders are forging in their path around the world. This chain of societies from land to land will form a girdle, which will finally encircle the whole earth, all men being one in love for each other, and will be the Herald of a new era. This golden chain which is being made will be stronger by each member that joins it, and more and more life power will stream through the whole society. This first Crusade is the signal for a long succession of similar undertakings which will have

an increasing and deeper influence. The vitality, energy, and beneficence which stand back of these undertakings is immense and overpowering. More souls all over the world will join in the movement; all shall be united in the consciousness of unity, and "there shall be one heart and one thought." As the sun shines for all, so does the Truth shine for all. Whoever works for mankind in the Divine Spirit of Unselfishness is one of us, is a Theosophist.

According to a well-informed correspondent, the crusade of American Theosophists still winds its way through the great centers of Europe. Paris, Amsterdam, Berlin, and Naples have all been visited, and wherever they have stopped, lodges of the Theosophical Society have sprung up. In spite of the language difficulty, the audiences have grasped the meaning of the Crusaders, and at Berlin even the phlegmatic Germans gave vent to a burst of enthusiasm. The Berlin Branch has elected Dr. Franz Hartmann as President, and numbers several influential members. At Amsterdam, a starving workman who was on the point of suicide was present at the meeting and joined the society. He says, "They did not look at my shabby clothes, they did not ignore me because I was poor, but they took me in as a brother." His views on suicide have altered, and he has become an enthusiastic Theosophist. Flags of the various nations are presented to the Crusaders wherever they speak, and it is intended to hang them up in the School of The Mysteries when they return to America.

—*Bristol Times and Mirror.*

WORK AT MARKET LAVINGTON.

THE W. Q. JUDGE CENTER HAS BECOME A BRANCH.

DEAR NEWS:—

On August 31, Brother Herbert Crooke of Southport visited us at Market Lavington and held a meeting, after which two people joined the T.S.E. and a W. Q. JUDGE CENTER was formed with three members. Since then, three other members have joined us, and we are now a chartered Branch of the T.S.E. (Eng.).

Those who know Brother H. T. Patterson of Brooklyn, will know also what an inspiration a small Branch must draw from having him among its charter members. That is our privilege, and needless to say we are all the better for it.

For headquarters, the W. Q. Judge Branch has a small hall capable of holding about sixty people, which was formerly chiefly noted as the Parish Room of the little village of Easterton—we are right in the heart of the country—and also as an occasional meeting-place for the local Salvation Army! Since, however, the proprietor joined us, the latter body has not turned up; while the Parish Councillors will always, at their monthly meetings, have the pleasure of a good view of H.P.B., W. Q. Judge, and Mrs. Tingley,—the latter having been taken from the THEOSOPHICAL NEWS.

Considerable surprise was expressed the other day by a person who visited our headquarters, and found that, go where he would, he could not prevent H.P.B.'s looking at him.

We have also a small lending library, with about thirty books, and magazines innumerable,—thanks to the kindness of friends in London and Dublin.

We are going to do just what we can during the fall and winter, of work for Theosophy. English people, and especially country folk, are not like Americans; and there is just a smack of danger in openly preaching anything so unpopular as Theosophy to crowds. However, by press work and general pegging away Theosophically, we hope to overcome this feeling, and next summer to start afresh our open-air meetings in the lanes, under less adverse circumstances than heretofore.

K. V. MORRIS.

SMALL GREEK TOWNS.

THEIR ANCIENT GLORY AND MODERN SQUALOR.

BUT MUCH GOOD MATERIAL AND HOPE FOR THE FUTURE.

THEOSOPHICAL NEWS:—

Word will reach you in a few days about our work in Athens, which has not yet actually begun. Meanwhile you may care to hear something of our impressions of Greece.

We reached Athens about seven o'clock, Sunday night, September 27, after a ride up from the little sea-port town of Patras. We came by ship from Brindisi, on the east coast of Italy, to Patras, landing early in the morning.

As a first experience of Greece, Patras, was not encouraging. It was damp and dirty, with narrow desolate looking streets and offered to us a worse odor, if possible, than Naples. But the people at least were entertaining; particularly the old men who nearly all wore the native Greek costume. This consists of a Turkish fez, a colored and embroidered Zouave jacket, with long sleeves hanging down behind, and a fluffy white skirt of apparently innumerable layers, which flutters and sways with the walk. Below this are long white leggings, and very gay garters worn just below the knee.

To one unaccustomed to seeing a man in skirts the effect is almost ludicrous. Suddenly, upon turning a corner, you see coming towards you an old man with a sedate mein and a venerable beard; but whose white skirts fluff and flutter in a manner that any ballet girl might envy. The incongruity in the picture is simply laughable. But one is careful not to betray this feeling, for the courtesy and kindness of the Greeks make one glad not to offend them.

But even in Patras, where we stopped so short a time, some good work was done. An American lady, the aunt of the Ameri-

can Consul to Patras, called upon Mrs. Tingley and was much impressed and interested, both by Mrs. Tingley herself and by the Crusade work and Theosophy. She will look up the local T.S. when she returns to her home in America.

The ride by train from Patras to Athens lay along the Gulf of Corinth. The inexpressibly glorious beauty that unfolded itself at every turn made us understand the enthusiasm with which Byron sang, "The Isles of Greece."

The inspiration which we gather from these fleeting glimpses of nature through the train windows is often of more rest and refreshment to us than our sleep; and sometimes we wonder what we should do without it.

In the afternoon we passed through Corinth, beautifully situated but giving no hint of its past activity and prominence.

About dusk we reached Eleusis—a name which every student will at once remember with a thrill. For here was the site of the profoundest "Mysteries" of Ancient Greece—the Eleusinian Mysteries. All we could see was a natty little railroad station, and a crowd of rather pretty Greek women, with their children chattering in the twilight. It was impossible to repress a feeling of sadness. The imagination so easily calls up the old picture—the white pillared temples, the dark green slender cypress trees rising against a line of sapphire sea, and the sunlit sky, and over all the atmosphere of deep spiritual meditation and peace. It was this picture that threw a melancholy shade over the scene as the train pulled out of the station.

But the Theosophist has ever a seeing eye for the symbolic. When we glanced up at the sky a very beautiful omen greeted us. A great dark cloud hung lowering over the land, making deep shadows and spreading gloom around. But, suddenly, the cloud lifted a little and there floated into our vision a radiant star—Jupiter, the planet of fortune. So the feeling of sadness left us and we realized that the ancient glory of Greece is coming again, and that the morning star has already arisen, shining and pure against the dark background of modern materialism.

Athens is delightful. As we drove through the clean, quiet streets, in the darkness, we could not help comparing the feeling of the place with that of Ireland. The days are warm, the nights cool and refreshing; the people are kind and attentive without having the disagreeable servility that sometimes characterizes Southern races—especially where the American pocket is concerned. The Greeks are wide awake and ambitious, but not mean. Modern Athens has almost the energy and the thrift of a Western American town. We have been too busy so far, with letters

and preparations for our meetings to see anything of the city. But you shall hear of the Acropolis and the tomb of Socrates later.

Last evening we casually learned that at a certain theatre there was to be an old Greek drama. We were also told that the theatre was in the open air after the style of the old drama and that altogether it was a sight worth seeing. In view of the recent revival of the Olympian games in Greece, we imagined this to be an effort to bring back the old dramatic exhibitions of Greece. Visions of an article which could be written to the American papers and of the substantial aid which this might bring to the Crusade Fund, rose glitteringly before us. Here was an opportunity not to be missed. So each of us contributed out of his personal "stocking" and we all hastened with great anticipation and interest to the open air theatre. What ideas on the higher development and influence of the drama we hoped to obtain for our own education and the uplifting of the American stage!

Our ardor was a trifle damped when we stood inside. Instead of the spacious circus we had anticipated, we found an open, circular space full of wooden benches. In front was the stage, a small, inconsequent affair with a shabby curtain representing a threadbare view of ancient Athens. But we were not discouraged, even by the feeble bar away on the left nor the motley company of soldiers, shop-girls and small street urchins. We were seated down near the orchestra and after being once turned out of our places, we settled down to wait. In Greece the performance does not begin till nine or ten, and frequently does not close till twelve or one. But those are familiar hours of work to us so we were not dismayed. Gradually the members of the orchestra straggled in—not at all suggestive of the barbaric gatherings of ancient times. The leader played a cracked piano with a touch that was not exactly fairy-like. Meanwhile the occupants of the pit strolled down sociably and stood about watching the musicians—one small boy even being so obliging as to turn over the leaf for the pianist when he got tangled up between the music and the instrument. At last the music ceased, the leader of the orchestra, at a thumping summons from below the stage, disappeared to dress for his part as hero of the play, a man came out and lighted the tin footlights with a refreshing deliberation and the curtain was finally raised. Alas! for the disappointed Crusaders. It was merely a commonplace, modern Greek play of the melodramatic type with impossible scenery. We sat for a few moments until it began to rain and then we rose a little disconsolately and went back to the hotel. Five minutes later the click of Mr. Hargrove's

typewriter could be heard, Mrs. Tingley could be seen from her open doorway literally buried in paper and ink, and the rest were gathered for "more letters" in the writing-room of the hotel.

But at least the evening was not without teaching us something. We could easily see that the Greeks are natural actors. It was a badly set play and a very ordinary company and I could not understand a word that was said. Yet there was an energy and vitality and a truth about the portrayal of their parts that made one feel sorry to leave the play unfinished. These simple actors might have given valuable instruction to many a so-called actor of our own stage.

We stay four days in Athens for there is much work to be done and of a nature which I promise will be of the greatest interest to you when our accounts reach you. And now, having stimulated your Theosophical curiosity a little let me say Au Revoir, with many good wishes for your winter's work. LEOLINE WRIGHT.

Latest news from the Crusaders state that the same success which we have grown to expect has attended their work in Athens. A society has just been organized with over one hundred members. Athens has been captured, newspapers and people.

MILWAUKEE (WISCONSIN) T.S.

A VERY SUCCESSFUL PURPLE POT-POURRI.

The Milwaukee Branch Purple Pot-pourri was held on Sept. 12, and a very enjoyable time was had. Even the drizzling, all day and night rain, which was a repetition of the weather of the four previous days and nights, was not sufficient to dampen the ardor of the optimistic members of this organization. So the entire and elaborate program was carried out in full; and, the people came.

As is usual, the mysterious was besieged with inquirers. It became evident early in the evening that one Palmist could not attend to the demands of the occasion; so several others were brought into line and took their stand behind screens, and yet there were not enough.

The Gypsy Fortune tellers had such marvellous insight into the past and future, that those who were fortunate enough to be "next" were almost envied by their less favored and anxious brothers and sisters; for the male sex (can you believe it?) were as eager as their weaker sisters to hear what the "Oracle" had in store for them.

Along about 12.15 A.M. the various Seers and Seeresses were seen to come wearily dragging themselves over to the refreshment tables and faintly call for a cup of

coffee and a sandwich. These in due time invigorated them enough to allow of their partaking of ice cream, cake, and other good things.

Perhaps right here is a good place to suggest that if any of the Branches attempt Palmistry and Gypsy Booths, be sure to have a *host* within them, for you will surely need them to withstand the onslaught.

The dancing was a pleasing and popular feature; and the short talks on "The Crusade and its Object," Reincarnation, and Karma, were listened to attentively. The numbers of the musical program vocal and instrumental, called forth *encores*, and all went merry as a marriage bell.

"The Gossiping Club" were diligent in hunting out "wall flowers," while the Ancient Egyptian encostumed in rare, ancient and beautiful fabric, woven in that land of mystical wisdom, took down the name, date of birth, etc., of the applicant, and promised faithfully to consult the stars concerning his destiny. The card tables were not much used, since the lazy people stayed home, because it rained.

The Decorating Committee used purple and white bunting with an unsparing hand; stretched entirely across the large hall, underneath the chandeliers, was a star of the bunting, purple and white, while the stand was made gorgeous with crepe tissue paper of the same colors. Here were grouped the pictures of H. P. Blavatsky, W. Q. Judge, Mrs. Tingley, and E. T. Hargrove.

A number of persons, in complimenting us upon the appearance of the hall, said: "I never would have believed that purple could have been made so attractive." My article is long but I want to tell you of one little incident connected with the flowers.

A blind lady—a friend of our blind member—said she would ask her friends for some flowers for us. The flower committee was our Lotus Circle children, and we sent a little girl after the flowers. The lady gave her some; but told her to send some one around with a horse and buggy, as she had five large baskets of them. We did so, and found them to be of every kind and hue of purple. She modestly said she did what she could; but if the weather had been propitious she could have got about to get many more. She wrote a friend, across the lake, in Michigan, and told her of her quest, and there came in answer—by boat—a great hamper of lovely wild flowers and graceful ferns. The most exquisite thing of all was a quantity of tiny purple flowers on a trailing vine with foliage more delicately beautiful than the Maiden-hair fern, and its name is "Gypsy Phillis"; so the lady gathered it expressly for the Gypsy Tent. It was greatly admired by every one. Not knowing us, yet she labored for us; how far will the silent influence work?

The smiling faces, the merry clink of silver dimes, and the unprecedented profusion of flowers that were showered upon us, emboldens us to claim that our Purple Pot-pourri was a "blooming" success.

M. ARYAN.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 19. BOSTON, MONDAY, OCTOBER 26, 1896. PRICE 2 CENTS.

SOUTHERN CALIFORNIA.

The Southern California work seems to be very quietly and steadily increasing. The LOS ANGELES BRANCH, T.S.A., has rented an entire building for its headquarters, with a hall having a seating capacity of about 300, at 525 West Fifth St., where the library is open daily, and all meetings are held. The Sunday morning lectures by H. A. Gibson are well attended, having a regular audience of sixty or seventy people. The attendance at the evening meetings has slightly fallen off.

The meetings at the SAN DIEGO HEADQUARTERS are well attended and several additions to the membership have been made. If it keeps on growing a larger hall will soon be needed.

The PASADENA BRANCH also has its own headquarters where Thursday night Branch meetings and Sunday night lectures are held. The attendance at its meetings has steadily increased.

Mr. A. E. Gibson has delivered three lectures to audiences of from seventy-five to one hundred people at Long Beach and a class has been formed at the residence of Mrs. Lizzie Chaffee in Santa Monica.

The lecturer, Abbott B. Clark, went to Santa Barbara the 3rd of September. There three public lectures were given in the Unitarian Church, and five parlor or quiz meetings were held. A class of fourteen members was started; meetings to be held every Wednesday evening in "El Barbareño" office. The members contemplate forming a Branch when the lecturer comes again. Mr. Clark also visited Montecito, Summerland, Ventura and Santa Paula. Two lectures were delivered in Summerland and two meetings held in Ventura.

PITTSBURG (Penn.) T.S.

Mr. A. E. S. Smythe, of Toronto, Canada, lectured on "Eras of Theosophy" before the Pittsburgh Branch, Sept. 25. A fair-sized audience was present and every minute of the hour and a half talk was enjoyed. He also gave on the 26th a talk to the Wilkesburg Branch, which was equally appreciated.

When Brother Smythe comes again he will have a right royal welcome.

We are now considering the holding of another social in November. The "Purple Pence" boxes are all in use, and the idea strikes us as a very good one.

ANCIENT ATHENS

ON FIRE WITH THEOSOPHY.

THE CRUSADERS GIVE GREAT HELP TO FUGITIVE ARMENIANS.

Very shortly after our arrival we met Mr. Harten, the American Consul to Athens, and his wife, and the next day the American Vice-Consul, Mr. Nikolaidis. Mr. Nikolaidis is one of the most prominent citizens of Athens and a thorough enthusiast over Theosophy. He has been simply invaluable to us in a thousand ways and is the very embodiment of the delightful courtesy and friendliness and the untiring energy which are the very satisfactory characteristics of the modern Greek.

Our coming aroused much interest among newspaper men, and there were good interviews and press reports even before our work began.

We had heard at Patras that a party of about 500 fugitive Armenians were encamped outside of Athens, living in great destitution. The Greek government gave them tents, but is not able to supply them with food. Soon after our arrival in Athens we were introduced to the Armenian patriot, Séropé A. Gurdjéan, who has been in America, and speaks admirable English. He supports the Armenians in Athens as best he can by going about among the Greeks and gaining their interest and help.

Mrs. Tingley went out to visit the Armenians on Tuesday morning and found them in a pitiful state. They had almost no bedding at all, insufficient clothing, and barely enough food to live upon.

We had intended to give them a Brotherhood supper; but concluded that if the same money were put into blankets and underclothing, it would do them more real good. And here we found use for what we call our Crusade Fund.

When the Crusade first started, Mrs. Tingley suggested that if each of us could make a little personal sacrifice, and each contribute a small amount each week out of our private incomes, we would soon have a little fund of our own which we would certainly find of use before the Crusade was over. Gladly we accepted the suggestion, one of the Crusaders was appointed treasurer on the spot, and, by

the time we reached Athens, quite a little fund had accumulated. So, when we saw the miseries of the Armenians, we gratefully blessed our Leader's forethought, which had been the means of raising this fund. With this sum and what would have been spent for the supper, we were able to supply a large pile of blankets and underclothing.

We all drove out on Wednesday morning September 30, to the hill upon which the Armenians were camped. There we held a little meeting. Mr. Hargrove and Mr. Wright spoke to them very briefly and simply upon the power of thought and the help they could give to themselves and their countrymen at home, by sending out forces of harmony and love. Mr. Gurdjéan acted as interpreter and the people responded in a most touching and simple hearted manner to the thoughts expressed often shaking their heads sadly, and murmuring "Amen, Amen!" After the addresses the blankets and underclothing were distributed, and the gratitude and pleasure of those poor people brought tears into our eyes. They came up one by one and kissed Mrs. Tingley's hand, with the simple and reverent Eastern salute, and then dispersed among the tents while we returned to the city.

The same night, we had our large public meeting in Parnassus hall. At least 1000 were present while at twenty minutes to ten there were 500 people vainly trying to get in. The meeting was most successful, and the audience more like an American one than any we have yet spoken to. It was a fine audience, too, and included some of the best social and intellectual elements in Athens. We were assured that if the King had been in Athens he would certainly have attended the meeting, as he is very fond of Americans, and is a liberal minded man.

On Oct. 1 and 2, Branch meetings were held and about 100 people joined the society. The interest in Theosophy is simply phenomenal. Last night the people would have stayed all night to listen to us, and 30 people actually did follow us to the hotel, at twelve o'clock, to talk.

Mr. Kavophis, who has been a student of Theosophy for some time, and who graduated from Oxford, was made President and Secretary, while two other Greek

(Continued on Page 2.)

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WE WANT CORRESPONDENTS,

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

MAILING THE NEWS.

We would remind subscribers that the THEOSOPHICAL NEWS is only one of the activities carried on at the Boston Headquarters. Like most T.S. work, it is kept up entirely by volunteer and unpaid labor. The NEWS is folded, wrapped and mailed on the same day of each week, which has been reserved for that purpose. All subscriptions and requests for single copies are therefore held over until that day. To fill orders as they come in separately would almost double the work and add largely to the total expense of mailing; since it costs as much to send a single copy as it does twenty-five. The bringing out of the NEWS is made possible only by the strictest economy and attention to details. We hope, therefore, that subscribers and the many friends who are working so generously to bring us subscribers will no longer be annoyed at a week's delay.

The following letter has been kindly forwarded to us and will, we know, be of deep interest to our readers.

ATHENS, GREECE, Oct., 2, 1896.

DEAR HARTMANN:—

Several times since our party left Hallein I have been on the point of writing to you. Now I have at last got at it, and Mrs. Tingley, who is, as usual, exceedingly busy, asks me at the same time to write for her. How often we think of you and the pleasant days we spent where you have been working so long. Even now I can see the rows of books with you seated at your table thinking out the great problems of existence. What a privilege to be able to take part in the vital affairs of these days. In a few years people will appreciate what has been done.

I did not know H.P.B. directly; and yet somewhat comprehended the wonderful fearlessness of her nature, the vigor of her iconoclasm, the marvellous depths of

her emulation. Mr. Judge, I knew well; and could perceive the unswerving steadfastness of the man, his adherence to the truth, and the unchangeableness of his purpose. But neither of these could compare with the present leader. Her skill, her readiness of resource, the amazing quickness with which she conforms to an altered situation, her adaptability, her comprehension of people and her grasp, in detail as well as in mass, are matchless. I have read of the genius of an Alexander, the boldness and resourcefulness of a Julius Cæsar, who could, while besieged by one army, besiege another, and defeat both, and I know something of the movements of the great Napoleon. But none of these are the peers of Katherine A. Tingley. With a mere handful of followers she is sweeping through the whole world, conquering it as she sweeps along. The hosts that follow her, though unseen, are none the less existent. The representative of spiritual, triumphant armies, she is led on from victory to victory by the eagle of H.P.B. Does this strike you as hyperbole? It is not. It is truth. I know it to be such, and happy are those who can comprehend.

Well, how are you yourself and what is the news? No doubt you are still forging away with sledge and anvil, hammering the old wisdom into the new forms. May success attend you in all your good efforts.

Yours always, truly and sincerely,
HENRY TURNER PATTERSON.

BRISTOL AND CLIFTON (Eng.).

The work in Bristol and Clifton goes on steadily and, although we cannot chronicle any sensational items, we are continually coming across slight indications, which, like the proverbial straws, show which way the wind blows. Who can tabulate statistics of the coming of "spring"? Who can set down the various unconsidered trifles which betoken the breaking up of the winter of materialism, which for so long has held its iron sway over the public mind?

Among the activities of the Clifton Lodge is the monthly distribution of about 100 copies of "Ourselves." Copies of this excellent magazine are delivered by hand to a number of restaurants, hair-cutting establishments, workmen's clubs, police stations, cab-stands, etc. The Young Men's Christian Association accept a copy for their library table; and the despatch by post of copies to the station-masters of neighboring railway stations has resulted in one instance at least, in the magazine, being placed in the waiting-room for the benefit of passengers.

The local papers give us space for short reports of our fortnightly lectures, and thus, though the actual audience is often small, a large circulation is secured for the ideas of the lecturer.

The THEOSOPHICAL NEWS is greedily devoured and extracts will in future be read at our meetings. Occasional paragraphs reporting the progress of the Crusade are inserted in the local press, and thus the public is reminded of this great enterprise. Despite the precept of the Gita enjoining an unexpecting attitude of mind, we are often talking of the next Crusade, and looking forward to its appearance.

H. PERCY LEONARD.

ANCIENT ATHENS.

(Continued from Page 1)

gentlemen were made Vice-President and Treasurer. To-day, which is our last in Athens, will be devoted to talks with the officers, Esoteric School work, and to getting the Branch into as close and firm an organization as possible.

We are assured by our Leader that the future of Theosophy in Greece is a great one. The Crusade work in Greece is in many respects the most remarkable to us that has been done; because it was so entirely unexpected. There is not a correct general idea in America as to what Athens is like. To some of us the name suggested little more than the site of the Acropolis and probably an antiquated little village, with no modern improvements to speak of, and altogether unprogressive or dead. We were much surprised, then, to find it more like an American town—in spirit,—than any we have visited. However, it is quite unlike the ordinary American town in the classic beauty of its architecture and its general picturesqueness.

Here, to this thriving little place, Theosophy and our Leader came, saw and conquered; creating such a rush of popular interest and enthusiasm that it quite took our breath away. Altogether the time spent in Greece has been of immense profit to the movement and of great inspiration to us. I wish I could really put on paper the tremendous forces started here. The town is on fire with Theosophy and great things are promised. The air is full of these ideas so the people breathe it in as they walk.

LEOLINE WRIGHT.

SALT LAKE CITY (Utah) T.S.

The wisdom of the new departure taken by the Salt Lake Branch in securing larger quarters, thereby extending its sphere of action, has already been felt in many ways. Since the first Sunday evening meeting the attendance has been increasing steadily, new faces appearing at each lecture. And what is most encouraging is the quiet, but absorbing interest evinced in the topics under discussion, and the intelligent questions following the papers. While it is often evident that enquirers do not grasp or comprehend the scope of Theosophic truth, yet in the questions asked there is an entire absence of ridicule or sarcasm, especially when the topic is one that invites scientific discussion.

The Branch has a study class every Wednesday evening, like the Sunday meetings, open to all enquirers. On one evening in the week, the class adjourns, and resolves itself into a social gathering, where with music, genial converse, and light refreshments an hour or two is happily spent. Strangers are especially welcome, and the members are endeavoring to disprove the popular fallacy that a true Theosophist is one who holds himself apart from his fellows.

J.A.F.

SAN FRANCISCO.

A GREAT POINT GAINED.

EXCELLENT LOTUS CIRCLE WORK
ON THE COAST.

Our regular programme of work in San Francisco T.S., during September, included Branch study of the subjects: "Life or Prana," "Intuition," "Brotherhood," "Nature and Powers of Mind," and "What Theosophists Believe," the latter subject provoking a great deal of good-natured railery, as no member professes to believe anything another one does; but all finally capitulated on "What Theosophy Teaches."

The Sunday-lectures during the month were, September 6, "The Other Side of Death," Dr. W. W. Gamble; 13, "The X-Ray," Rev. W. E. Copeland; 20, "Who Is My Brother?" Mercie M. Thirds; 27, "The Practical Man," J. H. Griffes.

The visit of Rev. Mr. Copeland was productive of a good deal of interest among the general public, especially among the Masonic fraternity. In addition to his two public lectures on Theosophy he lectured before the Branch, September 14, on "The Voice of the Silence."

Dr. Partridge, a member of Cincinnati Branch, addressed the boys at San Quentin Penitentiary September 13, on "Reincarnation."

We are having a regular "moving spell" in Frisco. Early in the month the Branch headquarters and library were removed to an elegant room in the Flood Building, and now, before staying a month in the new quarters, arrangements have been made for another change. Through the efforts of J. H. Griffes we have succeeded in getting quarters in the Academy of Sciences Building, room 30, 819 Market Street, for headquarters and classrooms, with the use of the beautiful hall on the ground floor for Sunday lectures and Tuesday Branch meetings. We will thus have nearly all our meetings concentrated in the one building. Besides this we will be in close association with the chief scientific organization west of the Mississippi. The directors of the Academy were at first inclined to reject our application for rooms, but finally decided we were a scientific body, and as such, entitled to share with them in the building. The hall itself is a jewel, having fine appointments perfect acoustic qualities and is free from the noise and bustle of the street. The first Theosophic lecture is to be given in it on October 4, while the Branch will move in on the 15th.

Members or others desiring to communicate with Mrs. Mercie M. Thirds, secretary of the Pacific Coast Theosophical Committee; or Amos J. Johnson, secretary of San Francisco T.S., will please take note of the change in address—Room 30, 819 Market Street.

Following the lead of Portland (Oregon) T.S. we have had small question cards printed for use at lectures and Branch meetings, on which the audience are invited to write any question they desire answered.

A new syllabus has just been issued for October, November and December. In addition to the usual data printed on it, there is an invitation to join the Branch, with information as to method of doing so.

Arrangements have also been made for the printing of a circular letter, to be sent to acquaintances of members and others, giving an outline of Theosophy, and methods of study followed, and inviting their attention to the same. It is the intention of the secretary to send copies of this to all Branches in order to acquaint them more fully with it.

As regards our class work, the Ethical class, in charge of Amos J. Johnson, is just beginning the

second book of "Patanjali's Yoga Aphorisms," having spent seven months on the first book. In this study everything tending toward *Hatha yoga* is, of course, entirely ignored, the efforts being directed on ethical lines and the study of mental virtues, with a view to overcoming the distractions of the personality.

Harry B. Monges has taken charge of the Bible class, and is making a Theosophical analysis of that popular volume.

Miss Anne Bryce and Miss Clara A. Brockman, who are conducting the Lotus Circle, have organized a kindergarten for the wee ones. Some of the members of the coming race who are in the kindergarten are only three years old or less, and it is astonishing to hear the questions and discussions indulged in by the tots. No subject, apparently, is too abstruse for them, and they insist on asking questions that "stump" the oldest of students. One little girl of five asked the question: "If thought is creative, why is it that the constant devotion of the Christians toward Jehovah has not resulted in the creation of a deity for them?" Some one replied that it was because the Christians did not know how to think connectedly. They did not think in unison, so it was just as if everyone threw a brick into a vacant lot, the result would be a pile of bricks, not a house; so with Christians, if they had thought in unison, the result would have been a deity like their thoughts, but as it is, the only result is a great collection of thoughts that won't fit together.

Mrs. J. D. Ellis of Petaluma has started a Lotus Circle, which is attended by several of the children in her locality, and Dr. Ruth A. French of the same place is conducting a Sunday Theosophical class, in which a number of ladies participate.

Some of the members while on their summer vacations encountered numbers of people anxious to know what Theosophy is, and they think the prospects are good for several more Branches.

A.J.J.

CRUSADE REVIEW.

Oh! Athens! never even quite deserted by your gods even when destruction swept down upon you, the Crusaders are leaving your historic hills, your seas of fathomless blue, your deeply purpled evening skies, your vineyards and your olive groves, as we leave those we have long known and knowing loved. But the eternal tie which has never been broken has been picked up again. Therefore this parting is not altogether sorrowful—mingled with regrets are bright pictures of your glorious future, just begun.

When the Crusade reached Athens, Sunday evening, September 27, the people of Athens were as unknown to them as they were to the people. To-day the whole city is talking Theosophy. The papers are full of it; everybody is friendly to it; the Athenian mind fairly soaks up the ideas.

These are the broad-outlines. The details are as interesting as the results are satisfactory. Theosophy has been received with equal hospitality by rich and poor; by the commanders in the army, by the soldier in the ranks, by the diplomat, by the scholar, by the servant. All have been eager for it. Once again Greece has lighted her torch and, in the future, as it did in past, illumination will pulsate through the

skies from this land of the Gods. Now that the crusade is leaving Europe what summary can be made.

An epoch has passed away. For thousands of years people have been living, dying, loving, hating, aspiring, despairing; striving, hoping. Amongst them have been souls great for good, souls great in evil; for the soul in itself is so powerful as to be almost entitled to the characterization, "omnipotent." Through the body of man, by osmotic action, it draws and sends out tremendous forces. The very breath permeated with the magnetic quality of the breathers, spreads in all directions, that exhaled by one person in twenty four hours, being greater in bulk than ordinarily supposed. If the breath alone is so great in quantity and so freighted, what must we think of the other and more subtle emanations of an entire incarnation; especially the incarnation of some mighty soul?

So it happens, that brooding over these lands, impregnating their very atmospheres are influences always seeking channels through which to manifest. But the right kind of channels cannot always be found; and so many an uplifting consciousness is forced to brood and brood; exciting an indirect influence; always waiting its chance to work openly and without indirection. To-day this is all changing. That which has been is passing away; that which is to be is always here. Everywhere in the scenes of the old power and glory the new order is asserting itself. In Athens, Naples, Rome,—trolley cars, electricity, "Cook's Tours," the English language; in the countries of Greece, Italy, Switzerland,—railroads and telegraph wires; in the fields and in the streets,—worn by people tilling the soil and hawking their wares—are the latest styles of hats, like those worn in New York, London or Paris, and evidently made in great factories; probably in the United States, Great Britain or Germany. What does this mean but that the old has gone by and the new is enthroned. We may not admire the new, but we must acknowledge that it is a material indication of a spiritual unification now going on.—But what has theosophy and what has the crusade to do with all this? Much.

Katherine A. Tingley is not only the leader of the Theosophical Movement, she is the teacher who was promised. On this Crusade she is doing an enormous preparatory work; so enormous that even those about her only dimly sense; none comprehend it. Using those about her as a manifold instrument she is indrawing from the past and striking notes which will resound through thousands of years to come. The Crusade in each country which it visits takes on to a certain extent the condition of that country; as it were,

indrawing those conditions. Then the new tone is sounded. In this way just as each tone passes through the waters of oblivion from one incarnation to another, the tone of humanity is leaving the past, carrying forward through the narrow aperture the essence of that entire past, while leaving behind its details. Once more, as it has not resounded for ages, the great sounding board of humanity resounds to the mighty touch of the marvellous oversoul as it sweeps across the vibrating strings, singing a new song of unity, love, toleration and divine harmony.

It is true that what is said above, is not yet in its entirety, openly manifest to all. Their eyes are looking downward to the mill wheels they turn and the fields they plow. But some have gazed upward, and gazing perceived. They understand and, in proportion as they understand, are they able to receive from the teacher. It is not the teacher who gains by this recognition, but the pupil. Those who understand, many of whom work in a way not comprehended by most Theosophists and in countries where the word Theosophy is not heard, are living centers which will grow ceaselessly and form the nuclei for the coming years. Through them, the teacher, whether she be in New York, in the School for the Revival of the Lost Mysteries of Antiquity, or engaged in future Crusade work, can act upon all races, all peoples. Trained to respond, not as the horse to the bit or the boat to the tiller; but rather as thought responds to thought—to her every suggestion, they will enshrine themselves in wisdom and gather about themselves the students of truth until, in time, they shall build up those walls in which the mysteries of life itself, the mysteries of the soul shall be taught as they were taught in the past. Then all languages shall have become one, all people one, and striving, misery and sorrow shall have ceased.

In reading this, the reader should not forget the Crusaders themselves. The strings that vibrate sometimes feel the vibration. Send out some kindly thoughts to the vibrating strings. H.T.P.

REV. W. E. COPELAND'S TOUR.

After finishing his lectures in Victoria, B. C., he took the steamer for San Francisco, arriving there after a delightful voyage on August 18, August 20 and 21, he lectured before the Alameda Branch to fair audiences; August 22, before the Oakland Branch; August 23, Sunday, gave a lecture in Golden Gate Hall, the audience being the largest the Branch had ever gathered in that hall; August 24, lectured in the Unitarian Church to a full house; August 25, arrived in Santa Cruz, where two lectures to the Branch were given—the Branch here is small but enthusiastic; August 31, a lecture before the Branch and one to the Suffragists on "The New Woman" in Stockton. He then proceeded to Los Angeles, where he gave two

lectures before the Branch, followed by one at Pasadena. Returning to San Francisco he gave the first lecture in the new headquarters, a commodious, sunny and quiet room in the heart of the city, and very accessible. The lecture here on the "Voice of the Silence" and "Esoteric Meaning of the Lord's Prayer" made a very appropriate dedication. His next lecture was before the Columbian Lodge of Masons in Masonic Hall of Portland on "King Solomon's Temple," which awakened much favorable comment.

During his tour he travelled some 4000 miles giving about 40 lectures, meeting old friends and new, encouraging the Branches and awakening an interest in the S.R.L.M.A., finding all through California an increasing interest in Theosophy, which bids fair to become intense as soon as election is over.

PROVIDENCE (R. I.) T.S.

Activities in Providence have entered the new cycle as to methods and scope of work.

On Sunday, October 18, the society held its first public meeting in its new hall at No. 206 Weybosset Street, seating nearly one hundred and fifty persons. The location is in the center of the city, nearly every line of street cars passing the door, on the most frequented street, and adjoining the principal hotels and clubs; the constantly changing and moving throngs of city life passing its door, which is open to the public daily throughout the week for the use of the reading-room and library, or the purchase of the literature, the demand for which is steadily increasing.

The opening night was stormy, the city streets being unusually deserted; but the full attendance, nearly every seat being occupied, bore evidence to the unseen influence that impelled the audience to brave the storm and once again assemble, as doubtless they had done many times in the far past to dedicate and consecrate a new center of force.

The assembly was called to order by three strokes on each of two Hamou gongs, respectively C and F in tone, the vibrations lingering long after quiet and composure had settled upon the people. The chairman read from the Gita, followed by Mrs. W. W. Harmon of Boston, with an address describing what the Society was and was not. Then came the address of the evening, "The Duality of Man," by Mr. Arthur B. Griggs, a friend and old acquaintance of Helena Petrovna Blavatsky before she left America in 1878 to go to India. The address was extempore, and unhappily as only inexperienced press reporters were present, we have only the memory of the ideas. The dominant idea was an altogether startling application of the law of Pralaya and Obscuration of Races and Planets as more copiously accounting for the conditions of our present period, and the unmistakable evidence in history of the *statu quo* that, within certain limited fluctuations of rise and ebb, has held, and now holds, the Races and Planet in a Pralaya of Spiritual darkness; a darkness that in the farpast suddenly descended upon the hearts of men and locked them in the same icy embrace that overwhelmed and held fast the huge Mammoth. "When is the seal to be broken if not now in this new cycle and by this old, old force the Theosophical Society? On, on with the work. Wake the sleepers. Smash their idols."

The day of "suppositions" is passing, has passed and we are entered upon a time for forceful, definite statements; a time in which we are to cease "supposing," and to be definitely and positively sure of some few things that are the heritage of the exiles that are returning—that have returned—to walk and teach with us once more.

The meeting closed with remarkably thoughtful questions from the audience, which were effectively replied to by Brother Griggs. Many Masonic

friends were present, and it was observed that the electric lights were so grouped as to form the four lesser lights in the body of the hall, and the three greater lights above the speaker's platform.

C.T.

GENEVA, N. Y.

A CENTER FORMED THERE.

Brother Harding has been with us here and driven the wedge in still further.

On Friday evening, October 16, he gave a lecture on "Reincarnation" at Irving Hall to a fairly good audience, and much interest was manifested. On Sunday evening at the same place he gave a lecture on "The Purpose of Theosophy," and among the audience were a number of prominent Masons who manifested intense interest.

The press have been very fair and courteous in their treatment of the subject, and have printed full and complete reports of all the lectures.

A "reading club" for the study of Theosophy has been formed, and will meet Wednesday evening of each week at 12 Linden Block.

There seems to be very good material here for a Branch, and we hope that one will eventually be formed. J.C.G.

JAMESTOWN (N. Y.) T.S.

The era of timid work and parlor meetings is fast closing. Branch after Branch has found itself forced into more vigorous work and public location. The Jamestown T.S. has had to follow suit and this year finds itself in a home of its own. The members have engaged a pleasant room in the Gokey Building, located in the most central part of the city.

The Branch has spent the summer months training its members and is now prepared to enter on a vigorous fall campaign. The efforts have been largely aided by visits from Brother Smythe, whose subject at the last lecture, "Theosophy and the Apostles' Creed," drew out a large audience.

Burcham Harding, with his customary vigor, has still further roused them in self-training and propaganda. This was easily done, as the members are already devoted and hard-working.

Theosophical Magazines.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A Monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum. Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

THE THEOSOPHICAL ISIS.

A Monthly Magazine devoted to Brotherhood, Theosophy and the Occult Sciences. Edited by Herbert A. W. Coryn. Single copies 15 cents, \$2.00 per annum. London: 28 Trothy Road, Bermondsey, S. E.

Press of W. W. Harmon, Chamber of Commerce, Boston.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 20.

BOSTON, MONDAY, NOVEMBER 2, 1896.

PRICE 2 CENTS.

ARMENIAN GRATITUDE.

APPRECIATION OF THE BROTHERLI- NESS OF THE CRUSADERS.

Our readers have already had some account of the great help given by our Crusaders to the Armenian refugees at Athens. But the account was given by themselves and in their own modest way. The following letter shows a little more how very great was the help given. It is still more valuable as external evidence of the self-sacrificing love for humanity which moves our Crusaders, and which pours forth through them to all in need. That such is the case is being as strongly impressed on all who meet them as it was upon the President of the Armenian Relief Society of Athens.

This gentleman followed the party from Athens to Vatrui and thence out to their ship in order to present to them the official thanks of their society for the work done by the Crusaders in behalf of the Armenians during their stay in Athens.

Athens, Oct. 2, 1896.

TO THE THEOSOPHICAL CRUSADERS OF AMERICA, AND MRS. TINGLEY, LEADER OF THE THEOSOPHICAL MOVEMENT:

I beg you to accept my thanks and that of my colleagues and of the hundreds whose hearts you have gladdened with your words of hope and inspiration of soul and deeds of charity.

With tears of gratitude, our hearts are lifted in a prayer to Heaven for the consolation and material aid rendered to our persecuted countrymen, the Armenian refugees who have found an asylum here in Athens.

That self-sacrificing love of humanity, soul-inspired sympathy with all men which marks every step in your travels, bears the stamp more of the divine than the human.

You are surely the dawn of that enlightening, ennobling, deifying light which is soon to burst upon the world with all its force and splendor, making each individual a God.

May Heaven grant you success in your great work, and may immortal glory be your reward.

Very truly and faithfully,

Your obedient servant,

S. A. GURDJIAN,

Pres. Armenian Relief Society of Athens.

AT ELEUSIS.

A VISIT TO THE SITE OF THE ANCIENT MYSTERIES.

It was Thursday, the 1st of October, when the Crusaders took their much longed-for trip to the little village of Greece near which lies the site of the ancient Eleusinian Mysteries.

Extensive excavations have been going on for the last fifteen years and the result has been most satisfactory. We were accompanied by Mr. Nikolaides. He is acquainted with the gentleman who is superintendent of the excavations there, and as he lives at Eleusis, Mr. Nikolaides asked to see him, and found him very willing to take us over the ruins and explain them.

It was beautiful weather—an ideal Grecian day. The sky was a perfect southern one—deep violet blue with soft tinted clouds—the air was full of the aromatic fragrance of the dusky wild pepper trees with their pink berries, and the whole scene was bathed in the glorious October sunshine that warmed and uplifted the heart.

It was early afternoon when we arrived at Eleusis. After waiting a few moments at a primitive little inn we were joined by Mr. Shias, the Superintendent, and his dog, a great Dane of magnificent and friendly nature who proved a very pleasant addition to our party. It was warm, but a breeze blew fresh and light from the water near, so we were not uncomfortable.

The ruins of the Eleusinian temples show two very distinct epochs—the Greek and the Roman. The Greek ruins date back to 2000 B.C., and are, of course, by far the most interesting, because the more pure, to the Theosophist. Indeed, it is a little exasperating to find that in many places the Roman conquerors tore down the old Greek buildings and erected their own on the same spot. The Greeks were far more skillful and artistic, besides holding the real source from which the Romans derived all that was valuable in their religion. So we turned a little impatiently from the ruins of Roman buildings to those of the Greeks.

The buildings are divided into two portions—the outer courts of the temple, which lie around the front of a rocky hill,

and the temple itself, which stands upon the brow of the promontory. In the outer courts once stood various buildings among them a large fountain, a triumphal arch built by the Emperor Hadrian, a fortified tower and other minor structures.

Leaving these we ascended three steps which led through the ancient gateway and turned into the stone-paved road that wound around up to the temple. On the right we passed the site of the Temple of Pluto, which was built into the solid rock of block-marble and shrouded absolutely in darkness. Here there were performed certain of the Mysteries, but of what nature of course no antiquarian knows. We were shown on the left a large stone into which some idle artist of at least a thousand years ago had deeply cut, in a leisure hour, the outline of a woman's face. It was interesting because so old and so well-preserved and also for the little personal vista which it opened for us into a remote and wonderful past.

A short walk brought us suddenly out into the ancient hall of ceremonies. We all paused involuntarily at the beauty of the prospect, the imposing solemnity and silence of the ruins and the memories evoked by the sacred spot. The temple of the Eleusinian Mysteries faces the east. It commands a lovely view, which sweeps down from the temple portico over the green, tree-dotted plain, and the winding blue waters of the Saronicus to the soft, dreamy-looking hills beyond. The portico had originally twelve columns. Within its enclosure stood large statues of the great Hierophants and Initiates who made the place illustrious. The bases of these statues still remain with most interesting inscriptions. Passing through the portico we enter the great hall, an enormous quadrangle whose walls were pierced by great gates. In the centre of this hall there originally stood 42 pillars while within these again was the altar. Against the west wall rose a tier of seven seats cut out of the solid rock and these with the stairs still remain. At the north and south rise two stairways likewise cut into the face of the promontory and these led upward into the second story—doubtless the more private portions of the sacred edifice. But the second story exists no more and the whole enclosure lies open to the sky with its rain and sunshine.

(Continued on Page 2.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS,

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

MAILING THE NEWS.

We would remind subscribers that the THEOSOPHICAL NEWS is only one of the activities carried on at the Boston Headquarters. Like most T.S. work, it is kept up entirely by volunteer and unpaid labor. The NEWS is folded, wrapped and mailed on the same day of each week, which has been reserved for that purpose. All subscriptions and requests for single copies are therefore held over *until that day*. To fill orders as they come in separately, would almost double the work and add largely to the total expense of mailing; since it costs as much to send a single copy as it does twenty-five. The bringing out of the NEWS is made possible only by the strictest economy and attention to details. We hope, therefore, that subscribers and the many friends who are working so generously to bring us subscribers will no longer be annoyed at a week's delay.

SOUTHERN CALIFORNIA.

Although the wave of political excitement now passing over Southern California, in common with the rest of the country, makes itself felt in a somewhat decreased attendance at the public meetings, it is recognized as being only temporary, and while the public work is kept up with unabated vigor, plans are being laid for enlargement of the work as soon as the political excitement is over.

Los Angeles Branch gives public lectures every Sunday morning and evening at Blavatsky Hall in the large and commodious headquarters, 525 West Fifth Street. H. A. Gibson speaks every Sunday morning, and other members in the evening. The Lotus Circle meets before the morning lecture and the attendance is constantly on the increase, showing that the children are interested as well as their parents.

During the past month a *Conversazione* was held and it proved a great success. The ladies of the Branch took charge of the arrangements, and the results were so satisfactory that it will be repeated in the near future. The chief line of activity, however, is in the public lectures and the distribution of literature, in one way and another. Besides the numerous letters to members and enquirers by the committee for Theosophical work, and the large number of leaflets sent out, the committee is now selling quite a number of the larger works, having made arrangements with the Theosophical Publishing Company to keep all Theosophical works on sale.

Lectures have been given by the Southern California lecturer, Abbott B. Clark, in the following towns within the past few weeks: Pasadena, Santa Barbara, Ventura, Summerland, Toluca, Santa Monica. At Pasadena, where there is a flourishing Branch now consisting of nine active members, an audience of about 125 was secured at a public hall, and a number of people expressed themselves as being much interested in the subject which was quite new to them. Pasadena also furnished the largest audience outside of San Francisco, for the lecture of the Rev. W. E. Copeland on "The Mystic Meaning of King Solomon's Temple." At this lecture, which was held at the Universalist Church, there were over two hundred present, and the most intelligent people of the town made up the greater part of the audience.

Besides Abbott Clark, other members of the Los Angeles Branch have lectured at Pasadena headquarters, which are already entirely too small, the usual attendance being something over twenty. This will undoubtedly be largely increased during the winter season, as Pasadena has a much larger population in the winter when the Eastern tourists are here. Lectures have also been given at Clearwater, by Mrs. L. E. Giese, and at Long Beach by A. E. Gibson.

The THEOSOPHICAL NEWS is always eagerly read by all members, giving as it does, the latest news of the Crusade, with which we are all so closely identified in thought and feeling. The idea of holding home Crusade meetings has met with great approbation and the first will be held in East Los Angeles Oct. 29. It will be well advertised meanwhile, and as it will be followed by other meetings on the east side it is hoped that a Branch in that part of the city will result. There is considerable activity about the Los Angeles headquarters, the library being well patronized and a meeting of some sort being held every night in the week except one. San Diego reports an increase in membership and regular meetings being kept up, though the attendance is not very large at present. P.S.H.

AT ELEUSIS.

(Continued from Page 1)

We lingered long over every corner of this fascinating spot, where some of the greatest sages of antiquity have hallowed the atmosphere with the tranquillity of their presence. Indeed it is true that over all Greece itself there broods a vast ocean of wisdom that largely accounts for the liberal minds and the high ideals that are so frequently met among the Greeks.

It is a strange thing that so few have awakened to the fact that the Greeks are to this day among the most enlightened of races and that their future is one of the brightest among the children of men.

We have also visited the Acropolis, but I will not spend time in telling you of it as you can find better descriptions of it in books.

The prison of Socrates we saw too—four caverns cut into the rock—where the great philosopher drank the fatal hemlock; then Mars' Hill where Paul made his celebrated oration to the people of Athens; and the Theatre of Dionysius, where, in past centuries the plays of Sophocles and Æschylus delighted the ancient Greeks. We were interested in all that we saw of the past, but when we sail for Alexandria to-morrow, the best thought we will carry away will be the bright day that hovers over this awakening land.

What joy and satisfaction it must be to you Theosophists in America to know that the Crusade, which could never have been sent but for your aid, is doing such a great work everywhere. The work here closes another chapter of the tour—what we might call the Continental epoch of the Crusade. And how differently does the future of the movement look now from what it did before the Crusade arrived. All Europe has been awakened! An entirely new and widespread sympathy has sprung up, and spiritual fires have been lighted that can never again be extinguished. So to you in America hundreds of hearts look with gratitude and devotion, and every one of you can justly feel that he has had a real share in the coming liberation of humanity.

LEOLINE WRIGHT.

SANTA CRUZ.

Interest in Branch work is slowly but surely increasing. Public lectures were given Sunday evenings during September.

An H.P.B. training class was started in August and the members, and also some non-members, are finding it of great help. Branch meetings at which the "Ocean of Theosophy" is read and discussed are carried on every Wednesday evening. L.H.L.

FROM CAIRO.

A PROPHECY FULFILLED.

It is the morning of October 11. Katharine A. Tingley and her little band of Theosophists have passed an almost sleepless night. They show the effects of it a little bit. It was all the more fatiguing following, as it did, an unusually tiring day. But when it is said that a sleepless night has been passed, it must not be supposed that it was from anxiety. Quite the reverse.

When work is on it must be carried through, sleep or no sleep, food or no food. When a trip from Egypt to India is about to be undertaken, packing must be done in spite of weariness; and it is better to pack before going to bed than to leave it until after rising, when an early start has to be made.

Do some of the readers remember Mrs. Tingley saying that in Egypt a connection would be made with a large and important body of students, long in existence, who were engaged in the deepest researches into the inner mysteries of being?

This was said long before she and her body-guard left New York June 7 last. The thing is no longer a prophecy but a solid reality. Details may or may not be forthcoming later on.

Egypt is a wonderful place. That the divine light once shone upon it cannot be doubted by those who have seen it and believe in the possibility of illumination; though perhaps not those formalists who assert a cold dogma without sensing the inner fire. This glorious effulgence, coming, not in words, not in persons, but as a diffused force, acting through the divine rulers, permeating from them the whole national life made this, now by-gone, civilization whose glories are hardly dreamed of.

In passing through its ancient temples, visiting its pyramids, meditating in its tombs, a vague realization comes over one of what has been and passed away. Perhaps nothing is more suggestive than some of the old carved faces. They show the calmness, the stillness, the awful serenity of almost limitless wisdom and power. They show that source from whence Greece directly drew her inspiration of beauty, and from whence Rome later indirectly drew her inspiration of power. From this long forgotten fountain head were fed the streams which have kept occidental enlightenment, such as it has been, from entirely flickering out. Once more a breath from the gods is passing over mother earth. Soon of that which has been not a vestige will remain, and that which is to be will be upon us.

HENRY TURNER PATTERSON.

INDIAN TRIBES.

THEOSOPHICAL HOME CRUSADE.

BROTHER HARDING DOES GOOD WORK AMONG THE INDIANS.

The aboriginal races of this continent cannot be omitted from the Crusade, which aims at bringing about a Universal Brotherhood. To Burcham Harding was delegated the duty of forming a tie with the Seneca Indians, the most numerous and leading tribe among the "Six Nations."

Information as to their location was obtained from the Ethnological Bureau by our members at Washington, D. C., and more details from others at Geneva, N. Y. This resulted in meeting a leading citizen of Buffalo, N. Y., who has for many years been a lover of Indians and interested in their welfare.

The son of this gentleman, who possesses either by reincarnation or heredity, an ardent admiration for Indianology, accompanied Mr. Harding on October 5 to the Cattaraugus Reservation, and greatly assisted in gaining the confidence of the Indians. Suspicion and reserve towards pale-faces is but the natural outcome of the treatment they have received. The day was devoted to visiting leading Senecas, and arrangements were concluded for a Theosophical address to be given at an annual Temperance convention of the "Six Nations," held October 7, at Versailles.

The Senecas are a fine set of men, tall, muscular, and well built. The women seemed very stout, but had kindly faces. In past ages this tribe was famous as warriors, having a great reputation as scalp-raisers,—quite artists in fact. The Tuscaroras engaged them in a professional way, it is said, to scalp their neighbors, which fact led to their being ejected from the Carolinas and settling near the Senecas in New York State.

Mr. Harding journeyed to Versailles, driving some miles through the Reservation to the house of the Indian family by whom he was entertained. The house was clean and pleasant; the hosts most agreeable, providing a fund of interesting stories respecting ancient customs and traditions.

At night he took another drive to the place of meeting, which was a large square hall, the walls bare of decoration excepting one banner over the platform. This displayed six stars for the Six Nations: the Senecas, Onondagas, Oneidas, Tuscaroras, Cayugas, and Mohawks. In the center of the banner was a red animal to portray the demon of drink; a large arrow (temperance) piercing its throat. Below were nine animals figurative of the nine tribes.

About seven hundred Indians of both sexes were assembled; among them delegates from all the Reservations. This was a marvellously fortunate circumstance, as Theosophy was thus spread and carried back to all the tribes. The chief of the Senecas presided on the platform, having a deputy to do the speaking. The present holder of this high office is over six feet in height, young and active. But all romance has gone with the loss of native costumes, paint and tomahawks. Ordinary snuff-colored broadcloth and a boiled shirt do not inspire awe and reverence.

After a selection by the band, Mr. Harding was called to the platform and addressed the audience upon Theosophy, incidentally showing that it is the best means of self-restraint. The whole assembly listened with the deepest attention and seemed to appreciate highly that their old religion was once more inculcated. Mr. Harding said in part;

"Temperance in drink and in all things is taught in all systems of morality. All know they should

not get drunk, but I wish to-night to place in your minds a reason for practising temperance: that you may be armed with a weapon of defense in the time of temptation. In olden times the Red races ruled this continent. Vestiges of cities and ruins of great temples point to a lofty civilization which was theirs in the past. Probably it exceeded in brilliancy that of the white man of to-day. In those days Indians believed in the *Great Spirit*. It was the Great Spirit working through the Indians of that time which made them great. He was seen and perceived guiding everything: in the sky, in the wind, in the fire. He was everywhere. All the forces of nature were guided by Him. The Indians held the Great Spirit in their hearts, and He was their loving and protecting Father. As the Indians turned from and grieved the Great Spirit, His influence and help were lost, and they descended in the human scale.

"Your forefathers recognized two leading aspects of the Great Spirit,—the one was *helpfulness*, the other *justice*. He was the great provider of all things. Working through his officers, He sent rain to water the ground and to fill the brooks that food might be provided. He sent the sunlight and provided everything in nature. He placed 'fire' in man by which he became the 'fire-carrier' immortal. He was the great helper of all.

"The Indians also recognized *justice* as the basis of all His works. Law was seen to rule throughout nature and in all affairs of man. There was no unjust God to favor or punish; but happiness and suffering were seen because of man's actions. This knowledge of justice and law was deeply implanted in the hearts of your forefathers. Forgiveness of sins and absolution from evil committed were alike unknown to the Indian of old. They recognized individual responsibility for every thought and act.

"When the temptation of drink is offered, recollect that the Great Spirit is around and within you. Realize that drunkenness grieves the Great Spirit; that it drowns its voice, drives all knowledge of it away. Drunkenness and slavery to lusts bring retribution to teach the 'fire-carriers' not to forget their Father. Justice must be meted out. Every drunkard is debased, and finds a merited suffering.

"How should the Red man regain his greatness? Study your own religion as taught in ancient times. The Great Spirit caused you to be born Red men, because in that race the experience required by the 'fire-carrier' in each could best be attained. Hold on to your own religion; revive it in its purity; discard superstitions and retain the essential ideas. This can be done. The Great Spirit is plainly seen everywhere by His works. The corn, the beans, the squashes, are His gifts. He is the helper of all. Try to be like the Great Spirit,—help all; be kind to all; be loving and generous to others, and exercise justice towards everything. Nature's works are our guide, for the Great Spirit is in Nature and in every man whether he be red or white."

At the close of this address, Theosophical literature was distributed, and many were the remarks upon the proposed revival of the old Indian religion. Were there space, several interesting details could be added, showing how closely the Indian beliefs accord with the Theosophical tenets.

Morgan's history of the Iroquois says, "The Indians never believed in the absolution or forgiveness of sins." They hold to Karma. An old Indian said his grandfather told him that man lived many lives on earth. But reincarnation seems generally forgotten. Every Indian holds to the "One Infinite Eternal Spirit," working through his agents. Methodist and Baptist missions work among the Indians, but seem mainly to have taken away the old beliefs without engrafting Theology.

The latter can be seen from the foregoing to be directly opposed to Indian beliefs. The "pagan"

Indians have the reputation of being reliable, but the Christianized ones are outside the pale of being trusted.

Several invitations were given Mr. Harding to visit other Reservations, and it is probable he will see the Onondagas near Syracuse. The daughter of a Tuscarora chief heard a lecture on Reincarnation, found that Theosophy is the old Indian religion, and forthwith joined the Buffalo Branch T.S. in A. Another door is opened!

HE-NO.

WHAT ARE YOU DOING?

Every Theosophist in New England should take a personal interest in the ORIENTAL BAZAAR to be held in Boston the first week in December. At least a thousand dollars should be realized from it for the Crusade. But this cannot be done unless all help. Every F.T.S.—man or woman—should make a personal effort to assist by working himself and by inducing others, whether F.T.S. or not, to work for it.

A large hall, probably in Masonic Temple will be engaged for the week and every effort should be made to bring the Bazaar to the notice of the public. Let members induce their business friends to contribute of their specialties. There will be departments enough to make all gifts acceptable. Where gifts cannot be made outright goods may be gotten for the bazaar at a specially low figure. Jellies, preserves, canned goods of all kinds, will find a ready welcome from the heads of the Domestic Tables; toys, dolls, children's books and games are needed for the Lotus Circle Table; photographs, calendars, diaries, books for the Book Table. The Flower Table and Confectionery Stand are calling for help; and the Art Department must not be forgotten. Articles too large or expensive to find ready purchasers can be sold on shares, etc. Pieces of furniture will be of help in this way. *Do all that you can in every way.*

MILWAUKEE BRANCH ACTIVITIES.

Milwaukee Branch has added six new members to her roll as the result of her ceaseless activity; and more are just appearing. The interest in the Sunday lectures is increasing, so much so that our present quarters are far too cramped, and we are contemplating another move.

Some of our members are working with the Press to get more notices and articles on Theosophy in print. They have met with some success, and there is a good outlook for better results in the near future. The Milwaukee Press is extremely conservative and slow.

A Lotus Circle is in process of formation, partly as the result of the helpful presence and kindly service of Mrs. Ober, of Loyalty Branch, Chicago. Her talk to the Branch on Branch work was most excellent and instructive.

Our genial and tireless President, Mr. C. W. Denicke, whose business called him to Forest City, Ia., found located there, Dr. Eric Munk, a member of Milwaukee Branch, who embraced the opportunity of a meeting, and promptly sent out a number of invitations. About twenty-five of the most intelligent ladies and gentlemen of that city were gathered together in the parlors of Hotel Anderson, and listened to a talk on Theosophy by Bro. Denicke, which was, we have no doubt, convincing; for he carries a Theosophical gun, always loaded to the muzzle. The local paper in giving it notice says, "The subject will receive more attention during the winter and a Branch of the society may be established here."

At our regular Branch meetings, the subject for discussion is opened by a fifteen minute paper prepared by one of the members previously appointed. Then follows general discussion in which each member is called upon for his or her quota.

The subjects for Sept. were, Sept. 4, "The Subjective World," Miss Isabel Hayden; Sept. 11, "Practical Theosophy," Dr. O. E. Severance; Sept. 18, "Esoteric Christianity," Mrs. Mary Gilbert; Sept. 25, "Man's Place in the Universe," Miss Clara Reum.

Sunday lectures; Sept. 6, "The Destiny of Man," L. H. Cannon; Sept. 13, "Law in Nature," O. F. Utesh; Sept. 20, "The Soul, Can it be Lost?" Marion I. Riegle; Sept. 27, "Practical Theosophy," Mrs. Artie C. Stowe.

It was thought that Sunday afternoon meetings were more successful than Sunday evening meetings, so the time was again changed to 3.30 P.M.; also the regular Branch meetings were changed from Friday evening to Wednesday evening. These meetings are very interesting and instructive. The new members are enthusiastic, hence, workers. The attendance grows larger with each successive meeting.

We feel that at no distant future, Milwaukee will be a center of considerable force and helpfulness to the Sacred Cause and suffering humanity.

On with the great Crusade, and each F.T.S. a Crusader.

M. ARYAN.

SYRACUSE (N.Y.) T.S.

The ball set rolling by the Crusade seems to gain new impetus as it moves along. The force is felt everywhere. Everywhere you see its action.

Mr. Harding spent last week in Syracuse, and aroused one Branch to renewed activity. A Brotherhood supper was held the 13th, and, notwithstanding it was our first attempt dampened by a pouring rain, eighty sat down to well spread tables, and the after-speeches were listened to and participated in by guests and members. The idea that such a movement could be carried on without a selfish motive behind it was something

entirely new to Syracusians. The idea that no money was asked for, no creed or dogma presented, no political axe to be ground, was an unheard of thing.

I think we shall be able to give a supper every month, and feel sure we shall establish the confidence and good will of the people, for the press were very kind in their notices, giving us quite lengthy articles without ridicule. Our next effort will be a Crusade meeting. We have a Lotus Circle of twelve or fourteen bright intelligent girls and boys, led by Miss Irene Earl. And so the work goes on. E.M.

Advertisements.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 21. BOSTON, MONDAY, NOVEMBER 9, 1896. PRICE 2 CENTS.

A GLIMPSE OF EGYPT.

REVIEW OF CONDITIONS ON THE CONTINENT.

A few closing observations and facts might be emphasized before turning over another leaf in the history of the Crusade. We felt that the work in Great Britain was one chapter which ended with our departure from England for France on Thursday, August 13. Now we have completed the Continental tour, and I believe that all Theosophists can look back with joyful satisfaction on the great work accomplished.

New organizations have been started in the following countries:—Scotland, France, Germany, Sweden, Austria, and Greece. But the greatest proof of good done does not consist in the mere enumeration of the centers formed; it lies rather in the accounts which constantly reach us of the permanent growth started everywhere by the Crusade. A letter received last night from Miss Hargrove tells us that new Branches and 15 centers have resulted in England from Crusade work, while such an increase of funds is coming in that it will soon be possible to move the T.S. headquarters in London to larger and more convenient rooms.

The "Crooke Fund" also is receiving encouragement. And here it is a pleasure to point to the work of Mr. Herbert Crooke, as another result of the influence of our Leader and the Crusade force. Certainly it would be impossible for any one here to become more completely imbued with the new energy than has Herbert Crooke. He is a *concentrated Crusade in himself*. So we may all gratefully acknowledge that his work in England and Scotland has done an incalculable amount towards perfecting the lines laid down by the Crusade.

Wales, too, has been aroused and a center started, through a lady who merely read of the Crusade's work in a newspaper. She became so interested that, when she afterward met some of the workers in England, she determined upon her return to Wales to set the Theosophical ball rolling there. So it can truly be said that Great Britain has been captured at last.

From France we hear that the Branch progresses under the steadiness and devotion of Madame Petersen, Mrs. Wolfe, and Mr. Lawrence.

From Holland every new letter brings

word of fresh successes and even more vigorous growth.

Germany is in magnificent shape. The opposing forces of the Adyarites have melted away before the strong, determined progress of the T.S. in Germany, and Dr. Hartmann is enthusiastic over the prospect ahead.

To these reports might be added countless letters from individuals, some in Theosophical centers, others in isolated places, showing how deeply the Crusade force has touched the innermost hearts of those who have even remotely come under its influence.

When we sailed from Greece on Sunday, October 4, we left the work in fine shape with over 100 members, eager for study and work. A room for public lectures is to be hired, though there is absolutely no Theosophical literature in Greek, and no one as yet advanced enough to lecture. You will wonder how this difficulty is to be overcome. Very simply. Mr. Wright had all the typewritten reports of his Chickering Hall lectures with him, and these were left with Mr. Kavophis. At each public meeting one of these is to be given, having been already put into Greek by Mr. Kavophis. This very active President and Secretary will also translate chapter by chapter the "Ocean of Theosophy" for use at the Branch meetings.

Not the least interesting of all the phenomena of this Crusade is the way in which workers have been prepared in every country prior to our visit. In the most unexpected way and places, some one has always "stepped forward to lead and strengthen the movement after the Crusade had gone. Mr. Kavophis is a remarkable instance. He was probably the only man in all Greece who could have filled this place. I suppose he little knew, when, some years ago, in Constantinople, he first became interested in the subject, and afterward read some of the books, that he was being prepared for a great work in the future. But it is often so. The largest results many times come from small unconscious beginnings. He is undoubtedly very popular in Athens, and his election to the presidency was carried with the greatest confidence and enthusiasm.

So the Crusade turns its face hopefully towards the Orient, leaving behind it a trail of fire that daily grows brighter, and shall one day fill the whole of Europe with a sacred peace. We all feel more than ever, in looking back over the past three months,

(Continued on Page 2.)

AFTER THE CRUSADE.

THE WORK IN LONDON.

Early in the month of October, Brother Herbert Crooke, the Home Crusader for the T.S. in Europe, had occasion to visit London on urgent family business. The ever watchful comrades at the London Headquarters immediately laid out plans for a five days' campaign in the north, south, east, and west, with the office at Great Portland St. as a good center for the radiation of energy and private interviews. On Monday evening October 5, the H.P.B. Lodge met and Brother Crooke was called upon to give a résumé of his journeying in the north and west of England. The importance of work at this present juncture was earnestly insisted on by him as an antidote to all doubt and difficulty that might arise, and members were urged not to allow their natural diffidence to interfere with any duty in the Theosophical movement they might be called upon to perform. Miss Hargrove and Dr. Keightley, the president, emphasized the same idea.

The next night a visit was paid to the Brixton Lodge over which Brother Herbert Coryn presides, and there, despite the torrents of rain that fell outside, the members mustered in good force. The proceedings opened with an organ overture, as at the H.P.B. Lodge, and the visitors soon realized something of the beautiful harmony which pervades that Lodge. Brother Crooke took as his topic "Occultism and Occult Teachers," bringing into prominence the great object of the T.S.—the striving for which in the world would alone fit anyone for the attainment of any real occult arts, or prepare the way for the contacting of any real occult teacher. When the fitness of the pupil was accomplished, the teacher might be expected, but not before.

Brother Sidney Coryn followed with helpful thoughts upon the same topic and other members took part in the discussion, conversation continuing after the formal meeting till a late hour of the night. The following night Brother Poole and his confederates, who work the Highgate Center in North London, had organized a public meeting at the St. John's Social Club Rooms, Holloway Road, and by their

(Continued on Page 3)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

The Pulse of the People.

The Crusade of American Theosophists has (writes a correspondent) enjoyed a brief respite of three days' rest at the charming mountain home of Dr. Franz Hartmann, at Hallein in Austria. Greatly invigorated by their relaxation, they resumed their labours by visiting Geneva, where a highly successful meeting was held, the audience consisting of tourists of all nationalities. After flying visits to Rome and Naples, the party reached Athens on September 27. They found in the Greeks a favourable soil for the Theosophic seed, and an audience of a thousand persons listened most eagerly to the speeches as they were translated through an interpreter. The result of this meeting was the formation of a branch of the Theosophical Society numbering 102 members. A short drive brought the Crusaders to the camp of refugee Armenians outside Athens. The addresses were received with deep interest, and in return the Armenians sang a national song. It had been settled to give the unfortunates a "Brotherhood Supper," but finding that they were beginning to suffer from the approaching winter, blankets were distributed instead. The Crusaders are now in Egypt, and reports of their adventures are eagerly anticipated by English Theosophists.

—*Bristol Times and Mirror.*

THE HOOSIER CITIES.

We hear most encouraging words about the work being done in one of the Hoosier Cities.

Bluffton Branch is awakening a lively interest in Theosophy and experiencing a normal and healthy growth. Quite an addition to its membership roll is expected in the near future.

The regular meetings are held on Tuesday evenings of each week. On November 3, the "Ocean of Theosophy" will be taken up as a special study.

Zeal, earnestness, activity and harmony characterize this Branch. We may, therefore, expect great things from them at no distant date.

A GLIMPSE OF EGYPT.

(Continued from Page 1)

Before long you in America everywhere the power and greatness of our Leader. will also have that *personal* knowledge of her large heart and wise head which make one feel that the movement is indeed fortunate in being led by her.

We have received our Purple-Pence boxes and are delighted with them. What would we do without the wonderful support you so constantly give! And your inexhaustible energy and devotion are a continual source of joy and strength to us. You would all have been pleased could you have seen the expression of affection and pride in Mrs. Tingley's face as she looked at her box, and could you have heard her say, "Just think what a force to help will concentrate around these little boxes."

So far we have done nothing here but write. The heat is not very great, but the mosquitos are pestiferous. We have seen nothing of the real Egypt but the camels and a flitting glimpse of the pyramids from the train window *en route* to Cairo. The sight of the pyramids gave us quite a thrill. They are so different from anything else in the world. Silent, mysterious, with their clear-cut characteristic lines they pierce the blue desert-bound distance. And their very silence is freighted with a message of wonderful import from the illimitable borderland of the past. Then the camels! I cannot tell you what a charm there is in the sight of six or seven camels trailing along the sandy, burning road, with noiseless and majestic swing. They are indeed the philosophers among animals—patient, meditative and of ancient mien, beside whom, the impertinent clattering little donkey seems an insignificant humbug.

Mr. Williams is now with us. He arrived yesterday looking fresh and ready for good work. And very glad we were to see him. Our party is now complete and ready for the next campaign.

Later you shall hear more of what we have opportunity to see of Egypt. But time presses; the East is calling, and we have but two days to peep behind the veil of modern Egyptian-Mohammedanism into the desert wastes.

Meanwhile, may all our best wishes be with you—dear loyal American friends.

Faithfully yours,

LEOLINE WRIGHT.

"Please keep the idea alive that the Crusaders are not so many independent actors, but that we are the representative of the members; are limited or helped by them, have their life, force and thoughts with us. Do not let them begin to think of the Crusade as something separate from their own work and interests."

BUFFALO (N.Y.) T.S.

Buffalo T.S. is booming along with the other Branches; sixteen new members since the last Convention; attendance at meetings this fall more than doubled since '95.

Two Brotherhood Suppers were given within the last month of which the papers gave glowing accounts, and which have brought increased audiences to the public meetings on Sunday nights; also at the class for enquirers Tuesday nights.

A "training class" was formed while Brother Harding was with us a few weeks ago. He gave a lecture on "Reincarnation," and with the help of Brother Stern of New York started the Brotherhood Suppers and gave us the enthusiasm needed to start a Lotus Circle among the poor children. It is a question, what we will do with all the children who want to come. But we will manage some way if the needed funds and teachers are forthcoming.

Brother Smythe has also beamed upon us within the last month, giving two lectures, "What Theosophy Is," and "Theosophy and the Liquor Habit." We feel it to be a great privilege to have him so near Buffalo that frequent visits are made possible.

A Purple Pot-Pourri is to be given on Thursday night, at which we hope to raise a royal (purple) sum for our brave, noble Crusaders.

Everything goes smoothly and enthusiastically here, even the newest members taking hold of the work and pushing it along. All feel the great force impelling them to action.

T.Y.S.

ATMA (New Haven, Conn.) T.S.

At the meeting of Atma Branch T.S. (New Haven), Monday evening October 19, Mr. A. W. Wadhame addressed the Branch upon "Common Sense Theosophy." November 2, President Townsend read a paper upon "Practical Theosophy." There was a good attendance at both meetings, and several new members are expected, partly through the Branch's work, but also due to the excellent work of Brother Ayers of Boston, who visited the Branch during October. The Branch has already doubled its membership since last Convention, and expects to report a still further increase at the next. Public meetings are held twice each month; and the alternate meeting is devoted to study of the "Secret Doctrine," etc.

All members are deeply interested, and there is a demand for literature of all sorts.

A.W.W.

Men are naturally tempted by the devil, but an idle man positively tempts the devil.

—SPANISH PROVERB.

AFTER THE CRUSADE.

(Continued from Page 1)

diligent efforts a fair audience of enquirers was gathered which included three clergy men who, with their Greek Testament and glossary, were evidently bent on demolishing some of the lecturer's arguments.

The subject chosen was "Theosophy," and Brother Crooke opened by briefly illustrating the objects of the T.S. and the attitude of its members in regard to Theosophy. He then discussed the meaning of Theosophy, and what might be learned by a study of it in regard to the needs of humanity, the aim and purpose of life. A slight tendency to dispute arose on a quotation from the Bible being made, and the Greek original was utilized by the ministerial friends. After a vain endeavor to satisfy them that even the readings of learned doctors of divinity might be erroneous, Brother Crooke waived their disputes aside, by reverting to the question of the evening and inviting them to state what, in their opinion, was the object of life; but upon this point they were silent. Brother Poole made an excellent chairman and now feels confident of being soon able to form the Highgate Center into a regular Branch.

The Bow members who had helped Brother Poole had not been idle in the East end, but, with Brother Massey, their president, and others at the Bow Lodge, a public meeting was held on Thursday night at which Brother Crooke once again expounded his views on Theosophy and the urgent needs of Humanity. The address was enlivened by the running comments of a visitor who had enjoyed too much liquor before entering the hall to become harmonized by the melodies Basil Crump gave forth from the organ. These comments were almost as distressing as the fervent interruptions the writer has experienced at some old-fashioned prayer-meeting. Nevertheless Brother Crooke struggled on, and in due time the disturbing influence was courteously quelled by the chairman, who induced the turbulent guest to depart in peace.

The last meeting of the series was held on Friday night at Hammersmith, where Brother K. V. Morris, of the Chiswick Center with the help of Brothers Gordon Rowe, Woodhead and Adams, had secured the hall of the Men's League. The attendance of the public was not great at this meeting, but questions submitted after the lecture proved how open-minded the audience was, and it was soon apparent that the nucleus of a Branch at Hammersmith had been formed that evening.

It is pleasant to note here that on the morning of that day the Kshanti Center was formed while Brother Crooke was at No. 6 St. Edmund's Terrace, N.W., and

that our sister, Mrs. Monk, who ministers to the physical wants of the brethren at what they happily call "Olympus," will act for the present as secretary.

CONNECTICUT ACTIVITIES.

Brother Geo. D. Ayers, Secretary N.E. Committee for Theosophical work has just paid a visit to the Branches and Centers here in Connecticut. His work here consisted more particularly of meeting the members individually and in Branch meetings and the result is that the members have received a new impetus to carry on the work, and feel very thankful to Mr. Ayers for the valuable suggestions and kind advice which they received from him.

Besides the work done among the members, Mr. Ayers also gave many public lectures which were well attended and were the cause of arousing considerable interest in Theosophy among people not members of the society.

During the two weeks of his stay in Connecticut, Mr. Ayers visited Bridgeport, New Haven, Wallingford, Meriden, Bristol, Waterbury, New Britain, and Hartford, giving eight successful public lectures, and holding thirteen earnest meetings with Branches.

BROOKLYN WORK.

The Sunday evening lectures given at the BROOKLYN THEOSOPHICAL SOCIETY'S hall, 464 Classon Avenue, are becoming more popular, and each Sunday shows an increase in the interest and attendance. On Sunday, October 18, Mr. Oluf Tyberg lectured on "The Religion of Brotherhood," impressing his audience especially with the statement that "Brotherhood is not an ideal to be realized, but a fact to be recognized."

On Sunday, October 25, Miss Maude Ralston lectured on "The Silent Watcher," showing how all who truly loved, knew the Silent Watcher, the Higher Self, individual and universal.

All lectures are reported in the Brooklyn papers. Editors are very willing to give space to Theosophical matter, and will be able to give more than they do now, after election.

The UPASIKA THEOSOPHICAL SOCIETY has just issued a card cordially inviting the public to attend its meetings. Steps are being taken to establish Brotherhood Suppers in Brooklyn, and we hope soon to report the success of this undertaking.

W.F.S.

Oliver Wendell Holmes said: "The human race is divided in two classes—those who go ahead and do something, and those who sit and inquire, 'Why wasn't it done the other way?'"

We give below the unpublished portions of Franz Hartmann's address at Berlin.

The greatest of all mysteries is Man himself; the greatest knowledge of all is the true knowledge of self, because the true self of every being is God. Not the God of those pantheists who believe that matter is everything, but the God of the universe by whose creative power the universe came into existence in a similar way as the thoughts of man spring from his mind, by the superior power of his spirit.

There are two ways of looking at Man: the so-called "scientific," but in reality very unscientific, because shortsighted aspect, which regards man as a piece of organized matter, producing for some unexplainable reason the phenomena of life and thought. The other is the spiritual, philosophical or Theosophical aspect, which considers man a spiritual power, manifesting itself in a personal form, which it uses as its vehicle and instrument. We will leave it to each reasonable being to decide for himself or herself, which of these two aspects is true.

Nobody will be so ignorant as to believe that plants and trees are the creators of the light that causes them to grow. It is the influence of the light that causes these organisms to develop and to produce colored flowers and leaves. It is not the body that creates the spirit; but the spirit uses the body for manifesting its powers therein. There can be no activity of life without a life principle, and no life principle without spirit. Thinking does not create spirit, but by the power of the spirit thinking becomes possible. Spirit is higher than thought. Those who are in possession of spirit may think or let thinking alone, without losing therefore the power to think, as they choose. Thus there is a state of consciousness beyond all human thought and beyond all objective contemplation, a state in which all sense of separatedness and limitation is lost, in which man enters into the true spiritual understanding and grasps spiritually that which cannot be conceived of by the animal intellect. This soul-knowledge is called in the language of the churches "the living faith," an expression which is used by many, although comparatively few know what it signifies. It is the power of Intuition or the interior perception of truth, by means of which man recognizes the truth that fills his soul, even if there is no external proof.

The exercise of this power has nothing to do with religious dreaming or fancy and nothing with scientific argumentation. It is the power of God in man which searches the depths of the divine mysteries. It is the only true key to Theosophy or divine wisdom, and the sage Sankaracharya taught more than two thousand years ago the necessity of its possession, saying: "The first necessary requisite for the attainment of self-knowledge is the possession of the power to discriminate between the enduring (eternal) and the non-enduring (phenomenal)."

The Rosicrucians are the representatives of that universal "Theosophical Society," which was founded twenty-one years ago in America, and which has recently been reorganized, after having come very near to being destroyed by the influence of narrow-minded sectarian influences, coming from people gifted with flowery speech and vivid imagination, but bound down by their inborn beliefs in authorities and their consequent inability to perceive principles. The history of that "Theosophical Society" has been the same as that of all similar bodies: Birth, growth, development, degen-

eration of branches, regeneration. It is always the same old story. Whenever a society of truth-loving people grows, there will always be attracted to it elements which are not able to come up to its standard and to recognize its principle. They bring their own human nature and their own misconceptions and prejudices with them into whatever society they enter, and as long as human beings in possession of real perception of truth form only a small portion of humanity as a whole, persons without the ability to discriminate between the real and the phenomenal will ultimately form the majority in any mystic society, into which every one is admitted. Then will the desire to rule step in the place of the worship of truth; vanity and personal adulation in the place of wisdom, falsehood will come upon the stage, wearing the mask of truth; disputes will arise, disruption takes place, the spirit disappears and the empty form with its worshippers remains. This has been the history of Christianity, of the Rosicrucians, Illuminates, etc., etc. It has been to a certain extent the history of the T. S., and will repeat itself in the future, for such is the natural law. That which constitutes the cornerstone of such a Society is not the admiration of this or that person, but the recognition of principle. He who stands by the principle of universal brotherhood upon which the T. S. is founded, belongs to the true T. S., and if all the rest were to leave the T. S., or if they were to expel him, as long as he holds on to that principle, he belongs to the T. S., and he himself is the true T. S. Not he who writes upon his flag the words "There is nothing higher than truth," is a Theosophist; but he who by his actions shows that to him there is nothing higher.

A great deal has been said about a spiritual power being behind the Theosophical movement, and the most absurd tales have appeared about it in certain periodicals. The fact is that in the kingdom of spirit there are laws entirely similar to those ruling the physical realm of nature. We know that at a certain season in each year the earth comes nearer to the sun than at other times. Then the spring and summer come, the vegetation springs forth, plants and trees bear flowers and fruit. After that autumn comes, and finally winter, when nature seems to sleep. Occult science teaches that there are also certain periods during which the mind of mankind as a whole comes nearer to the sun of divine wisdom than at others; there are periods of spiritual enlightenment and other periods of mental darkness. The history of the world proves this periodicity to be a fact. Now whenever the world of mind comes nearer to the divine sun of wisdom, the influence of that light is stronger than at other times, and it will become manifest in all who are capable to receive it. This is not, as has been supposed by some, a question of being observed by a ghost, nor do we crave for "Mahatmas" flying around in the air and saving us the trouble to use our own reason, by making of us puppets

whose strings they pull; but that for which we strive is the light of divine wisdom, which is everywhere, and to which every one has admission without diplomas and fees; that light which fills the soul with love and illuminates the mind of every one who does not willfully shut up his understanding and lock the door by which it desires to enter.

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.

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Those love truth best who to themselves are true,
And what they dare to dream of, dare to do.

—LOWELL.

Yet do thy work, it shall succeed
In thine or in another's day,
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.

—J. G. WHITTIER.

Every man should keep a fair-sized cemetery
in which to bury the faults of friends.—BEECHER.

Advertisements.

An Outline of the Principles of

MODERN THEOSOPHY.

by Claude F. Wright.

CONTENTS: The Arcane Philosophy, Cosmological, The Planetary World, Anthropological, Masters of Wisdom, The Theosophical Society, Conclusion, Appendix. 200 pages cloth, \$1.00, paper, 50 cents. Published and for sale by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 22. BOSTON, MONDAY, NOVEMBER 16, 1896. PRICE 2 CENTS.

A TOUR IN WALES.

THE WORK OF ENGLAND'S HOME CRUSADER.

The Welsh people are known to be singularly devoted to certain ideas of religious and political liberty; they are said to be, like the Scotch, very clannish and patriotic when away from their homes on hillside or valley, and amongst them there linger the traditions and prophecies of the ancient druidic bards who, by their references to the "sweet blooming apple tree," to the "Datter of Rays" who shall come in the latter days to redeem Britons from the thralldom of the Saxon (the illusions of intellectuality), and the coming of the "he-eagle and the she-eagle," demonstrate to the Theosophical student that this isle of ours in far-back times was not without a knowledge of "Divine Wisdom." Those who are interested may study the translation from this Celtic lore with advantage in the "Mythology and Rites of the British Druids," by Edward Davies, published in the early part of this century.

To the latter-day representatives of this ancient race Brother Herbert Crooke set out with the message of Theosophy on Monday, October 19.

On the way from Liverpool he stopped at Birmingham and had a talk with Brother Ames, who has in the past stood alone among his associates for "Truth, Light and Liberation for Distressed Humanity." The prospects of the movement in that great Midland centre of industrial activity were discussed and a few plans for the future work made. The next stop was at Cheltenham, where our sister, Mrs. Von Holst, almost equally isolated, had gathered a few inquirers in her parlor, and to them Brother Crooke talked of the great objects of our Society. It was resolved to form the Cheltenham Branch of the T. S. in England, and a charter was forthwith applied for.

Proceeding next day to Gloucester, a quiet talk about Lotus Circle work was given to a young, but very earnest and capable member, Miss A. N. Thompson, whose family occupations give her splendid opportunity of helping on some of the little fathers and mothers of our coming race.

The same night Bristol was reached, and at the renowned Clifton Branch Headquarters a conversazione was held, at which some 20 people gathered; the rich and the fair in happy association with the hardy toiler of that great city. Here a connection was made with some kindred spirits at Bath, which was most useful for a later work of the tour.

On Wednesday Newport was reached and acquaintance made with a new brother, G. H. Wood, himself a socialistic lecturer and apostle of the Bimetallic League. Brother Wood had hoped to arrange a public meeting in his town, but other engagements at the last moment pre-

vented, and, beyond a brief talk to one or two at a hotel, nothing could be done. So a push was made for Cardiff, where Brother B. E. R. Everett, an old member and a former resident at the Avenue Road houses, had patiently worked in a quiet and unobtrusive way for a year or two, and had organized a public meeting to hear Brother Crooke lecture on "Theosophy; What Is It?" Brother Wood occupied the chair and Brother Everett was charmed to see a full meeting, with many earnest enquirers. Here, too, Brother Morgan of Llantrisant put in an appearance and assisted in the formation of the Cardiff Branch, which was the outcome of a most interesting gathering.

On the following day a return was made to the other side of the Bristol Channel, Brother Everett and a contingent from the Clifton Branch joining Brother Crooke to take up the work in Bath. The two comrades, Miss Sweet and Mrs. Williams, who had been met at Bristol, had not been idle during the two days, and a very respectable company assembled for a parlor meeting in the rooms of the Athenaeum, where, after the usual intelligent enquiries, and an unexpected contact with an old acquaintance of Brother Clark Thurston of Boston, a centre to be called the Great Crusade Centre was formed in that ancient and highly respectable city of Bath. It was felt that very soon this Centre would develop into a full-blown Lodge.

Personal interviews occupied the morning of the next day, and in the evening Brother Crooke, with our staunch and steady worker, Sister Margaret M. Townsend, set off for Shepton Mallet, a little town of 5000 inhabitants in the heart of Somersetshire. There Brother Arthur Bridge and his wife and Miss Phillis, have for some time worked together as a centre. Harmony in that little company was the predominant feature, and it became very appropriate that, after the parlor meeting, to which 19 people came, the Branch which was there and then formed should be called the Harmony Branch.

The next day being Sunday a little relaxation was indulged in until the evening, when the first formal meeting of the Harmony Branch was held. After brief speeches had been made by Brother Bridge, as president, Miss Phillis, as secretary, and Mrs. Bridge, Brother Crooke gave an address on "Occultism and Occult Teachers." The real fraternal feeling was manifested, and conversation proceeded merrily till about 10.30 P. M. During this time acquaintance was made with a Brother Collins, who had for some time been in pralaya, but had once again come into contact with the movement.

The next day saw our Home Crusader again on the warpath, and this time it was Weston-super-Mare that had to be bombarded. Fortunately in this fashionable watering place, which catches the strong westerly breezes that blow across the Atlantic charged, as they must be, with the love of humanity from the thoughts that arise from the hearts of the

(Continued on Page 3)

HALIFAX, ENGLAND.

AN ODD WAY OF RAISING MONEY.

KATHARINE A. TINGLEY BRANCH No. 2.

The Katharine A. Tingley Branch, No. 2, may adapt a couple of lines from one of your great poets for its report this month. "Something attempted, something done; still working sans repose." Our Crusade basket has brought in a goodly sum, and contains quite twice as much more waiting to be realized.

Preparations for a Jumble sale go on briskly. For the benefit of those to whom this may be a new title, I may say that all classes of cast-off clothing, domestic articles, broken silver, gold and silver settings of jewelry, in fact, everything that accumulates in a house and can be lifted (n. b., not stolen) are begged and taken to a central room in town and sold to the poor so cheaply as to benefit them. In cases where the poor would not be helped thereby they are sold to brokers, etc., who attend all such sales with alacrity.

The secretary of the Branch has invitations out for a Thimble party in aid of both these objects. Also she is "at home" from 3 to 5 on Tuesdays to enquirers.

Things will occur in Branch work that tend to depress and constrain us, such as the resignation of a member from too superficial an examination of the principles of Theosophy. If we look below the surface all such incidents may be converted into sources of strength. A fault unnoted may grow in secret. For a Theosophist a fault detected should imply a fault corrected; at least, knowledge should bring caution. Also, if the "strength of a chain is the strength of its weakest link," it is not altogether regrettable that a weak link should be removed and the faithful remainder reweld themselves. Forgive this moralizing, and in inserting this report I give you leave, dear "News," to profit by the bellman's advice to the baker and "skip your dear uncle."

Last night, at our weekly meeting, the members present chose as a motto for the Lodge the words "Kindness and Truth," formed on the initials of our beloved leader, whose name we bear. Many of our members do this with their own names, and are known to each other in private by such "quality names" as they thus choose to bear. Your present correspondent, for example, may sign herself "Loyal, Willing or Firm," and works under a president who is Faithful, Honest, Earnest.

With fraternal greetings to all,

Sec. Katharine A. Tingley Branch, No. 2.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

THE ORIENTAL BAZAAR.

SPECIAL ANNOUNCEMENT.

The Crusade Bazaar which is to be held at Corinthian Hall, Masonic Temple, Cor. Tremont and Boylston Sts., Boston, on Wednesday, Thursday, and Friday, December 2, 3, and 4, should enlist the interest and untiring support of all F.T.S. Dr. and Mrs. Keightley, Miss Constance Hargrove, Miss Harriette Raphael, and others, have sent valuable contributions, and the members of the H.P.B. Lodge of London are particularly interested in the success of our bazaar.

Dr. Keightley's especial gift to the fair is a "puzzle jug" (Daulton) which promises fun and money. All wishing to assist in this good work or desiring information, please address Dr. S. E. Wilder, 505 Columbus Ave., or the treasurer, Mrs. Moffett, 29 Temple Place, Boston.

No lines are drawn in this work, no north, no south. The door is open wide for all who will, to join in helping a movement more wonderful and far-reaching than we can understand. E.L.D.M.

THE OLD AND NEW.

The tremendous rush of the present cycle has brought into sudden prominence many methods of work hitherto unthought of, at least by the mass of workers. The former cold and severe simplicity of T.S. meetings has been replaced by a gracious warmth of feeling which avails itself gladly of the help of color, music, flowers, Brotherhood Suppers and Lotus Circles spring up and flourish on every hand.

To many this has seemed like a sudden change of front, an overthrowing of the

teachings of former years on "Occultism." Their cherished asceticism, with its doleful croakings of the trials to be encountered on "the path," is being joyously brushed aside by souls too gladly working for suffering humanity to know that they themselves are being "tried."

For in the apparent change the latter see but the natural yet too long repressed effect of the teachings of H. P. Blavatsky and William Q. Judge. It is from the writings of self-styled occultists, teachers of the *letter* of eastern lore that this false asceticism arose; not from the pages of the "Secret Doctrine," nor of the "Letters" by Z.

Those who were most with H.P.B. and W.Q.J. lay stress on the greatness of their natures which not only sympathized with joys and pleasures as with trials, but entered into and took part in them. The following letter to the writer is given as showing how, nearly two years ago, Mr. Judge was trying to have carried out every phase of work which the new cycle is now making possible; and how even then he clearly realized in just what directions workers should be cautioned.

Dear Miss Guild:

I have your letter of the 24th of January, and am very glad to hear the news of your Branch taking the hall in Cambridge under such good auspices. Please tell the Branch how glad I am of this and hope they will be able to sustain it. But, anyway, if it should not be possible to make it permanent, the effort will be of great use and value. I think if every means possible are taken, with your lights and with your opportunities and other advantages, by the Branch, you can do a good deal towards trying to filter Theosophy down into other classes of society. Theosophy, to reach those other people, has to be made simple, so that it can be understood. This would mean that so much intellectual attention would not be devoted to recondite points. All foreign terms should be eliminated and English substitutes obtained and used. This is possible in every case. I think you would have now and then to furnish these people with some kind of entertainment. I have never believed in that kind of Theosophy which refuses to have an amusement in any way attached to a meeting, for that is sometimes absolutely necessary in the way of either music or something else. I think leaflets could also be altered so as to be understood. In fact, my opinion is this, that unless, now that we have affected the entire thinking world with our theories, we succeed in getting hold of larger numbers of the so-called lower classes, we will end in a failure, because it is too often the case that those who take up Theosophy now take it up intellectually, whereas it should be a matter of the heart. As it explains the whole of life it should explain everything, even to a poor person, though the initial difficulty in that case is to get over their bad feelings. There is a member of the Boston Branch who has always had a liking towards various efforts amongst the poorer people, whether it be in soup kitchens or what not. And if that could be added through his aid to the matter it would be well. I do not pretend yet to know the proper plan to pursue, but I know that in general the object should be to

simplify Theosophy as much as possible and to gain attention from the class of people I have referred to. I do think, however, that connections and affiliations directly with so-called labor organizations ought to be avoided, and that our efforts should be entirely on our own lines. It will, indeed, be a delightful thing if Boston should be the first to show useful results in this direction. It is the mass of the world indeed that needs our assistance, and if it does not get it the intellectual class to which we belong will not be able to save things in any general crash which might occur; and we all have to wait until the very least of us are raised up higher.

Sincerely and fraternally yours,

WILLIAM Q. JUDGE.

BEAVER BRANCH, TORONTO, CANADA.

The new feature of the Beaver Branch work for this month is the opening of a small free reading room. Already a number of strangers have availed themselves of this opportunity to become familiar with Theosophical literature.

During the past month Mr. A. E. S. Smythe lectured in Buffalo, Syracuse, Geneva, Jamestown, N. Y., and Pittsburg and Warren, Pa. The interest which always attends Mr. Smythe's clear, concise expositions was not wanting in these towns. The press everywhere spoke in the highest terms of the lectures.

The Toronto (Adyar) T. S., by resolution, invited the members of the Beaver Branch, T. S. A., to attend the formal opening of their new room. The Beaver Branch accepted the invitation. In the absence of President Beckett, who was then out of the city, Vice-President Randall and Secretary Smythe were called upon.

The Toronto press has of late taken quite a lively interest in Theosophy, and long articles, sometimes friendly, but more often hostile, have been published.

A lecturer whose name was not given was advertised to appear in Forum Hall Sunday afternoon, November 1, to lecture on "Tricks of fraudulent mediums explained. Christ of two thousand years ago more tangible than the Mahatmas of today," but he failed to appear, and it was given out that he was ill.

DARLINGTON, WIS.

This is a city of about two thousand inhabitants, to which came a knowledge of the T.S. and of modern Theosophy.—or the modern restatement of Theosophy—by accident (?) in 1888. Gen. James Bintliff and the writer joined the Society in 1889. The General has recently removed to Chicago, leaving only one recognized Theosophist here. Several lectures have been delivered here, all to good audiences, and well received. Efforts have been made by distributing leaflets and by press articles and conversation, to leave the people without the excuse of a want of knowledge of the subject. Quite a number of people are slightly interested, but not sufficiently to form a Branch or to maintain meetings. About the same state of facts exists at Shullsburg in this county, and at Monroe, about thirty miles east of Darlington. G.A.M.

A TOUR IN WALES.

(Continued from Page 1)

thousands of our brethren in America, at this place there resides a comrade of the Clifton Branch, our dauntless sister, Emily Tilley.

Here she had studied and thought and worked alone, except when her need for companionship drove her for reinvigoration to Clifton Down, which is, as it were, the heart of the movement in these parts. Here, too, in anticipation of Brother Crooke's visit, she had bravely and alone organized a public meeting in the Masonic Hall. Not until the hour of the meeting did she know whether two or twenty people would respond to her earnest invitation. Judge of her surprise when an hour before the time the people began to come in, and over 100 people filled the place to listen to a lecture upon "Theosophy, the Hope of Humanity." This was certainly the most harmonious public meeting of the tour. Our sister of Clifton, Mrs. Edith Clayton, occupied the chair, and the music and the speech and the questions and answers that followed were charged with the rhythm of a mighty poem. It was good to be there. The reward of faithful, trustful working was everywhere apparent, and the announcement that a Centre would be formed where enquirers might come was greeted with enthusiasm. Old and young men and women expressed a wish to know more. Brother Arthur, who lives in Weston, though often travelling about, will help in this work all he can. A week or two from now will see the Fidelity Branch at Weston-super-Mare un fait accompli. It should be remembered that at most of the meetings instrumental music was an important feature; also that at Weston-super-Mare a "private view" was granted of a beautiful purple banner adorned with the seal of the Society and the word "Theosophy," which is in course of being made for the use of our Home Crusader. Brother Arthur the next day had a private talk with Brother Crooke, who cleared his mind of some doubts that had arisen in regard to the work and character of our beloved H. P. Blavatsky, and he accompanied our brother on his return journey homewards as far as Bristol, where, for half an hour, a camp fire talk over the exploits of the week was held with "The Knights of the Round Table," that are to be found at the Clifton Branch. Once more the train was resorted to, and evening brought our Crusader again to Cheltenham, where the first formal meeting of the Branch there was held, and one or two new friends were contracted.

Again on Wednesday adieux were said, and in five hours Liverpool was reached for a few days' rest and refreshment.

SPOKANE (Wash.) T.S.

Our Branch meets on Sunday evenings at 7.30. We thereby forego the advantages (?) of church privileges for the work which is new, interesting, and indispensable to the enquirer after truth.

The evening of the first inst. we met with Mrs. Bishop, a prominent member. After the usual opening exercises, Mrs. White read an excellent paper on the second principle, or Prana. In speaking of the proper preservation of the health, the subject of "meat eating" was brought

up, and a vigorous debate followed. Many new and interesting ideas were brought out. Prof. MacKenzie and Dr. Andrews participated with telling force upon the negative. The subject is unfinished, and no doubt will ever remain so. Perhaps the solution of the question will be perfected when man rises up to a higher plane where further desire or even requirement of the flesh of animals will be rendered extinct.

Our Branch is growing in interest as well as in numbers. Spokane is the proper center of the north-west, west of the Rockies. And certainly in Theosophy, as in all lines of progress and civilization of thought, she will stand at the head. The Branch stands in need of literature, but is reaching out carefully to get the best. Our members are investigators and are hungering for more light. The true problems of life are in safe hands with our people, for a certain solution. The NEWS brings us the progress and work of the Crusaders at Athens which is encouraging. May the time hasten when "Man to man the World run shall brothers be." B.

"CHILD LIFE."

The new magazine, *Child Life*, will be out now, in a few days. We are sorry to have kept waiting those who so readily responded to our call for subscriptions. But there has been much work and unavoidable delay connected with the undertaking. Mrs. Tingley wrote that she had sent the children an article for the first number, but as it never reached us, we fear it has been lost.

This Theosophic magazine for all children will aim to bring out the idea of the importance of the first stages of child life as connected with all other stages. It will try to embody this idea of unity; it will not separate the child from the child-lover, and with its motto "Come! Let us live with the children," it will contain, we hope, *life* for all.

Many subscriptions have been received from teachers and from those interested in very young children, as well as from our own Theosophists. England's response has been a most generous one, and we thank you all who have been so kind and encouraging and helpful.

Owing to the great expense attached to the work of the magazine, the price will be \$1.00 a year. Those who subscribe within the next two weeks can have it for 50 cents as was noticed in the NEWS some time ago.

ELIZABETH M. HYATT.

147 Hancock St., Brooklyn, N.Y.

We become men after we have ascertained that for suffering and enduring there is no remedy but striving and doing.—CARLYLE.

CENTRAL STATES REPORT.

CHEERING NEWS FROM EVERYWHERE.

October has been a busy month for the Branches; for our members are of the people and interested in the issues of the day. All our letters voiced the same sentiments: *viz.*, that in the whirl of popular enthusiasm and preparation for the November elections they have found it exceedingly difficult to inaugurate new work. Yet all have accomplished much more than to hold their own, which—all things considered—is a long stride in the progressive work.

The Secretary of CINCINNATI BRANCH writes of having their regular winter's programme of Branch work planned. He also says: "We take occasion frequently to disclaim dogma, and say that we are simply students, and that our aim is to *understand* the philosophy. We have a members' meeting each week, at which there are two questions discussed. These questions have been given out two weeks in advance. Every member present says *something*. This prompts them to study, gets them on their feet, and gradually gives them confidence, if they do not say more than ten words. Plans are on foot for a series of public lectures for the benefit of the Crusade fund."

CLINTON writes that they have a good attendance and a visible increase in interest, also that their "Branch Correspondent" has given them two very excellent letters during the past month, which were thoroughly discussed and enjoyed.

DECORAH, too, has "Branch Correspondents" that are both interesting and helpful. They have arranged a new syllabus and really immersed themselves in study and work.

We always hear from COLUMBUS BRANCH every month. That in itself is cheering. They report good Sunday meetings, but think that the study class needs a tonic.

This is the case in many another Branch. This month I have received several letters asking me how they can stir up their members to more regular attendance. One Branch president writes: "I just *have* to do most of the work myself, although we have several members who are eminently capable of writing papers, or doing any kind of work that would be practical in our city. How can they be roused out of their lethargy and be made to perceive the necessity for activity as they should, and would, if the matter could be properly impressed upon their attention?"

This is a question I very much want help to answer.

From DEVA BRANCH we have much that is of interest locally. Of their general work we are glad to note that they have accomplished what our last month's report

hoped, i.e., "Sunday Lectures." This is an important step in the right direction and will be attended with success in spreading Theosophy, and increasing the membership and attendance at the Branch meetings.

DENVER is more than busy in keeping up its various lines of work, study, and the social activities in the form of "Purple Teas" held at the homes of members at stated times. Of these I asked a description and the reply was, "Well, the house was all purple and everybody had a good time." It is needless to explain that this correspondent is a man, and that *description* is not his forte, but, I may add, that earnest, thorough and effective work for the Cause, *is*.

KANSAS CITY BRANCH is in harness again and working faithfully. The report for October comes from a new correspondent, who writes very entertainingly of their programme, discussions and local details.

LINCOLN BRANCH writes of the added interest created by a series of instructive letters from their Branch Correspondent, who is aiming to "bring out" what they have absorbed as well as to lend helpful thoughts in their deliberations."

MINNEAPOLIS BRANCH reports quite an increase in attendance at their Sunday meetings and four new members.

The Secretary of UNITY BRANCH of St. Paul says that they have not done anything so very special during October, but to work. "Every one of us have lots to do, and are very harmonious, we have such good times together when we meet for work."

The field that the Twin Cities offer to these two Branches is simply immense in area and opportunity. Would it not be feasible to combine forces and plan associated work?

The President of the RAPID CITY BRANCH has been unexpectedly called to San Francisco to settle. He writes that he has been so closely associated with this band of Theosophical Brothers since the organization of the Branch that it had become a part of his life and that he feels a keen regret to have to leave them. He reports more or less the same as the rest, of the attendance during October, but that they have kept steadily at it and have continued to keep the newspaper articles before the public notwithstanding the press of campaign matter.

St. Louis says that they have started the Brotherhood Suppers, and "believe that after election is over, we shall be able to get into thorough work."

From SIOUX CITY BRANCH we have the following: "Our regular meetings have been as usual. The principal work of the past month has been our Fair. This enabled us to send to the Crusade Fund

eighty-five dollars. Besides the Brotherly help from Loyalty, we had some help from people outside of our membership, who worked faithfully to make it a success." The newspapers gave them considerable space and very favorable mention of the Fair, together with some little outline of the work of the Crusade.

The YOUNGSTOWN Secretary writes: "We are having very harmonious meetings and excellent papers. These are published weekly in the local papers. The opposition that we meet with from our orthodox brothers rather stimulates the public desire to know more about us. We expect to start our Lotus Circle next week."

During the calm after the storm we shall expect to hear from the rest of our Branches so that our next report may be a full one.

F. PRATT.

MACON, (Ga.) T. S.

During the last few weeks a great tidal wave of force has swept over this section. Class and Branch meetings, public lectures and Crusade work have followed each other in rapid succession. Never before has our sublime philosophy been so generally and favorably discussed. Never before have its doctrines been so fearlessly and so persistently advanced and explained by the members.

Our Home Crusade meetings have been wonderfully successful. In every instance the speakers have addressed great crowds of quiet, respectful, eager listeners. Much interest has been shown, and there is every evidence that our beloved Theosophy comes as the bread of life to a people actually starving for spiritual food.

After the meeting ends many remain in the hall, and also on the street corners, discussing with members.

In the midst of all this came the date set for our entertainment for the benefit of the Crusade Fund. It proved a highly enjoyable and profitable affair. Aside from the fact that over fifty dollars was realized for the Crusade, there is no estimating its value as a means of unifying the members in their work, and of popularizing Theosophy. Many came who had never visited our rooms before, and they went away pleased and favorably impressed with Theosophy and Theosophists. They were entertained by delightfully rendered music, an exhibition of the X-rays, wholesome refreshments and a little dancing. One of the pleasantest features was the kindly interest shown by outsiders. Piano, chairs and other needed articles were loaned for cost of moving, and expressions of good will and hopes for success were met with on all sides.

The president, Mr. I. L. Harris, contributed much to the success of the entertainment by stating with mock solemnity that no feature could be fully appreciated by the audience while in their normal state of consciousness. He would, therefore, hypnotize them. This he proceeded to do, waving his arms and slapping his sides in an hysterical way, and finally waving a large blood red bandanna in the face of the audience. The effect was immediate, and the good humor thus engendered has not yet worn off. November 21 this branch celebrates its third anniversary. Mr. James F.

Tryse of New York is expected and will probably be with us several days. During that time we expect to blow our shells for all we are worth, and endeavor to make a noise that shall pierce the hearts of the Kurus and that shall re-echo from heaven to earth. A cordial invitation is hereby extended to all Theosophists who can conveniently come, to do so.

A word about our new quarters. They are not expensive or princely; but the place has a power to attract and to hold that is hard to overcome.

E. D. S.

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Special Notice.



THE next issue of the NEWS (Nov. 23) will be a double number, and **especially designed for propaganda work.**

It is to contain, besides the usual amount of news, a well-written popular review of the **CRUSADE WORK**, from the start up to the time of the departure for India, and short articles on various Theosophical subjects. It will also have a very fine half-tone portrait of the

LADY MALCOLM OF POLTALLACH,

accompanying a particularly interesting account of her and her work by her friend

MISS CONSTANCE HARGROVE.

The idea in getting up this special number is to provide a presentation of Theosophy, and present Theosophical activities, newsy, interesting and attractive to outsiders, in such form, and at so low a rate, that it shall be available for broadcast distribution by Branches and individuals.

This is a venture which will be from time to time repeated if sufficient encouragement is given us. If Branches and individuals, near enough to do so, will order immediately, it will be a help to us in determining the size of the edition.

Special rates for this issue (Nov. 23):

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THEOSOPHICAL NEWS,

24 Mount Vernon Street, - Boston, Mass.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 23. - BOSTON, MONDAY, NOVEMBER 23, 1896. Price 2 Cents

A DEVOTED WORKER.

A SKETCH OF THE LATE LADY MALCOLM OF POLTALLACH.

The Theosophical Society has lost the visible presence of one of its very best and most devoted workers. Lady Malcolm of Poltallach died on Monday, October 12, at 1 A. M., quietly and painlessly, after a three months' illness of terrible pain, borne without murmur or complaint.

A week before she died, Lady Malcolm sent her photograph for the News, that copies of the number containing it should be given, as from her, to the members of the T.S. here. The letter bringing the portrait was dated *two days* after her nurses had sent cards all round to say she could not write. It was full of plans for the Work—suggestions—comments. By the same post Lord Malcolm wrote that she was "sinking fast"—had been in a dead faint for hours that evening. This explains Lady Malcolm. Every thought, every penny, every moment for the Work. Nothing at all for herself. And this was a constant attitude of mind—the keynote of her life—from the time when, in the Lansdowne Road days, she formed one of the groups gathered round H. P. Blavatsky, to this last of her many illnesses when, propped up in bed, in agonies of pain, unable to eat—hardly to drink—she wrote five or six long letters a day and started, amongst other schemes for work, one of monthly papers and questions for Lodges and isolated members.

It is perhaps not generally known how comparatively little money, in spite of her surroundings, Lady Malcolm had for her own use. Every penny of that went for the Theosophical Society. She planned out months beforehand how it could be best spent for the Cause. The placing of Theo-

sophical books, not only in T. S. Lodges and Centers, but in every Public Library, every place of any kind where it is possible for a Theosophical book to go, was one of Lady Malcolm's greatest works. She was ceaselessly, constantly enquiring when this could be done, and sending large packages of books all over Great Britain. It is impossible to describe the help given to the Movement in this way.



THE LATE LADY MALCOLM OF POLTALLACH.

Her second—and perhaps even greater—work was done by correspondence. Anyone—anywhere—who wanted to hear about Theosophy was invited to write to her. As a correspondent Lady Malcolm has no equal. Those who have read her article in this month's "Irish Theosophist" will learn something of the secret of that. No other letters will ever replace the strong, wise, witty, and infinitely tender ones that went all over England, Scotland, and Ireland from that carefully screened arm-chair where Lady Malcolm, blotting-pad on knee, spent

(Continued on Page 2.)

THE WORK IN EGYPT.

A THEOSOPHICAL SOCIETY FORMED.

ALSO ANOTHER IMPORTANT OCCULT CONNECTION MADE.

When Mrs. Tingley and her little band of Theosophists reached Alexandria at eight o'clock on the morning of October 6, a curious spectacle greeted their eyes. In this city, as in many Mediterranean ports, there are no docks. The ships anchor a short distance from shore, and the passengers, luggage, and freight are carried off in small boats. The boatmen who solicit the patronage of the passengers are quite as noisy as the cabmen at the Grand Central Station in New York and some other American cities. But they are what the cabmen are not, exceedingly picturesque. After the ship dropped anchor the port officers came aboard to inspect, and then, when they were through, pandemonium began. The porters, who had been watching from the shore for the proper signal, pulled, not "for the shore," but for the ship, with a vigor and energy that would have

made Moody and Sankey happy. They were clad in white gowns, *a la* those worn at night in America, blue gowns, yellow gowns, red jackets and no jackets, red fezes, white turbans, multicolored turbans and no turbans, white slippers, red shoes and no shoes. They jumped up the ship's ladders and swarmed over the rail with the agility of monkeys, and clapped their hands on every visible piece of luggage regardless of the protests and despair of the owners. They rushed through passageways into cabins and back again, over the rail, down the ladder,

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LADY MALCOLM.

(Continued from Page 1.)

most of her days. It is perhaps scarcely known how delicate she was in health. Hardly ever able to go out of doors, often in terrible pain, latterly ceaselessly so, she worked steadily on. It is a well-known fact that in the whole of Great Britain there is not a single member of the Theosophical Society who has not been, directly or indirectly, helped by her. A word as to the marvellous "touch" into which Lady Malcolm got with her correspondents. Two instances suffice. A member, to whom she often wrote, wanted "Isis Unveiled" for her work; but was perplexed how to get it. The next day came a note from Lady Malcolm, saying, "An old copy of 'Isis' is on its way to you." Some other members had needed Theosophical manuals for propaganda. As they were again speaking about it, one of them, going to the door, took from the postman a packet from Lady Malcolm containing the manuals required. Such things were happening all the time.

It is well known how loyally Lady Malcolm stood for Mr. Judge,—how she went, in spite of illness, to the memorable Convention of the "European Section" in 1895, and "walked out" with the rest when half the members of that Convention left the hall midway through the first morning's session, as a protest against the unbrotherliness reigning there. It was Lady Malcolm who invited all those who so left to go on to her house in Great Cumberland Place and start a Convention (and a Society!) of their own. For the rest of that day and all the next she gave up her house to constant meetings, and was the "good fairy" in unnumbered ways of the "Theosophical Society in Europe" and its members.

At this year's Convention Lady Malcolm gave dinners to Press-men and to many members,—as many as her rooms would hold. When the Crusaders were in London she placed one of her carriages at Mrs. Tingley's disposal, gave a party for "H.P.B.'s old friends," and (again in spite of illness!) gave up the whole of those ten days to the work of the Crusade with whole-hearted devotion. Lady Malcolm was most strongly and deeply attached to Mrs. Tingley. A correspondent writes on hearing of her death, "I expect she is with the Crusaders. Her whole soul was with them."

To get a clear picture of Lady Malcolm's devotion, a glance must be given at her surroundings—at the wealth around her, at the beautiful Scotch estate Poltalloch with its seventy rooms, at her position in the world. In the midst of all she was just simply and wholly a worker for the Cause. So quiet, so "hidden" a worker, that even now we cannot know half—nor a quarter—of what has been done. When the Crusaders returned to London after their tour through

Great Britain and Ireland, they said they had not found a single place which had not been strengthened and helped, and in many cases started in Theosophy by that one quiet worker. What she was as a friend, intimate and personal, some know. Lady Malcolm's personality was unique. She was always original, always unexpected. An hour's chat with her was the most refreshing of experiences. The gift of "speaking her mind," without hurting, was hers in the highest degree. She had a vast fund of "common sense" ready to apply to any question that turned up, and she applied it with energy and decision. But, underlying all, was a constant undercurrent of "understanding" of others, of gentleness rarely matched, and of that humility whose real name is *self-extinction*.

Words are very poor. These notes are written only for the "brothers" over the water, who did not know Lady Malcolm personally and will be glad to hear of her. For in all these islands there is hardly one Theosophist who has not his or her own peculiar and intimate relations with this wisest and most helpful of friends. The best testimonial is that we all feel inspired by her example to work as she worked—each in our own place and way. Our love goes with her always. Some day we shall stand side by side with her again on this earth working. For the "one thing and one thing only" makes a tie of gold that can never be broken; and when the "Great Wheel" brings round again its visible manifestation, we find it even brighter than before. Meanwhile, as the great new Force sweeps round the world, and *Realities* come nearer, the shadows of Time and Space draw back a little, and we do not notice so much if the seen presence of our companions is in other lands, or withdrawn from us altogether for a season. For it begins to be a living fact in our lives that we are, in truth, always together: for we work not as many, but as *One*.

CONSTANCE HARGROVE.

WORK IN ENGLAND.

Branches and Centers Forming Everywhere.

Interesting accounts are at hand of the work in Southern England. Some Branches have struck on some rather novel methods of work. Particularly that at Chiswick, led by our young but energetic brother, Kenneth V. Morris. Excellent and successful work is also being done in Portsmouth. The members have here organized the Center started in August into a Branch, and will do their best to bring Theosophy to the attention of the 100,000 people of their town. Detailed accounts of this English work will be given next week.

We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall, and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of Truth to make itself believed.

EMERSON

THEOSOPHY IN FRANCE.

The Young Society There Progressing.

Much curiosity was engendered in Paris by the advent of the Crusaders, and the promulgation of their principles. The intense earnestness displayed by the speakers supplemented by the soundness of their doctrine quite captivated the audience. As a result numbers of the people were impelled to attend our weekly meetings; but they being travellers, with but a brief space allotted for their sojourn in Paris, we could not expect to attach them to our Branch. Nevertheless, we were grateful for their presence, and endeavored to explain to them the meaning of much in Theosophy that heretofore had been unknown to them, or obscured by vague interpretations.

In connection with this undertaking mention must be made of Madame Olivia Petersen of Boston. This estimable lady was of great assistance to us in organizing, and has been an indefatigable worker for our advancement. Last August Madame Petersen had contemplated returning to America and effected all the necessary arrangements, but the arrival of the Crusaders, and a foresight of the great work to be accomplished, induced her to defer her departure for over two months. But this sacrifice she cheerfully made, and entered heart and soul into the labors of her self-imposed task. She has been unceasing in her efforts for the welfare of our Branch, visiting and talking with those who had expressed a desire to join the Society, and reading and explaining Theosophy to us; translating and interpreting for the benefit of the French members.

In grateful remembrance of her valuable services, and as a just recognition of her kindness and sacrifices, we have entered in our minutes a unanimous vote of thanks in appreciation of her noble qualities and the high esteem we cherish for her as a woman and sister. Her absence creates a void it will be hard to fill.

Our meetings are very well attended, and it is noticeable that the visitors are from the intelligent and cultivated classes. Questions are put that almost seem impossible of solution, but in the general argument that follows, aided by "The Key to Theosophy" we satisfactorily settle the difficulty.

GEORGE LAWRENCE.

BAZAAR NOTES.

Tickets and circulars are now ready for the Crusade Bazaar to be held at Corinthian Hall, Masonic Temple, Boston, Wednesday, Thursday and Friday, December 2, 3, and 4. They may be obtained of Mme. Olivia Petersen, 24 Mount Vernon St., or of Mrs. Moffett, 29 Temple Place. Mail orders promptly filled. Season tickets 25 cents. Single admission 10 cents.

EGYPT.

(Continued from Page 1.)

into their boats like a lot of ants. With bundles, bags, boxes, and trunks on their backs, they ran along seats and gunwales, and then pulled for the shore with the same mad energy with which they had pulled for the ship a little before, this time carrying their prizes and the anxious owners.

In all these cases, however, there is one thing that saves infinite trouble and prevents the being carried along in this great current of confusion—that is “Cook’s man.” Messrs. Thos. Cook and Sons deserve immense credit for the way in which they facilitate travel. At every large port and in every large city they have their agencies, and save an enormous amount of trouble to those who avail themselves of their services. Thus it was with the Theosophists at Alexandria. They simply turned themselves over to “Cook’s man.” In himself he was a character. Tall, beyond the height of most men, dressed in the Turkish suit with long trousers, richly embroidered waistcoat and headgear, with his two capable, swarthy assistants he was invaluable. The luggage was all quickly gotten together on deck, the clamorous porters kept away, the party and their effects put on a small boat and conveyed to shore. There “Cook’s man,” who was as clever as he was energetic, urged, coaxed, bullied, and used such other means as he could with the customs officials to have the examination made without delay. The result was that no examination at all was made; which was eminently proper, considering how unlike smugglers the party looked. Then it was necessary to hurry for the train without a moment’s delay. The poor little horses who drew the vehicles were pushed ahead, the old traps rattled along without falling to pieces, the railroad station was reached, the heavy luggage registered, and the last one of the travellers put into the railway carriage just as the train pulled out of the station, while the tall chap with the big, but unbecoming trousers, wished us a pleasant journey, as little ruffled as if he had not been working like a Broadway motor-man for an hour under an Egyptian sun.

The ride to Cairo was uneventful. At the station the omnipresent “Cook’s man” was on hand, the hotel reached quickly, and all hands put into their rooms, where they were very glad to freshen up a bit before lunch.

The work done in Cairo cannot be over-estimated. It is, though not perceptibly so on the surface, the most important yet. There is there, now, a THEOSOPHICAL SOCIETY, with one of the most important men in Egypt as its President. Imagine what this means, especially as the Society is no small affair. Furthermore, as was foretold last May, a connection has been made with

a large and important body of students of mysticism, which has been in existence for many ages. This is the third connection of this kind. These ties are of the utmost moment. There always have been organizations, in different parts of the world devoted to the investigation of the hidden life, searching for the very springs of existence. But never before has there been an effort to bring these different groups into rapport with one another over the whole world. This has not been done yet—and there should be no misunderstanding on this point; but the first steps have been taken. In time, from amongst these and from amongst others, some will rise up who, understanding man and his needs, will become part of a body which is not a body, an organization which is not an organization. Bound by no rules or regulations, acting according to the divine order, pledged to obey the Eternal Voice, they will labor side by side, without rank or emblem, known only to one another as comrades, their beneficent influence unsuspected by most men until all shall have joined the immortal ranks.

The scenes in Cairo, mixed Oriental and European, are interesting from their unfamiliarity. Looking from the veranda of the hotel one sees a jostling throng of men on donkeys, donkey drivers, hacks filled with red-fazed men and veiled women, beautiful equipages of the most modern type, but preceded by runners. These wear white trousers ending at the knee, elegant waistcoats embroidered with red, blue, and the heaviest gold cord, bright colored jackets, white, red, or blue caps with long tassels, are barefooted, and carry long poles. They keep about twenty-five feet in advance of the horses, no matter what their gait, clearing the way in the crowded streets by shouting as they run along. These men are exceedingly graceful, rapid runners, and carry themselves in a way which shows that they take the greatest pride in their positions.

But if the broad streets of Cairo, even those which in the Occident we would call narrow, are interesting, the narrow ones are fascinating. One afternoon two of our party started in a hack, open, not closed, for the Eastern part of the city. At first they were taken down Muski street, the great shopping thoroughfare, filled with the finest shops in Cairo. Imagine this street with sidewalks on which, if three people try to come abreast, one has to step off, filled with men in all sorts of garbs, and beasts and conveyances of many kinds, camels, horses, and donkeys, with various smells filling the air, no regard paid to sidewalks, such as they are, and constant shouts of drivers at the pedestrians, who seem to think their safety some one else’s interest, rather than their own; and one gets a fair picture of the scene. But Muski street was

soon left, the driver, for some unaccountable reason, going off into little side streets. These had turnings every two or three hundred feet, and were so narrow that the carriage could not get around the corners. Then the confusion began, and such a babble as it was. A crowd of men and boys behind, lifting, pushing, yelling, laughing; women with babies, carried on the shoulder, the custom of the place, squeezing into doorways to get out of the way, some one playing a musical instrument; beggars, crippled and blind, importuning for “bak-sheesh” (alms), all taking part in the affair as though it were their own, and getting an immense amount of fun and excitement out of it. Such an absurd, comical scene, with the two riders in the carriage trying to look unconscious and quite dignified, is beyond adequate description.

The visit to the pyramids, the sphinx, and the tombs, was most instructive. It is true that there is little about them to-day to hold the attention of the passing traveller longer than to enable him to say that he has seen them. On the other hand, the archaeologist has found in them a store of information which is simply astounding, and yet his conceptions are largely conventional, failing to grasp much of the significance of that to which he gives such careful thought. Whilst meditating amidst these relics, only partially understood, the feeling creeps over one that the immense piles of stone, whether artificial, like the pyramids, or natural, like Eleusis, the nearly underground structures; the elevation sometimes acquired with enormous labor, as in the case of the pyramids, the so-called wells, and other features in common, must in some manner be related to one another, must have a common significance. Perhaps again, and that soon, the time will come when the Wise Ones shall be with us and bring back the long-lost knowledge which caused those of the days of old to construct those edifices in which they taught how death passes into life, and from whence were sent out for the helping of man beneficent influences which worked as efficiently unseen as though perceived.

The trip from Cairo to Port Said was uneventful, and the wanderers, over-weary when they went on shipboard for India, are now, after two days on the water, in spite of the Red Sea heat, rested, and indrawing strength and inspiration for the work in India.

Whilst meditating, according to their daily custom, after the trip to India was begun, the bearers of the message of “Truth, Light, and Liberation” found that on this particular day they had formed a perfect triangle in Egypt with its base line running directly from themselves to the Great Pyramid. Although this meditation was on shipboard, it was in the midst of

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THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the NEWS as long as they continue to work with us.

We have to apologize to our readers for the unprecedented delay in their receipt of last week's NEWS. The issue was out on time, but after addressing and mailing was thrown back on our hands because of the circular accompanying it.

THE PERSONAL EQUATION.

From a Lecture read at a Theosophical Meeting held in Chicago.

One who for the first time enters upon an investigation of the avowed aims and purposes of the Theosophical Society, is apt to be most strongly attracted by the idea of Universal Brotherhood, in which is comprised all of the creed or teaching that merits the name of Theosophical. Here is something practical—not mystical—something one can understand, and, at first sight, comparatively easy to live up to in its fullest meaning. In fact, a new member is quite apt to feel a sense of rather lofty superiority over the common herd who have not felt, as he feels, their oneness with a great movement that shall revolutionize the whole social order of things, and altogether eliminate poverty and oppression from the world.

Time goes on. The impetus derived from new thought exhausts itself, and, excepting in very rare cases, a drop backward into the old grooves is so gradual and unperceived, that warm indignation is aroused in him when anyone ventures to ask how he is showing his appreciation of the great truths he declares. As such a one reads more and more in the books treating of Occultism and the science of life, he is more and more perplexed over the constant injunctions to "kill out the self by the Self." He very early recognizes the fact that *he* is not the body, nor yet the mind, but—what is the nature of that "self" he must kill?

Right here is where the personal equation becomes the all pervading factor. In "Sartor Resartus," Carlyle has put into a sentence the essence of that upon which volumes have been written: "There is always a spot in our sunshine; it is the shadow of ourself."

How a practical living up to the idea of a Universal Brotherhood is going to benefit—not the world at large, but the *me*; how work in the Society is going to benefit—not the Society as a whole, but the *me*; how devotion to the great idea of Masters, and unceasing work in their cause, is going to—not open up new fields of usefulness, not better comprehension of self and its workings—but put *me* in possession of more power; how *I* am to gain acclaim and place as recognized agent of such Masters, these are the questions we ask. And when, if an answer at all is given, it is to the effect that whenever the aspirant is ready for power, the power is already his, we are apt to make up our minds that rank favoritism is being shown somewhere, or else that the whole thing is a fraud.

Well, as a cold matter of fact, who or what are *we*, that think we are neglected or abused? Unless we are very tender indeed, in our philosophic growth, we know of a certainty that no force or power in all this universe other than our own can help or hinder our own development. And it certainly cannot be that Higher Self, in whom alone we should be concerned, who is abused or neglected by any advance made by a fellow-student. On the contrary, any such advance on the part of one is an advance by every one. It is thus again this personal self who demands his rights and who sees in the uplifting of a co-disciple only a chance to express envy, or anger, or repining because himself is not so raised.

It sounds absurd to say those things which have been so often and much better said; but so long as one among all our members, or in all the world, is still capable of giving way to any of these promptings of the personal self, so long must repetition of these axioms be made. Of course we know that every time we open the chamber of our mind to these fierce promptings of the lower self, we are making it easier for this self to becloud our reason, and more difficult for the true self to control these ravings.

We know quite well that this personal self *must* be made the servile slave of our real self, and that it is only the rebellious ravings of this lower mind, drunk with the wine of its own desires, that for the time being refuses to obey its Master. But we do forget; and, besides, it is *so* hard to keep this never ceasing watch on all our thoughts and words and deeds—for the mastery of this personal self is not a thing which can be taken up whenever we have nothing else to do. This is a case where indeed "Eternal vigilance is the price of safety," and a few moments may undo the work of many weary

months. Do you think yourself too weak to undertake such a great task? The American Indians used to eat the heart of a great warrior who had been slain in battle, in order that they might thereby become imbued with the strength and courage exhibited by their foe. So also does the strength of every conquered vice, every slain desire, become, under the fierce fire of will to *do*, a part of the total available spiritual energy of the disciple's life. "The enemies he slew in the last battle, will not return to life in the next birth that shall be his."

No one can be the judge of our motive. No man can justly say that another must shape his life in accord with any given system of action in order to achieve liberation. All that we *can* say is again with Carlyle, "Do the duty that lies nearest to thee; that which thou *knowest* to be a duty. Thy next duty will already have become clearer to thee."

Nothing could more aptly express the very essence of that which I would say. All men are encompassed within a dire circle of necessity. From every side there stretch out to us ties of love, of friendship, of duty to race, nation and family. Let no man think that, in order to hasten his own development, he can shut his ears to these voices. And that seems hard. Who that has ever felt the desire to advance in spiritual knowledge but has felt that could he but free himself from his environment things would become at once, much easier for him.

A mistake, as I hardly need to say; for, unless one could change his whole nature at the same time with his environment, no difference would exist. Every advance that we make, every acquisition of knowledge is worthless unless it is used as the means for helping to smoothen the road of a fellow student. One cannot be a miser in spiritual things if he would, for a law of parsimony is even more apparent in this realm, than in that of physical nature.

Would you gather profound wisdom, acquire vast power? They are yours only on condition that you properly use them. And we to whom such wisdom and power seem so desirable, what would we do with them? Have we a knowledge that would permit us to use these mighty soul forces in Nature so that they should always proportion due effect to just cause? Can we read the hearts of men as though they were an open book, and, looking behind action, unerringly determine the motive that prompted such action? Have we done our whole duty to our immediate surroundings, so that no one in all the vast throng who stands in more or less intimate relation to us can have any claim for further help from us? Are we so poised, so self-centered, that not a single self-seeking motive can ever enter into our calm? If any of you is really all that, I salute you as a Master of Wisdom; for you have attained enlightenment.

When we can stand firm with every faculty, every desire, under the control of that Higher Self; when we have absolutely lost all sense of hope or fear in a calm that no storm can shake; when the result of action as affecting one's self is wholly lost in contemplation of the result of action in affecting others,—then we are on the way toward an elimination of that which comprises the personal equation.

EGYPT.

(Concluded from Page 3.)

the desert, and was not far from the pyramids. The wisdom of Mrs. Tingley's changing her plans was then evident. The oneness of thought, *on that day*, with the comrades in America, and the Force passing forward to the land-ahead, was most perceptible, and it could be realized that, though far from home, there was no separation.

Immediately after, through one of the customary curious incidents, the Crusaders became acquainted with a Hindoo interested in Theosophy to a slight extent. He has influential connections and is already offering his assistance in any way possible for the work in India. Amongst other things he volunteered, in conversation with Mrs. Tingley, to furnish, without cost, a hall holding several thousand people, one of the best in his native city, and belonging to an important body of which his father is president.

Mrs. Tingley, to the intense satisfaction of all, is vastly better than she was, and feels ready to carry on the battle for the uplifting of humanity with greater energy, if such a thing be possible, than before.

HENRY TURNER PATTERSON.

MAN'S MANY LIVES.

A Sketch of Reincarnation.

Did we live in the past if we cannot remember having done so? Is it a great mistake to suppose that memory is a necessary factor in preserving one's identity? Do we not meet with persons who, in this life, have so lost that *re-collecting* faculty, called memory, that they cannot bridge over their consciousness from one moment to another; who, from a lack of responsiveness in their brain substance, fail to reproduce at will past impressions made upon it? Yet we do not say that such persons have lost their identity. The soul back of the brain is the same, whether or not that instrument is capacitated for action. In such case, the ego, the soul, the real being, is merely crippled in one mode of manifestation on this plane. Also in infancy, before the ego has full control of the brain that is to serve him in this life, the impressions made upon it by his passing thought do not seem deeply enough engraven upon it to serve for future reproduction, and so a memory of the first few years of his incarnation is lost to his consciousness, but we do not therefore think of saying that his identity was not then the same as it is now in the prime of manhood, with his ripened faculties at their very best. So we see that *memory* has nothing to do with the maintenance of the same identity, even throughout a long series of incarnations, but *consciousness* has a great deal to do with it. The ego, or real individual, is an expression of the same unit of consciousness, on whatever plane it may act or cease to act. It acts on this physical plane through the physical body. It thinks on this plane through the physical brain,—and we have never before in any previous life

had the same body or the same brain as we now have. Therefore, as will be evident, if we wish to recall the experiences of a previous life, we must remove our consciousness away from the brain of this one life to a more interior plane, where a record of such experiences is stored up in preservation. Now, how many of us can do this? Very few. Yet there are some among us who, from a one-sided or abnormal development, can thus catch fleeting glimpses of their past. Still further, there are those who, by hypnotic influences, having their consciousness cut away from their physical brain, retire into the regions of these old storehouses of the past and bring forward curious and astounding proofs of ancient experience and by-gone achievement.

Now, with a knowledge of man's constitution and of the law of his being, it will seem perfectly reasonable that in our present development, our relation to our past should be precisely what it is, and the fact that a few of us can, under certain considerations, step back into our past, is, even in the face of millions who cannot do so, as good a proof of the existence of that past as is the fact that one man sees a person commit a crime, while all the rest of the world do not do so, is a proof of the commission of that crime, and a civil tribunal does not ask for more conclusive proof than this. Then, there are always for such of us as accept the statements, those who, from their advanced development beyond average humanity, can, *at will*, retire into any region of their past, and even of our past, and thus make pre-existence and reincarnation a living verity to us.

When we say that we do not desire to live again on earth, how little we know of our desires and of their influence upon our destiny. As little as we think we want a repetition of our present life, it is the very strength of our desires as related to material existence, that brings us here again and again. Are we through with material life when there are so many physical experiences that we have never had and that we desire, and so many kinds of intellectual and artistic culture that we are just beginning, as well as thousands of other kinds that we long for, but the ability to acquire which is now only latent within us, and would it not necessitate hundreds of lives in the future to accomplish that which we feel might, under favorable conditions, be possible to us?

If we, at the close of life, are pursuing an art or a science, have we reached our final aim in regard to it? If we aspire to become noble in character, have we yet conquered every selfish propensity? If it is for all these kinds of experience, as well as many more, that we are brought here on the physical plane to struggle our way upward in our relation to matter, with all the trials and discipline that such relation involves, if such is divine intention—as certainly appears—if there is any aim or intention in it, then would it not be farcical to give us only the fleeting moment of one life in which to accomplish the stupendous work that lies before us?

Who does not desire to do more than he has yet done even in his own little line of work? Who does not desire further opportunity and better conditions in some department of life's activities? We should not have such desires if there were not some time and somewhere a response to them, and they constitute the very attractive force that will bring us back into material life.

Then, think of the millions among us who are just now in physical misery and in mental and moral stagnation! Shall they never have their opportunity to come upward through the appointed friction of physical life, or shall they come up in some other way contradictory to law? Shall they, as some believe, be recompensed by translation to a heaven that they have not

earned, and which they are in no way fitted to enjoy? We think not. They must live out the present disadvantages which they have earned for themselves with all the help and sympathy that more outwardly fortunate humanity can offer them, and come again into more favorable conditions which they shall have earned by their every effort for good while in their dark surroundings.

M. J. BARNETT.

HAMILTON, ONTARIO.

A lecture was given in Hamilton on Tuesday evening, 10th inst., in Green's Hall, by Mr. Albert Smythe, of Toronto. About fifty attended. Mr. W. F. Montagne, Grand Recorder of the C. O. C. F., occupied the chair. The audience was most attentive, and at the close several questions were asked. The chief objector was unable to distinguish between the Law of Nature or God, and the Law or Ritual of Moses, declaring that all Law was abolished. Another gentleman asked if the audience would like to know what he thought of a man who would attribute the ills of the present life to the misdeeds of a past one, and, taking them into his confidence, informed them that he would simply call him a fool. The lecturer reminded him of the warning of Jesus to those who used that expression, and he collapsed. A reading-class will be inaugurated next Tuesday at the residence of Miss Waugh, a lady who has recently been interested in Theosophy, and whose practical assistance in arranging this lecture has been most valuable.

HARTFORD (CONN.) T. S.

The Hartford Branch of the T. S. A. was organized in February, 1896, as the outcome of Miss Guild's lecture here in January. Twenty-one meetings were held before the summer vacation. We opened again for this season on the 13th of October, and meet every Tuesday night in a parlor in the lower hall of Unity Church. If we could have a room of our own we could do a much better work.

Mr. W. H. Witham, of Berlin, Conn., is our president, and he devotes himself unselfishly to the work, coming up from his home every week to lead the meetings. We sometimes have readings from "The Ocean of Theosophy," with questions and discussions, and sometimes interesting articles from T. S. magazines. We hope soon to start a library for loaning books among members. The initiative of this has been taken.

Mr. M. H. Phelps, of Brooklyn, N. Y., has announced his intention to come up soon and lecture for us, and next Tuesday night Mr. G. D. Ayers lectures for us. Tuesday night is the best one for speakers to come here, as that is the night of our weekly meetings, and saves us any extra expense for room. We work on patiently, knowing that "all things come to those who wait," certainly to those who work.

One of our daily papers kindly publishes a report for us each week, of a column or more. This reaches a much bigger audience than can our meetings.

The THEOSOPHICAL NEWS is a delight to your readers every week with its fresh T. S. news. One member of our Branch told me she always hastened to read that when it came; she couldn't wait for the other work to be done, but dropped everything to read the T. S. news from all over the field. Long life and success to it. It is a great help to the work.

F. E. BURR.

THE GREAT CRUSADE.

Its Course Through Europe.

When it was announced last Spring that a little band of American Theosophists was soon to leave New York on the avowed mission of converting the peoples of the world to a knowledge of a philosophy by which they could arrive at a better understanding of life in all its different aspects, and to a recognition of the fact of brotherhood, there were not wanting those within the Society, as well as without, who seriously doubted the wisdom of the plan. To those who were not affiliated with the Society it undoubtedly seemed a very impractical scheme, very chivalric, it is true, for this selfish nineteenth century, but likely to amount to about as much as Don Quixote's efforts in fighting the famous windmill. The timid ones within the Society had alternate feelings of hope and misgiving. They sincerely trusted that it would turn out well, but the idea of such an active crusade, necessitating the expenditure of so large an amount of money, fifty thousand dollars or more, was utterly new to them, and it seemed as if, in the first flush of its enthusiasm, the new regime might be attempting more than it could well carry out. The growth of the Society had proceeded slowly, but surely, for over a decade and a half, and there had been but little attempt at propaganda or really aggressive work. The more conservative members therefore had, in a measure, to adjust themselves to the new order of things, and to learn that the idea of a movement of this kind was not new, but in fact had been in contemplation for some time. When they fully understood this, their fears vanished as quickly as does the dew before the morning sun, and they had full confidence that the Crusade would be a success. Since then their faith has been amply justified by the events of the tour themselves.

It is the contention of Theosophists that there is more need to-day of a religious crusade of this kind than ever before in the history of the present race—a movement not against a particular nation of people or against a particular religion, nor a crusade of armed men, but a crusade of a few God-fearing, humanity-loving men and women in an organized and earnest effort against the gross spirit of materialism that is abroad to-day—an effort having as its field not merely one locality, but the whole world. They have therefore met the need in the only way possible, and certainly there is no other organization which is in a position to meet it so well. Occupying, as it does, neutral ground in religious thought, and offering a platform on which the representatives of all creeds, of all races, of all beliefs, can meet in harmonious relations, tolerant of all opinion and putting forth no creed or dogma

of its own as a society, no better medium could be found for the mission of converting humanity to a full realization of its own divine origin and destiny. Theosophists are an energetic, enterprising class of people, and once they feel assured that the time is ripe for the successful carrying out of a plan they do not let the grass grow under their feet; they go ahead with sublime faith in themselves, and in the world in general.

Such a crusade is held to be important at this time on account of the fact that, according to Eastern philosophy, the present time is the closing of a most important cycle, the ending of the first five thousand years of the Kali Yuga, or Black Age, the age of material progress and corresponding spiritual obscuration. This cycle ends in 1897 or '98, and it is essential that the world begin to prepare for the better order of things which is bound to come, in order to get the full benefit of the new era.

The idea of such a movement was first made public by the leaders of the Society at the Theosophical Convention held in New York last April. A few weeks later, or on June 13, the crusaders, seven or eight in number, left the metropolis on the American line steamship Paris, after having held two farewell meetings—one at the Tremont Theatre, this city, and the other in New York's Madison Square Garden. The party consisted of President Hargrove of the Society, Mrs. Katherine A. Tingley, the successor of the late William Q. Judge as head of the Esoteric School, and some of the more prominent workers at the New York Headquarters. No time was allowed to be lost in beginning work, no less than three public lectures being given on board during the trip across. These meetings were largely attended by the passengers, and were not only successful, but enthusiastic.

On reaching LIVERPOOL, a "Brotherhood Supper," for the lowest of the lower classes, was held in a hall in the city slums, and was largely attended by gross men, women and children—three hundred and fifty of them—and the Crusaders succeeded in touching the hearts of these poor unfortunates as they had never been touched before. Another one was held in LONDON soon after, in the famous East End, among the very, very poor. Nearly one hundred of those who attended were absolutely homeless, and had been the night before housed in one of the free shelters. Such places, however, never give more than one night's lodgings, so that those one hundred expected to spend the night on the street. They were glad enough to accept the invitation of the Crusaders for supper and the evening's entertainment of addresses and music. They got what they expected and much more. They were so used to being looked down upon as outcasts and criminals that they could hardly understand the brotherly and sisterly treatment they

received, and, after the meeting, they went up to the platform, men, women, and children, to thank their kind hosts. "We have never been treated this way before," said one poor woman with streaming eyes. If the Crusaders have done nothing more than this, they deserve the thanks of humanity for lighting, even for a moment, the moral darkness and degradation in which these people spend their lives.

Besides such pathetic incidents as these, the Crusade has so far not been entirely without its picturesque and amusing side. In Scotland, for instance, at a meeting in GLASGOW, there were some rather funny happenings. One man, a clergyman, when questions were called for (as is customary at Theosophical meetings), although it had been carefully stated that they were not to include arguments or to be used as a cover for introducing the questioner's own views, insisted on having the floor that he might "turn all the statements upside down." When this was refused him, he got into a fairly demoniacal rage and flew out of the hall, threatening all kinds of denunciations, which were in the main unintelligible on account of their vehemence. Another man had partaken somewhat too freely of a kind of spirit that does not tend to spiritual elevation. He wanted the floor for only three minutes, to present an argument against Theosophy. When he found he could not have his wish, he subsided in a not ill-natured way, though he did walk up to within a few feet of one of the speakers and glare at him in rather a ferocious manner. Before he left, he entered into a friendly chat, and in response to the assertion that it was really a brotherly act for a few people to travel thousands of miles to see him, said, with his attractive Scotch brogue, that he had conferred a great favor by coming to listen, as he hadn't been to meeting for the last five years. In spite of the spirit of conservatism encountered there the Crusaders were successful in forming "THE THEOSOPHICAL SOCIETY IN SCOTLAND" before they left Glasgow.

In Ireland, too, at LIMERICK, where the orthodox religious element is especially strong, the Crusaders encountered considerable opposition. At one of the meetings, when the idea of reincarnation was brought up, the boys, of whom there were many present, the rascals and the idlers who had been attracted by the announcement of a free lecture, made such an uproar that the lecturer had to stop. In a short time the energetic chairman, who well understood the idiosyncrasies of his countrymen, brought the meeting back to order and the lecturer went on, but only for a few moments. Then a big, burly six-footer rose from his seat and insisted on being heard. The chairman and the disturber had a short colloquy, which ended in the former rushing off the platform into the audience, seizing the offender by the lapels of his coat and dragging him out of the room by main force. Then, walking back to the platform, he resumed the ordinary functions of his position as if nothing had happened. Nobody but an Irishman in an Irish audience could have done this. The

offender soon returned, having apparently no ill-feeling, as he showed by shaking hands with all the party before the meeting closed. At an out-door meeting in Limerick a fun-loving Irishman wanted to know where we went to when we died. "Shure," said he, referring to reincarnation, which had just been touched on, "when I come back again will I be a peacock or a monkey or maybe a woman?" It was explained to him that he had got a wrong idea of reincarnation, which teaches that once having reached the human stage we never degenerate into animals. While in Ireland, a great convention was held in DUBLIN, which has a large and flourishing Theosophical Society, delegates being present from America, Europe, and other countries. Before the Crusaders left for the continent, they drove out to the famous Lakes of KILLARNEY. Here they selected a stone, which will be sent to this country for use in the foundation of the "School for the Revival of the Lost Mysteries of Antiquity," which is to be built somewhere in the West. This has been done in every country visited, so that the college will be built securely, not merely on one rock, as is the ancient Church, but on several from all parts of the world.

In going from nation to nation, the Crusaders find it necessary to accommodate themselves and their speeches to the conditions prevalent in the places at which they lecture, and they often find themselves tied up in a mass of red tape and officialism, which, to say the least, is very hampering. In VIENNA, for instance, it was extremely doubtful at first whether they should be able to hold a meeting or not. It was told them at first that three days was the shortest time in which they could get a permit; then they were obliged to satisfy the city officials that they were going to say nothing of a socialistic nature, or anything that tended to cast discredit on the State religion. By much hard work, much gentle persuasion, and the aid of a few citizens who were friendly to the Movement, they were able to have a meeting the day after arriving and form a VIENNA BRANCH OF THE THEOSOPHICAL SOCIETY. This was really quite a concession, as individual Theosophists had before that time tried again and again to get a permit for the formation of such a Branch, but without success. Moreover, a prominent Austrian official who was in the audience expressed himself as very much pleased with what had been said, and promised to do all he could to help on the cause in his country.

I have said that the faith of Theosophists has been justified by results, and so it has. Already work of far-reaching importance has been done along all the lines for which the Movement was organized, and a vast impulse for good has been started wherever the Crusaders have touched, which is bound to have a greater effect, perhaps, in the future than even at present. The Crusade was sent out to meet the need of the world's people for more light on the problems of life which have been vexing them—problems for which even Christianity has no definite and adequate answer. First and foremost it is necessary to make people realize that all their ills and troubles have been brought upon themselves by themselves, and that the cure is in their own hands. Right living, and above all right thinking, for the thought always precedes the action, is the medicine to be taken. Once they understand that they are not merely helpless puppets of Providence, but that they are truly arbiters of their own destinies; that the effects they are reaping at present, whether good or bad, are but the results of causes set in motion by themselves in the past—once humanity fully realizes this, then will it take courage and feel itself master of the situation. Then will come hope instead of despair, and patience to bear the

evils which are its lot. The Crusaders also try to impress upon their auditors the fact of brotherhood, and the necessity of putting it into practice in their relations with their fellow-men. Centers are being formed for the promulgation of this and other Theosophic truths, and for work of relief among the poor. That Theosophy does appeal to the masses—and by "masses" I mean persons of every rank, religion, and race—is shown by the fact that since the Crusade started out hundreds of new members have joined, the Esoteric School has increased greatly in membership, and new workers have unexpectedly come to the fore.

There is also certain work along inner lines being done, the value of which only occultists can fully recognize or understand. Of course, from its very nature, this work is of a sort not to be made public nor known except to those who have proved themselves to be true Theosophists, in all that the word implies, in their work as members of the Esoteric School. But there are things of a more material nature being done, the value of which is immediately patent to each, be he a Theosophist or otherwise. The help and influence for good of the BROTHERHOOD SUPPERS is an example of this kind. Another one is the relief and encouragement given suffering Armenians at ATHENS. A party of about five hundred fugitives belonging to that unfortunate race are encamped outside of the Grecian capital, living in great destitution. The Greek government gave them tents, but is not able to supply them with sufficient food or clothing. Soon after the arrival of the Crusaders in ATHENS they went out to visit the Armenians and found them in a pitiful state. They lacked bedding and proper clothing, and had barely enough food to keep them from starvation. The Crusaders immediately went to work, and from a fund which was made up of contributions from their own private purses—the results of little personal sacrifices on the part of each member—blankets were bought, and suitable clothing, for these victims of modern bigotry. Then a meeting was held and words uttered which did much to inspire the Armenians with hope and courage.

While in ATHENS, a large public meeting was held, at which at least one thousand were present, while, as late as twenty minutes to ten, there were five hundred people trying vainly to get into the hall. The audience included some of the best social and intellectual elements of the city. Here too Branch meetings were held and about one hundred persons joined the Society, the interest in Theosophy being so great that, after the meetings, people followed the Americans to their hotel as late as twelve o'clock at night to talk on the subject. The papers were full of it, and such interest and enthusiasm were created as had not been looked for. The American Consul and the Vice-Consul, who had been an enthusiastic Theosophist for years, took a personal interest in the matter, and much of the success of the work in Greece was undoubtedly due to their kind efforts.

The last meeting in ATHENS closed another chapter in the tour, what one of the Crusaders designated as "the Continental Epoch," and on October 4 the party left for ALEXANDRIA. Before they sailed the *Armenian Relief Association* of the city presented them with an official letter of thanks for the "consolation and material aid" rendered the refugees. The letter closes as follows:

"That self-sacrificing love of humanity, soul-inspired sympathy with all men which marks every step in your travels, bears the stamp more of the divine than the human.

"You are surely the dawn of that enlightening, ennobling, deifying light which is soon to burst upon the world with all its force and splendor, making each individual a God.

"May Heaven grant you success in your great work, and may immortal glory be your reward."

In Egypt, that wonderful land of those mute and imposing monuments of a civilization and glory long since departed—the mysterious sphinx and pyramids—the work was almost wholly concerned with the more occult side of the Movement, and is only briefly alluded to in the letters thus far received. It is stated, however, that a connection was there made with a large and important body of students, long in existence, who are engaged in the deepest researches into the inner mysteries of being. At present the Crusaders are in INDIA, where they will stay some weeks. From there they will go to Australia, New Zealand, Java, Sumatra, China and Japan, finally coming back by way of California. On the way east they will stop to dedicate the spot chosen for the occult college already mentioned, and will reach New York in time for the Annual Convention next April.

The results accomplished thus far have been little short of marvellous, new Branches having been formed in SCOTLAND, FRANCE, GERMANY, SWEDEN, AUSTRIA and GREECE, and old ones enlivened and given increase in membership. New Branches and fifteen Centers have been started in ENGLAND; and in HOLLAND, too, the work is progressing finely. The increase of activity in Europe has naturally had its effect in America. Things which seemed a year ago to be of too great a magnitude to be successfully carried out have been made possible, and many long cherished plans have already been put into practice. Not the least of these is the THEOSOPHICAL NEWS, the first weekly journal devoted wholly to the interests of the Society, to be established. All over the country the Branches are showing a greatly accelerated activity and growth. Besides this, the seeds of Theosophic truth have been sown far and wide in the minds of many who are not yet ready to identify themselves with the Society. The high spiritual influence of the philosophy is therefore felt far beyond the confines of the official organization devoted to its promulgation. The ground has been prepared, and sooner or later it shall, like Israel, "fill the face of the world with fruit."

CHARLES H. OLIN, F. T. S.

[From the original in the "Boston Evening Transcript," with addition, giving later news by the writer.]

THE BROTHERHOOD SUPPERS.

When, in the fall of 1895, seven Boston Theosophists banded together as the BEACON BRANCH and, with some misgivings but more determination, started *Brotherhood Suppers* in the Hub, their wildest dreams of success did not show them their experiment as the beginning of a line of work which, in less than two years, was to spread, not only through the United States, but over the whole world. The Suppers, as started in Boston, were, and are still, worked on different lines from those thus far followed elsewhere. Here the suppers are not charities, although many have been admitted gratis to the meals. The suppers are given in a building where meet various organizations of socialists, anarchists, free-thinkers, as well as many of the labor unions. A very low price is charged for the supper, and as many as the tables will accommodate, sixty or seventy, come to the meal and take part in the discussion which is held towards its close. Some subject of timely interest is selected, and all, under the control of the chairman of the evening, are allowed to express their views. No attempt is made to make of the gathering a Theosophical meeting. But the Theosophical speakers have shown themselves practical, able thinkers, wide-awake to the needs of the time;

and every man who has attended the Brotherhood Suppers has declared himself ready to stand up for the *sincerity* and *common-sense* of Theosophists, even though he may not agree with their views. At eight o'clock a regular lecture on *Theosophy* is given, and this time questions only, not arguments, are allowed from the audience. The lecturers who have faced these audiences describe them as the most interested and interesting to be found about Boston.

The Suppers, as given by the Crusaders, have been free meals to the very poor, and this plan of action has been followed in most American cities, as well as in England.

In New York the KATHERINE A. TINGLEY BROTHERHOOD CLUB was started with this as a chief part of its mission. It has its Headquarters at 607 East 14th Street, and has thus far met with very great success.

Mr. Phelps gave the opening address at the first supper. According to the *N. Y. Daily Tribune*, he said in part: "I want to tell you how it happens that we meet here to-night. It is because the men and women who have opened these rooms and prepared this entertainment are your warm friends, and want you to know it. We do not represent here any particular church. We believe that all religions are good, and, whatever be your religion, that the great thing is to live good lives—to be generous and kind and friendly to each other. For men are men and brothers first. The amount of money a man has, or his education, or social position, is nothing at all. We are going to live on and on—not merely this life, but a great many other lives—and the rich to-day may be poor hereafter, and the poor rich; the happy now may become unhappy, and the unhappy may become happy. It all depends upon what we do now—whether we are good, kind, generous, or the reverse; upon the use we make of our present lives. Now the very best use we can make of our lives is to help others, and that is the reason we are here."

In BUFFALO they found the plan of taking a restaurant in the district which they wish to reach very much easier and simpler. The proprietor was a man of fine nature, and helped largely to make the work a success. Commenting upon the Supper, the *Buffalo Express* says:

"Right here comes perhaps the most significant thing about the whole proceeding. The people whose generosity had provided the repast did not stand by and watch the recipients of their charity eat, thus keeping up a kind of social dividing line; they showed that they really believed their doctrine of a common brotherhood by touching elbows with the poor people at the table and sharing the same repast. Scattered at intervals among their guests were members of the Theosophical Society. All who were not needed in serving the tables, etc. They devoted themselves during the meal to conversation with those they had invited, and tried to make them feel as happy as possible. Finely-dressed and highly-bred women passed the food and filled the cups of their brothers and sisters in tatters, with all the graceful tact and courtesy imaginable.

"The menu was made up of wholesome-looking bread and butter, cold sliced hams, wieners, doughnuts, cake and coffee. There may have been some timidity on the part of the Theosophists' guests when they entered the restaurant, but a few minutes after the supper had been begun, what there was of that feeling had vanished. What was on the table also vanished. There was a demolition of provender that was wonderful to behold and impossible adequately to describe."

After the supper there were short addresses by the Theosophists.

In SYRACUSE practically the same plan was followed. Nearly 100 people were fed at the first

Supper. At this one the *Syracuse Courier* writes that after the addresses and shortly before the guests departed, two "wandering Willies" presented themselves at the door and knocked for admission. Both were wet to the skin and looked as though they had just alighted from a coal train.

"Be this the place where they're givin' away supper?" inquired one.

"Yes, sir," answered one of the waiters.

"Be youse givin' it away fer nothin'?" he asked. The waiter replied in the affirmative.

"Well, Bill," said the hobo to his partner, "I'll be darned if we ain't playin' in luck. Let's sit down and have the first good meal we had fer months."

And they did.

As an extension of the work, BOSTON is now preparing to give a free Thanksgiving dinner to about 100 of the very poor.

HEAVEN AND HELL.

REPORT OF A LECTURE DELIVERED IN CAMBRIDGE, MASS., BY M. L. GUILD.

The ideas of Heaven and Hell are common to all humanity. From the most civilized nations to the most savage tribes we find a firmly rooted conviction that man must suffer and enjoy in the future for what he does now. This universality raises these ideas to the standing of what philosophers call "innate ideas;" ideas rooted in the nature of man. Theosophy says, yes; and the reason each man, not a materialist, has this thought is because each soul remembers that, in the past, it has suffered and enjoyed because of what it did and thought in a still more remote past. This memory is filtered into the new brain he has in this life as a dim feeling that he will reap what he has sown. To understand the Theosophical ideas of Heaven and Hell we must bear always in mind that other fundamental thought of this philosophy: that each man is here not for the first time, but has lived many times on earth, and will do so many times again. Heaven, then, is not a place to which one goes for eternity; it is the needed rest which every soul has between the active periods called life. Each soul, at the moment of death, has a vision of the whole life he has been through, and he goes out with an intense wish to live that life over again and to better it. This wish it is that eventually brings him back to earth. But, with this, is another wish.

Each one has, during life, many high ambitions and aspirations which circumstances absolutely prevent him from fulfilling. Each one, therefore, has in him one intense longing, and it is this longing which determines the nature of his Heaven.

If Heaven is to be a place of rest it must be a place of happiness. Now we see that that which would make one soul supremely happy would to another be supreme torture. Heaven, therefore, must be a place which supplies all possible conditions of happiness. In other words, it cannot be a place at all, but a condition. When a man leaves his body he finds himself just as he was before, in all that constitutes the real man. Only he now no longer is affected by that body which was the lower part of his nature and the cause and means of most of his sin and selfishness. He no longer finds himself tempted to gross evil. On the other hand, the spiritual part of his nature is now more easily able to affect him. Thus he gradually sloughs off, for the time being, all his lower tendencies, and becomes gradually fitted to enter the heavenly state. This intermediary state is the origin of the idea of Purgatory. It is not, however, a place of suffering, but what the word implies, a place of purging or purifying. The moment he finds himself thoroughly purged of lower tendencies, he is, because of that fact, in Heaven.

Then begins to act that main high ambition which he held through life, and, apparently, so hopelessly. I say apparently, because in reality the fruitless wish had been slowly developing into a will. That will now draws to him, from the Universal Mind Itself, what he wanted. The musical soul that was all its life compelled to drudge, now revels in music, the music of the spheres.

From Divinity Itself, it now gains depths of knowledge which would have been impossible on earth. When it goes back to another life it takes with it faculties which enable it to grasp at once, intuitively, we say,—and we are right, for intuition is the memory of the higher soul,—facts and ideas which make him a leader in his special line. Thus what seemed in the previous life a hardship has really been a blessing; for it helped him to develop a will and wisdom which would have been otherwise impossible.

How long does he stay in Heaven? Until the force that took him there is exhausted. Then the wish that he had to live his life over again comes into play and brings him back once more to earth conditions.

Now where in all this does Hell come in? We are told by Christ that it is by men we shall be made to suffer for wrong done. (Luke vi. 38.) We all of us have wronged some, all of us must expect some suffering. Are all then going to Hell? Yes, says Theosophy. All men *are* in Hell, for *Hell is on earth*. Here we find all the necessary conditions for our punishment. For the punishments of nature in each case are made to fit the crime. More than that, they so change the man that the crime becomes for the future impossible. A man who has crushed the happiness of others to satisfy his own, in the next incarnation suffers the same thing. And at the third life he comes back with an instinctive feeling of sympathy which prevents him from again wilfully injuring others in the same way.

"The Dweller on the Threshold"

By R. MACHELL,
of London, Eng.

NEARLY all F. T. S. have heard of Mr. MACHELL's wonderful mystical paintings. We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by Mr. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for *six subscriptions* to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite Christmas gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 24.

BOSTON, MONDAY, NOVEMBER 30, 1896.

Price 2 Cents

ACTIVE NEW YORK.

HOME CRUSADE MEETINGS A GREAT SUCCESS.

The Aryan Branch Obligated to Love—a Sanskrit Class at Headquarters—Lotus Circles and Brotherhood Suppers.

The dizzying whirl here at the center keeps every member so on the jump that none seem to have been able to stop long enough to "take pen in hand" and tell you "what it is all about."

HOME CRUSADE MEETINGS, first and foremost. New York T. S. will lose reputation for awakeness if by the New Year a soul in this environ has not heard of Theosophy. The force of the Home Crusaders is fine and inspiring. Meetings are held every two weeks in halls in various parts of town; each meeting more harmonious than the last. It is most interesting to the observer to watch the effect of the different speakers on the audience. A pleased smile, with a hearty "that's so," comes from a rugged laboring man, with a responsive "Isn't she great?" from his companion, at the practical appeal to husbands and wives in making the home harmonious. Again, a look of responsibility settles upon thoughtful faces as the calm, forcible speaker on "Theosophy and the Children" brings out with unusual power the effect of thought; and hitherto reposeful individuals show great enthusiasm and frequent applause at the inspiring words of the speaker on "Brotherhood." Thus the wisdom is shown of having more than one speaker in such a mosaic grouping. The speakers are varied each time, though always five in number. Music is voluntarily furnished by a string quartette composed of women.

Brotherhood Suppers on the East Side are held every three or four weeks, with an average attendance of 75, and much feeling of mutual good will.

The work is to be extended also on the West Side.

Mr. and Mrs. Charles Johnston bring a thrill of gladness to all hearts in the delight of having them with us this winter. Already a large Sanskrit Class, a pet scheme of William Q. Judge, is in active operation three nights a week—no home study—in which one sees gray hair of 60 and youths of 14 equally struggling with the declension of Deva. The irresistible manner in which

Mr. Johnston assures us that three or four months will see us able to translate Sanskrit works, makes one feel like a child living once more in the dear old days of fairyland, when magic words and wishes did all the work.

Also at Headquarters are held Saturday afternoon teas. Each week a different member assumes the pleasant task of dispensing tea and hospitality in the social atmosphere of the Library.

Another agitation at Headquarters is the stupendous fact that the "Aryans" have to move. Like their ancestors of old in Central Asia, they have grown too numerous and need room to spread in. Enough browsing has been done. New fields—more public works—are in demand.

Also a rigorous crusade in Lotus Circle work is going on. East Fourteenth St. and East Houston St. Circles give unlimited scope of action. Aryan Lotus Circle at Headquarters desires earnestly that coöperation should be sought by every one in this work. The cycle for children's work has begun. There is strong need of impressing them with the idea of responsibility as future parents and teachers of the race. In view of the founding of the School for the Revival of the Lost Mysteries of Antiquity, this work is highly important. Very great is our opportunity, my friends—let us all coöperate, and see to it that everything is in readiness for the home-coming of our glorious Crusaders.

E. W.

CHISWICK (ENG.) CENTRE

Becomes a Regularly Chartered Branch T. S. E.

After nine months quiet propaganda work, Chiswick has been able to apply for a regular Branch Charter. It is now the WEST MIDDLESEX BRANCH, T. S. E. (Eng.), with Brother R. A. J. Morris, the eldest of the energetic family of that name, as its Secretary. It is now advertising for a public room for its weekly lectures, and is preparing to go full steam ahead generally.

Mrs. Pauline Blumenthal, of the KSHANTI BRANCH, Victoria, B. C., has settled in the neighborhood with her son and daughter. They will join in and help the work. So altogether the prospects are good. May the leaders and workers receive the support they deserve.

IN THE INDIAN OCEAN.

A Chat on the Steamer's Deck.

It was a pleasant afternoon in the middle of the Indian Ocean, on board of one of the Italian line of steamers, bound for BOMBAY. Since the Red Sea had been left behind, the heat had moderated, there had been a gentle breeze, the water had been calm, good time had been made. At ADEN, the Italian officers bound for WASSONALI had left. The passengers remaining on board were not many. The long voyage had settled every one down into rather comfortable grooves. The little Christian Adventist had just separated from a small group of people. She was petite, with white hair, a rather too constant smile, and an over-puckering of the mouth, which she herself, no doubt, thought looked sweet and attractive. But any tyro in the reading of character would have seen that the small hands—almost lost in the big soft palms of her burly husband, the colonel—had that peculiar grip which the horseman would describe as a touch of steel, indicating a relentlessness that might on occasion be carried to the verge of cruelty. Conversation has a considerate habit of turning on the one who has left. It did so in this case.

"What do you think of her?" said some one.

"Oh!" responded Mrs. Clayton, "she's not an altogether bad lot. She isn't much interested in our ideas, it's true, but I think there's a chance she may be."

"Just about what you'll find she thinks of you," put in Mr. Smith. "Look at her now, talking to her husband. I'm sure she's telling him that even for you there's a gleam of hope."

"I don't doubt," answered Mrs. Clayton. "In fact she said as much. You know Jesus is her personal friend. She told me so and said I might be saved—a liberal admission considering that I am a Theosophist."

A young Mussulman, who was of the party, was listening intently, his large, burning eyes scanning face after face as one and another spoke. He had been in England several years, was returning home, and like so many of his countrymen who receive an English education, had absorbed both some good and some bad. The result was a professed materialist, who supposed materialism to be the latest and most advanced position, and who took great pride in his views,

(Continued on Page 2.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

CRUSADE BAZAAR AT MASONIC TEMPLE.

Among the attractions at the Bazaar will be *first and not least* the interesting Corinthian Hall, with its stately pillars and suggestive paintings, sculpture and symbols, a place new to scenes of festivity; the Egyptian Temple of Oracles, with the well known astrologer, Mr. C. Wood, in attendance on Thursday evening; the unrivalled collection of the reproductions of painting and sculpture by the great French artist, Jerome; a scene from Oriental life, including a Japanese tea house. Rare books on Magic Masonry, Astrology and Theosophy will be for sale at the "triangle" table, also a full catalogue and programme of all other matters of interest too numerous to mention here. It is hoped that all who believe in brotherhood will help to make this a memorable starting point for more real and earnest work in this direction. Tickets are selling rapidly. Come and bring friends.

E. L. D. M.

That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. The life of man is the true romance which, when it is valiantly conducted, will yield the imagination a higher joy than any fiction. All around us what powers are wrapped up under the coarse matings of custom, and all wonder prevented. It is so wonderful to our neurologists that a man can see without his eyes, that it does not occur to them that it is just as wonderful that he can see with them; and that is ever the difference between the wise and the unwise: the latter wonders at what is unusual, the wise man wonders at the usual.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?—EMERSON.

PORTSMOUTH (ENG.) LODGE.

On October 21 the PORTSMOUTH CENTER T. S. E. (Eng.) met for the purpose of organizing as a regular Lodge. It has now received its charter, bearing, among others, the names of W. Gourd, formerly of Croydon (Surrey) and one of the founders of the Lodge there, C. J. Bryan, of the VENTNOR (Isle of Wight) Center, and H. T. Edge, who moved to Bristol in July.

The Center has held ten weekly meetings since its foundation on August 25, and attendance at its meetings has steadily risen.

These meetings have been held in Mr. Gourd's parlor in a busy part of Portsmouth. But, the room having reached its utmost capacity of accommodation, a public room has been engaged in a coffee palace hard by, and it is anticipated that the attendance will at once increase still further.

We always open with music and a passage from the *Bhagavad Gita*, and powerful influences from the "Lodge" have been perceived during the meetings by those whose senses are acute.

The enquirers have so far been almost all spiritualists, and we have not yet had occasion to tackle any mutton-headed materialism.

Brother H. T. Edge writes a long weekly article on Theosophy in the literary supplement of a prominent county paper. These articles have been running since August 8. The meetings are advertised every day in an evening paper; the Conservative paper being taken one week and the Liberal the next, so as to reach as many as possible.

Brother J. T. Campbell, a powerful center of force whose name is known to you, has been staying with Brother Bryan at Ventnor to recruit. He came over to our meetings regularly, and by his speeches and private talks has helped us greatly, as well as the center at VENTNOR. The VENTNOR CENTER has a good attendance, but no one has joined the T. S. as yet; their tendency is to view Theosophy from the Christian and Biblical standpoint. Brother Campbell's celebrated lecture on "Theosophy in the Bible" gave them food for reflection.

Thus Theosophy may now be said to have taken root in these parts, and time and assiduous work are all that are needed to make it grow. Portsmouth is a large place, the population in 1891 being nearly 160,000. It is composed of several parts, of which the chief are Portsmouth proper, the naval and sea port part; Landport, the commercial and municipal part; and Southsea, the fashionable watering-place part.

H. T. E.

INDIAN OCEAN.

Continued from Page 1.

regarding them as a badge of intellectual supremacy, and losing no opportunity to bring them forward. The little band of Theosophists on board, who were going around the world carrying the message of "truth, light and liberation to discouraged humanity," members of which body formed part of the group referred to above, had slightly puzzled him. His materialism had only touched his nature superficially. It was like a new garment which had caught his fancy, and which was bound to be thrown aside in the stress of his after life.

"But I don't understand you at all," he said, with a little stammer in his speech, by no means unattractive. "Why shouldn't she think there's any hope for you? Why does she want to save you, and what does she want to save you from?"

"She doesn't really want to save me at all," responded Mrs. Clayton. "Like a great many of my countrywomen, she lives in a very small world of her own, sorting out and judging people according to her own special standards. Now, we don't fit her standards, and so she can't imagine that we can go to heaven, which she believes belongs to good people after they die—the good people being those who think as she does."

"It is very shocking," the young Mussulman rejoined, "but it is quite the same in my own country."

The leader of the Theosophical movement, who was one of the party, but heretofore had said nothing, merely listening smilingly to the different views expressed, here joined in the conversation.

"It is the same all over the world," she said. "Everywhere the same spirit of intolerance. Each one, in his arrogance, supposes himself to be superior to others, and so there is constant strife, bitterness and heart-burning. It is this which keeps nations at war. It is this which is at the root of petty jealousies and quarrels. It runs from the top to the bottom and back again from the bottom to the top. The earth is really a beautiful place, if man could only see it as such. Think what it would be if the mutual animosities, race against race, religion against religion, man against man, were done away with. It is for that reason we have left our homes and our people. The great truths have always been taught—the truths of toleration, of forbearance, of justice—but they have not been understood; they have not been heeded. Now, again, they are being brought forward, everywhere, to everyone, and mankind will understand, will heed. It may not come at once. It may take longer than some expect, but it is surely coming. See what has been done in America; see how the work has spread

there. It has spread amongst all classes—the poor as well as the rich—in the prisons and reformatories; and more is being done all the time. America has been under a special guidance. It was that which gained her her freedom. Having herself benefitted it is now her turn to benefit others. She is related to all nations. She has the blood of every race in her veins. The others are her parents, her brothers, her sisters. What more proper than that she should give to them of her abundance? Once she was helped; to-day she helps; hereafter she may be helped again."

The whole face, the whole body, was speaking. The eyes, the arms, the supple hands, seemed to send out force in every direction. The air fairly thrilled with magnetic force. The young Mussulman, who at the beginning of the voyage had been propounding his favorite questions, "What is the soul?" "Will you give me a definition of soul?" "What is the mind?" and the like, listened with quite as absorbed attention as the rest.

"But how do you propose to attain such great ends?" he queried. "It is an enormous undertaking."

"True! But see how the way is prepared. The world is already united as never before. What is needed is to give the proper impulse; then, as along all lines of communication the new impetus flows, it will beat from heart to heart. Not a place but will throb with the divine impulse. With the new conditions new possibilities will arise. The movement will go on with accelerated force. Still higher and higher states will be reached, until the present conditions will remain as no more than the memory of a bad dream."

Again a pause ended by the Mussulman asking how the work would be carried on in India.

"Exactly the same as everywhere else," was the reply. "Already Theosophy is not an unfamiliar word in the country. But the people are too much given to hair-splitting discussions and interminable arguments. They do no good. It is not the India of to-day that is bringing forward new truths. They are the heritage from old India; the thoroughly practical, progressive, energetic India of by-gone times. When I get back to America I shall establish 'The School for the Revival of the Lost Mysteries of Antiquity.' There the science of life, the science of the soul will be taught. These mysteries are not dead things of the past, mummies, buried corpses. They are living facts, known at all times to some, but withheld for many ages, simply because the cruelty, the evil, and the want of harmony in the world made it impossible to give them out. But in this school they will be taught; those who are instructed, in their turn, imparting them to others. In the course of time schools will be established in other

countries, and become centres of spiritual and intellectual life. Some will be selected who, with other necessary qualifications, have a knowledge of foreign languages. Already a number of our students are studying French, Spanish, and German. Later, others will do the same. Thus we shall be able to speak to different races in their respective tongues. The schools we are going to establish are not for the benefit of the few, but that every one may be aided. Especially the poor must be helped. The simple laws of health must be understood. The destitute must be made comfortable before they can be taught. After they are made comfortable, simple things must first be explained to them. Little by little they will be ready for more. In this way the higher truths will gradually permeate all classes. There will be no intellectual, no spiritual aristocracy. Everywhere the stronger must help the weaker, and the weaker those who need help still more than themselves. This is the work I propose to carry on."

At this moment a steward, who had been hovering about anxiously, the bell for dinner having been rung fully ten minutes before, manifested his anxiety so palpably that it could no longer be ignored. Mrs. Clayton and her Theosophical confrères adjourned to the dining saloon, where they industriously studied out the Italian menu, which they did not in the least comprehend. The Mussulman went to the other end of the room, taking his seat opposite the burly colonel and his little wife, while the leader, being still ill, took her dinner, in solitary state, off the top of a hatch, the most convenient spot the stewardess could find upon which to lay it out.

HENRY TURNER PATTERSON.

FROM SWEDEN.

Work in the Reorganized Society.—A New Magazine Started by Dr. Zander.

Since the reorganization of our T. S. the work has been going on as before, and all the members are in earnest to do their best for spreading Theosophy in all layers in our old country. The new T. S. in Europe (Sweden) has already its new monthly magazine, called "Theosophia," editor Dr. G. Zander, our president for life in T. S. Sweden. The first number had many good translations from "Theosophy," "Irish Theosophist," "Lotus Children," etc., moreover, letters from the Convention in Dublin and from certain members who had been with the Crusaders. Those letters are very interesting, and full of glowing enthusiasm for the cause, the Crusaders and their great work.

We all feel that we have got something more than usual from them—something we must let go further and further to all we come in relation to—something to awake our souls, and which will last forever.

When you receive this letter, I hope you will have got information that a "stone" from Sweden—one of the foundation stones for the SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY—has safely arrived at New York. This stone, triangular faced on its topside, is of fine polished green granite. It is engraved with the seal of the T. S., and its motto around the seal. It also bears the year and date, both when the T. S. was founded and when it was reorganized. Erik Bogren, the president of the Helsingborgs-Lodge Katherine A. Tingley, No. 2, lectured on Theosophy in Helsingborg before about two hundred people, and in Malmo, a neighboring town, before three hundred. They were all much pleased, and the papers had a short but very sympathetic record on the lecture the day after.

E. B.

WILLIAM Q. JUDGE (ENG.) T. S.

Progressive Methods of Propaganda in the Young Branch at Market Lavington.

Work in this quarter is progressing—for an English village. Our headquarters are getting more and more the appearance of a Theosophical meeting-place. We hope it may soon be in use as a reading-room on certain evenings of the week. On propaganda work we may now be said to be actively starting. Brother Hector Wayler has written a pamphlet of unique shortness, completeness and simplicity, a copy of which will be given in at every cottage and house in the neighborhood as a sort of message from the William Q. Judge Branch to the natives. This should bring Theosophy home to the Lavingtonians in a peculiar way.

At Christmas time, also, we intend issuing a *Theosophical Christmas Card*, in very popular style, to all the inhabitants—and finally we hope to rouse the populace a little from their sleep of centuries.

On Sunday nights, occasionally, two of the members go out armed with paste pot and brushes and adorn neighboring posters with Lodge notices; so that there shall be nothing lacking to let people know how much we wish to see them at our meetings. A good sprinkling of enquirers has been present on Thursday evenings, often considerably outnumbering our members, of whom we have five real workers on the spot. Altogether our prospects seem to be excellent, and doubtless a strong Theosophical Center will be established.

Now that there are some four or five Branches in the southwestern counties, the William Q. Judge Branch has been agitating the idea of a Southwestern League for propaganda, and doubtless this will become an accomplished fact. Then we shall soon see the Southwest of England simply riddled with Theosophy.

K. V. MORRIS,

Sec. William Q. Judge Branch.

CLIFTON (BRISTOL, ENG.) LODGE.

Since last writing, our district has once more been invigorated by the cheery presence of Herbert Crooke.

On October 20 we held a *conversazione* to meet him, and after preliminary tea and cakes, and when the soft blue haze of cigarette smoke had mellowed the atmosphere, Mr. Crooke delivered an address on the Three Objects of the Theosophical Society. A workingman present said he had never had his questions answered in so straightforward and satisfactory a manner, and even students of some years' standing felt grateful for his clear statement of the position of the Society.

Passing on from the "Metropolis of the West of England" (as loyal Bristolians love to style their native city), this energetic brother visited certain outlying places in the neighborhood, with the result that branches were started in CHELTENHAM, SHEPTON, MALLEY and NEWPORT, while centers were formed at BATH and WESTON-SUPER-MARE. All honor to the devoted and physically isolated country members who defend our outposts, and who have to face the dogged opposition of squire, parson and polite society arrayed against them. There is no doubt, however, that the sweet reasonableness of our philosophy, backed by their determined effort, will be more than a match for their seemingly formidable opponents.

By special invitation of the literary society of a Swedenborgian chapel in BRISTOL, the writer gave a lecture entitled "Ghosts" on October 22. The lecture, which dealt with the question of capital punishment, demon possession and *seance*-room phenomena, received a hospitable hearing on account of the close correspondence of the Theosophical teachings with those of Emanuel Swedenborg. One speaker expressed his surprise and pleasure at finding that the true philosophy of the occult was not the exclusive monopoly of the New Church. A lady spiritualist present was somewhat incensed that the lecturer should discount the spiritualistic methods, while recommending the study of their literature for testimony as to the genuineness of the phenomena; but her indignation knew no bounds at what she regarded as the unpardonable affront of referring to a spook as an "entity," and her equilibrium was only restored by the assurance that "entity" was simply another word for "being."

H. PERCY LEONARD.

THE SEEDS OF WISDOM.

A Tale.

I was told not long ago of a planet filled with people of many descriptions, all of them seeking for the Tree of Life.

They were almost all restless and unhappy, but there was a universal belief that, if this Tree could be found, all troubles would disappear. Some had been looking for so long, they were

completely discouraged. Many even began to doubt whether there was such a tree, and most of the faces were strained, anxious, or despairing.

Various methods of search were used. Some simple people thought perhaps it might be growing somewhere; but as no one ever found it, their thoughts turned elsewhere. Many said the Tree of Life was only a figure of speech, that, in reality, it did not at all resemble a tree. So these sought for all sorts of possessions eagerly, and those of them who failed to find possessions, looked with great envy at those who succeeded, often hating them. The successful ones were delighted for a time, but afterward, feeling themselves no nearer happiness, they seemed soured. There were a great many who said, "This cannot be found at all in any such way. It is necessary for men to become something different themselves before they can recognize it. It is a matter of personal attainment."

This idea grew very fast; but the difficulty was, very few could agree as to what a man should be. However, people gradually grouped themselves in classes who had similar ideas, and, after a time, succeeded in making an image of what a man should be like, and set it up in their midst. This custom became very common, and it was most interesting to study the different kinds of images. Some of them were simply very strong muscular men, some intellectual, some aesthetic, and so on. When they could not represent the attainments through form, they wrote them out very fully beneath the image, and then each man put one like it in his own heart. Sometimes these so filled the hearts, there was no room there for anything else. There was also a very large number of people who said that the Tree of Life was not on this planet at all, and the only thing to do was to prepare to find it in another world. These people were numerous, and many of their ideas were very helpful, for they paid more attention to virtues than attainments.

Now there were on this same planet some few people who really had found the Tree of Life, but they were not generally known, because they did not live among other men. They had various means of helping men better by living apart, a very important one being to constantly send among men the seeds of the Tree of Life. These were little luminous particles smaller than the finest grain of sand. They were of such a nature that they could not grow in hard hearts nor in those which were full of other things. There were always a few men receiving these and letting the Tree of Life grow in their hearts, but they could not make many others believe in them. At certain favorable times these seeds had been sent in quantities, and generally with them a messenger to tell about them. But this had not happened for so long that many would not believe it ever had happened. Among certain

classes it was written under their image that it was ridiculous to believe such a thing possible.

This was something the condition of affairs when another favorable opportunity came for the sowing of these luminous seeds, which had at times in the past been called "Theosophia," meaning Divine Wisdom; though they were also called by a variety of other names. So now they were sent in abundance, at certain places filling the air with light, and with them was sent a messenger to tell of them. For most people were too much occupied to see them, and probably would not have recognized them if they had; for they were looking for trees, not for seeds. Those who first perceived them ran eagerly hither and thither to show them to their neighbors and friends: for one of the first effects of taking the seeds was a desire to share them with others. But, strange to say, there was only here and there a person who would pay any attention to what these people said. Yet by degrees the number increased who saw them and planted them in their hearts. There were all sorts and conditions of men who did this. They did not, on the whole, seem better or wiser than the others. But many had grown tired of and thrown out the images they had held in their hearts, which were therefore freer to receive the seed. Many took them because they were unsuccessful in anything for the time being, and thus unsatisfied and looking for something new. Still, others received it at once,—because they loved it.

As these different kinds of people tried to share this treasure, the strangest of all strange things happened. The majority of the people would have nothing to do with what they were looking for, because they did not like those who told of it. No matter what the class of men, instead of examining the seed, they looked at those who talked of it to see whether they resembled the image in their midst, and if they found them very different, as was generally the case, they pronounced them pretenders, and sent them off in indignation, saying to one another: "A man quite different from our image has dared to tell us how to find the Tree of Life." Those who had the image of a very intellectual man in their hearts were particularly bitter and scoffing, and especially so, as often those who ran to tell them were not intellectual at all. Those who cared much for the virtues and were preparing to find the Tree of Life in another world, would not examine the seeds, or hear of them either, because those who told about them were no better than they. They said, moreover, that the seed had not improved the holders. And this was apparently often the case; for, as soon as it took root, it required very pure soil, and those who had it found they had to weed their hearts constantly, so that some grew tired after a time and gave it up, and others found so many weeds to throw out that these were the chief things visible for a long time to outsiders. In vain did the believers in the seed beseech, "Look at them, not at us. We make no claims to goodness or greatness." It was useless. They were still ridiculed and called impostors.

By perseverance, however, they found those who were eager to use this wonderful gift which had been sent, and, when I heard of them, the number was greatly increasing.

This seemed to me an interesting story, and I have told it, thinking it might be useful in case any such thing should ever happen on this planet.

SEPHUS.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of MR. MACHELL'S wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by MR. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite Christmas gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 25. BOSTON, MONDAY, DECEMBER 7, 1896. Price 2 Cents.

NEW ZEALAND ACTIVITIES.

THE FATE OF A CIRCULAR LETTER.

The Headquarters of the Theosophical Society in Australasia, New Zealand, are now established at Marine Chambers, lower Queen street, Auckland, close to terminus of tram cars, ferry boats, and railway station.

The WAITEMATA CENTER meet regularly at these rooms and have nearly completed the second reading of the "Ocean." Questions are stated on the order paper and announced at subsequent meetings, causing all to take deep interest in the studies.

A circular copy of a letter from Mr. Fullerton declaring the Crusade to be a failure which would not reach our shores has been scattered far and wide by our "other friends" the A. B. party. But the president got long paragraphs into our morning and evening papers, giving glowing accounts of the success of Crusaders and dates of arrival at the various ports in the colonies. The fact that the Crusade is backed up by the T. S. in America numbering 5000 strong, has rather staggered the A. B. party and made them wish they had not circulated Brother Fullerton's unreliable news.

THAMES CENTER. The regular weekly meetings on Wednesday and Thursday evenings are continued with great interest, as also Brother S. J. Neill's weekly lectures. Mrs. Neill has also two other sets of enquirers who are starting to study and may be expected to join the Center shortly. In fact Theosophy is getting into the air and the miners' hearts and is becoming quite catching at the Thames as well as elsewhere. The Esoteric School of Theosophy there is also active and noted for the loyalty of its members.

ONEHUNGA CENTER has got to work on the "Ocean of Theosophy," and before long should be a real live Lodge, as several fresh enquirers contemplate joining.

WAIPIPI and WAIUKU both promise to become active and do good work before long; While news from Whangarei, Kuaotunu, and Hamilton indicate the advent of active Centers in the near future at these localities.

DEVONPORT NORTH SHORE. A new Center, is about to be started, also a Lodge of the Esoteric School of Theosophy. We are all looking forward to the coming of the Crusaders, and feel that the force of their work is reaching our shores in advance of them.

MRS. LEONARD'S HOME OPENS. Or How the Chicago Theosophical Center Begins Charity Work with a Feast.

All sorts of dainties were spread before the poor Saturday evening November 21, at the new settlement, Princeton avenue and Twenty-third place, opened by the Theosophists; and in charge of Mrs. A. Byford Leonard. Three long tables were spread, and were filled and emptied, and filled again as long as guests could be found, numbering when all had been satisfied, 140 persons, young and old.

After the feast the company was called to order by Sigmund Stern of New York. He explained the objects of the institution which the feast was designed to inaugurate.

The brotherhood of man, Mr. Stern said, was the only doctrine in the creed of Theosophy. The Brotherhood Center, which was the name of the settlement, was the pledge of universal fraternity and good will. No such thing as a sect ever would be heard of there. The place would be in charge of Mrs. A. Byford Leonard, the first woman Sanitary Inspector in Chicago or in the country, who was entitled to the credit of securing the introduction of seats behind the counter for shop girls. She would reside on the premises, and be the friend of everybody in the neighborhood.

Among the attractions of the Center, she said, would be a kindergarten, a reading-room, and music. There would be all sorts of games for the young, and last, but not least, a number of "Lotus classes," in which all could study the teachings of Theosophy.

The Center occupies at present one floor of the two-story building. But it hopes soon to use the whole building, and even to rent an additional building a little farther south. The rooms are tastefully fitted up, and walls are hung with pictures, the largest being life-size likenesses of Madame Blavatsky and W. Q. Judge.

The Brotherhood Center is under the management of Mrs. Leonard, assisted by members of the Loyalty Branch of Chicago. — *Chicago Tribune.*

SANTA BARBARA, CAL.

About two months ago, following a short course of lectures by Abbott Clark, a class for the study of Theosophy was formed in Santa Barbara. It is not in any sense a Theosophical Society, and is conducted without organization, several of those attending not professing any belief, but merely an interest in Theosophical teaching. The meetings are held Wednesday evenings in the dining-room of a restaurant. There are readings from "The Ocean," "The Key to Theosophy," "Light on the Path," and "Letters That Have Helped Me." Discussion is very general and interesting. The class has at its disposal a considerable library of Theosophical books, kindly furnished by Mr. Wallenstein of Goleta and Mr. Playter of Montecito.

S. E. A.

IN BOMBAY.

THE GREAT WORK IN INDIA BEGUN.

How it is Directed—Impressions of the Place and People.

At noon, Sunday, October 25, the American Theosophists who are carrying the girdle around the terrestrial mother reached Bombay. For several hours before the ship which carried them was anchored, they had been watching the coast line which they were gradually approaching. Before even the coast line was perceived the impalpable haze overhanging the land in a warm climate had been noticeable. The voyage from Aden had been placid and uneventful, excepting for the celebration of Brother Pierce's birthday on shipboard, on the 21st inst. In fact it was so smooth a trip as to attract attention. One English officer who had been over the ground (pardon the faulty metaphor, please) before, thirteen times, saying that in his entire experience he had never known anything to compare with it. Bombay has not done injustice to its reputation for heat, the temperature even now, at the end of October, running over ninety degrees in the shade at certain hours of the day.

It did not take long for the travellers to settle down at their hotel, after which the various duties of the different members were vigorously taken up. It is both curious and interesting to see how the Leader acts on such occasions. At first, she often appears to be taking no steps towards starting the work. But though nothing overt is done by her, it is quite evident, to those who are beginning to partially understand, that she is getting what is called "the feel" of the place. This is of the utmost importance, no two places even have just the same "feel" any more than two people are ever just alike. If "the feel" of the country is not got, then work is bound to be done bunglingly. More than this, "the feel" is got by a kind of indrawing. This indrawing having taken place the outbreathing becomes a possibility. Exactly what this outbreathing is it would be hard to say. Certain it is, however, that its importance cannot be overestimated, for the having of large meetings, the gaining of great numbers of members is not at present the vital work. *The sharp edge of the wedge is being entered.* Later the wedge can be driven home by the sledge-hammer blows. In en-

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tering the wedge the impalpable influence thrown over the whole land plays a most important part. Those who are the most progressed respond to this influence, become part of the mystic body, and will serve as vehicles through whom, later on, the masses can be reached. "The feel" of India is of a sort of its own. To say that "spirituality" prevades the land would not be correct. Yet there is a something in the way of a far-off feeling, so to speak, very difficult to describe. Some think this merely lassitude due to the enervating climate. This is incorrect. There is such a lassitude; but it does not explain all. Brooding over the people, moulding their character, is a certain aloofness from material affairs. With part it takes the form of a tendency to musing and day-dreaming. With others it might easily become the degenerate sensuousness of "The Lotus Eaters" of Tennyson. It, perhaps, accounts for the activity in the lower psychism which exists in India. But it is not spirituality and never will become spirituality without an extraneous element injected into it. Its insidious advances are unnoticeable unless one is decidedly on the alert. Its seductiveness can be easily guessed, for it is the easiest thing imaginable for the people to fall into an aimless reverie, which fails to be thought on one side, though nursing vacuity on the other.

On the evening of October 29, four days after the American Theosophists landed, a public meeting was held in the Town Hall. It was the hottest day of the season for twelve years, yet there was a goodly out-turning; not enough, however, to entirely fill the hall, which it can be supposed, being in a city of nearly a million population, was not a small one. It was a novel sight to the Crusaders, this of the turbaned, dark-skinned audience with its sprinkling of the fair

European type. Every one was intensely interested. That was to be expected. With the exception of the Germans no more attentive, intelligent, or courteous audience has yet been met with. What is more important is that at the informal meeting of the next evening, a large part of those present at the formal meeting also were present. The speeches it is needless to report in detail. Every one was up to his best mark. The utmost care was taken to speak with a clearness that left the speaker's meaning unmistakable. This was rendered necessary by attacks that were made even before the country was reached, yet nothing unkindly or inconsiderate was indulged in. It is a mistake to go to people and tell them that they are the custodians of the enlightenment of the world. This mistake was not made, but on the other hand it was asserted that the tide of spirituality which had swept from East to West in times gone by was now returning from West to East. The result is that the Society formed here—the seventh national organization since June—starts on a solid non-egotistical basis. It is gratifying to report that many of the old friends of Mr. Judge who had stepped out are now coming back. They are amazed and disgusted with the way in which they have been deceived.

The hall in which the public meeting took place was particularly well adapted to the purpose. At one end was a large organ with a broad platform in front of it. The organ served as a background for the hanging of flags and banners—those collected since England was reached last June—and produced a beautiful effect. Flowers and plants in the warm climate of India are cheap, consequently they were used freely; placed below and on the platform, they added immensely to the effect produced by the flags and banners. The speakers with the plants in front and the flags behind were well set off.

The space thus far given by the daily papers is exceedingly gratifying. *The Times* and *The Gazette* have had a column or so in each day; now *The Advocate* is starting in. No doubt THEOSOPHY, the spirit of brotherliness, takes well in this land. For the last few years a quasi-Hinduism has been presented. This has not been acceptable, and here as elsewhere the work would have ceased had it not been for the present movement. Already this has begun to resuscitate the almost moribund body. Wait and see what a few weeks or months bring forth! Oh, for more workers through the whole, wide world!

HENRY TURNER PATTERSON.

Nobody ever saw a real man, we only perceive the qualities which he possesses.

F. HARTMANN.

Let us treat the men and women well; treat them as if they were real; perhaps they are.

EMERSON.

The Pulse of the People.

It is a poor sort of a day when nothing prehistoric is dug up somewhere on this vast continent. The relics of a race that has been gone too long to count the years were unearthed in Hawkins County, Tenn., not long since, and at that time occasioned considerable interest. But now J. O. Blanton, who is pronounced one of the best antiquarians in the country, recalls the far more interesting fact that early in the century there was dug up in that same county a curious trumpet, made of what appeared to be soapstone. This instrument when blown through could be heard at a distance of three miles. It was very smooth on the outside, but the interior of it was exceedingly rough. And the people of today fondly believed the megaphone was a recent invention! Mr. Blanton asserts, however, that this amazing instrument belonged to a race of giants, and was used by them, perhaps, to call the pigmies to dinner, or to convene their assemblies, and to regulate the movements of their armies. But it is discouraging to find there is really nothing new under the sun. In a little while some antiquary will discover a pre-historic trolley car, and the undoubted proofs that Edison and Tesla are but weak imitators of those who have lived in eons of the past.—*Boston Herald*.

The Los Angeles Herald has a long and exceedingly able editorial on "Ethical Causation." The words Theosophy and Karma are unmentioned. The article ends:—

Esoterically there is no difference between the command, "An eye for an eye and a tooth for a tooth," and the injunction, "Whosoever shall smite thee on thy right cheek turn to him the other also." In its operation the law of ethical causation always secures the same results. In its operation under Christ's injunction the act that is sown by the one who smites his neighbor is condemned in a spirit of love and kindness, while the same act under the law of an eye for an eye is condemned in the name of unyielding justice, but the fruit of acts must be harvested in any event, only that the Christ way is justice clothed in love, while the eye for an eye and a tooth for a tooth means justice and only justice. The ultimate of the operation of the law of ethical causation is, however, the same—bad acts committed with retribution following, and good acts yielding love and peace and spiritual growth. It must be always as ye sow ye reap. It is as Emerson says: "Higher than the question of our duration is the question of our deserving," and "the only path of escape known in the worlds of God is performance." This is the sum total of the law of ethical causation.

ZEALOUS MILWAUKEEANS.

One Way Not To Do It.

The zeal of Milwaukee Theosophists is absolutely irrepressible; and thereby hangs a tale. A couple of the ladies conceived the idea of *Theosophizing* the newsboys. No sooner said than done; so they notified a few of the boys that on Tuesday at 4 p. m. they would be at a certain corner to distribute fifty invitations to a Lotus Circle Social to be held on Thursday evening, where there would be forthcoming music, a lunch, and a general good time.

Tuesday at the appointed time a cold drizzling rain was the order of the day; but it did not dampen the ardor of either the ladies or the

newsboys. The ladies began a nice little speech, but it was never finished; they stood speechless while those boys, shouted "Gimme one," and pushed and jammed and snatched the coveted slips from the hands of those poor girls, who were obliged to give considerable attention to maintaining their equilibrium upon the slippery steps where they had taken refuge. The slips of invitation were soon disposed of, but the boys were not; and the greatest slip of all was given out by one good-hearted lady who, with more sympathy than prudence, said to the clamoring crowd: "Well, never mind, boys, come along and bring your friends." And they did!

Next, the ladies were all notified to cook doughnuts galore, and the gentlemen to bring apples. The evening came, and so did the boys. The street was blockaded for a block or more. The policeman wasn't "in it;" couldn't get in.

The next to arrive on the scene was a devoted member accompanied by an equally devoted cavalier, who carried her two heavily loaded market-baskets. The boys "made way" with great demonstrations of gladness, and closely followed after.

The stately doors of the University Building frowned and cried out in remonstrance as they were forced to admit that motley throng, while the aristocratic walls tried to shrink within themselves to avoid desecration; but it remained for Sir Maple Hall Floor to rise up in his majesty and protest. At least, it is thought by some of the Branch that only that could explain the downfall of so sturdy and aggressive a warrior as the afore mentioned cavalier. But, however it came about, at the door of our room he was "floored." And those baskets, their contents—how merrily they did roll; those boys—how wildly they did race after them.

The retiring and unapproachable Miss Ceiling was so shocked by the wild "huzzas" that she actually shook; while the poor rosy-cheeked apples, the dainty sugared doughnuts, and the disheveled cavalier, buried three deep in struggling, panting news boys, were sadly meditating upon undeserved suffering from National and Race Karma. The lady escaped the *mêlée* by unlocking the door and entering our room, where she barricaded herself in a corner behind two tables. Soon other members and more provender arrived after greater or lesser mishaps and experiences.

Less than one hundred boys could crowd into the room, and yet the number, as far as the eye could reach, seemed legion. And their sentiment, expressed in no gentle terms, was, "Nice way; invite us up to a Social, 'n' not let us in." (Alas; too true!)

The combined efforts of our male members, the police, and the employees of the building had yet failed to disperse the boys, when one of the ladies said, "Perhaps Dr. Severance could get their big hall for us." The boys who heard it started on a mad race around those two blocks. Up the two flights of stairs they clattered, and into the hall they rushed, where private dancing lessons were in session.

They spread their arms out and sailed over the glassy surface of that waxed floor—most of them finishing the feat in a sitting or horizontal posture—while others of them threw themselves flat, and in great hilarity tried to see how fast they could roll. Some imitated swimming, others turned handsprings, and the more æsthetic attempted the mazy waltz. It is needless to say they were given the floor.

Mr. Severance, in great astonishment, sought for an explanation, and was informed by the boys that they were there for a "Social." By that time a courageous F. T. S. had barricaded the downstairs entrance so no more could get upstairs, and a little later a string of crestfallen boys went

straggling down the stairs, voting the Lotus Circle Social a delusion and a snare.

An incident that afforded considerable amusement was that a dentist, who occupied rooms on the second floor, climbed down the fire-escape to escape the boys. I could not begin to tell you all of the funny things that transpired. One member said that if every failure was success, then certainly we were successful. Another voted it a "howling" success. But the dear ladies said: "Never do you mind; we have seen how badly they need us, and we will respond to the need as soon as possible; and it won't be long till we have a Newsboys' Lotus Circle."

M. ARVAN.

FORT WAYNE (IND.) T. S.

The event in the Theosophical circle here this week was a visit to the Branch from Albert E. S. Smythe, of Toronto, Canada.

Thursday evening, the 19th, he delivered a lecture on the Crusade. The rooms of the Society were filled to their full capacity, all the chairs being taken, and many of the members were glad to occupy standing-room.

Mr. Smythe is a fluent and pleasant speaker, clothing some of the greatest truths in the simplest language; so that even those who are unfamiliar with the teachings of Theosophy, derive much benefit and gain many new ideas for thought. Friday morning he left Fort Wayne for Bluffton, and from there will go to Indianapolis.

A student's class has been formed, by Dr. A. P. Buchman; which meets every Tuesday evening. The "Seven Principles" have been taken up as the subject for study. Three or even four evenings are devoted to one principle; and in this manner the ground is covered slowly, but the student is given a chance to assimilate and get a much more thorough understanding of the subject.

A register has been put on the President's table and when visitors attend the meetings they are requested to write their names and post-office addresses.

This record is found to be very useful, when there is need for sending out Theosophical publications and pamphlets.

J. M. K.

PROVIDENCE (R. I.) T. S.

The increased activities that marked the change of location of the Providence Branch to its present quarters at 206 Weybosset street, continues to prove the new impetus given to the movement.

November 8, Mr. Burcham Harding delivered an address on "Practical Theosophy" to the largest gathering yet assembled in the Society's Hall. The subject was well handled. He said that the design of Theosophy was to give mankind a plan whereon to build a sure foundation. He explained how Theosophy, by application of Karma and reincarnation, would make clear the ethics of Christianity which, if put in practice, would lead to brotherhood by the law of love and compassion. The speaker's illustrations were very happy, and much appreciated by the audience. The Society was very grateful to Brother Harding, who has heretofore endeared himself to all by his constant helpfulness and fraternal interest.

An attractive feature of recent meetings has been the excellent music furnished by Mrs. J. Sheldon and Miss Alice Bolting.

The total attendance at the four meetings in the new quarters was 450.

M. R.

THE PACIFIC COAST.

LOTUS CIRCLE WORK SPREADING.

Dr. Anderson's New Book Nearly Ready.

Anna Bryce and Clara A. Brockman are transforming the Lotus Circle into a *Brotherhood Sunday school*. They have printed invitations which are being distributed to school children on the South Side.

The members here do not see their way clear to inaugurate any new meetings at present for the Home Crusade. The meetings at the Sailors' Union and Men's Home have always been of this nature; but it was thought hardly fair to herald these as part of the new Crusade. However, not to be entirely outdone by the other American Branches, it has been decided to devote the second Branch meeting of each month to the new work, and on November 10 our first Home Crusade meeting was held. Addresses were made by Mercie M. Thirlds, E. B. Rambo, E. P. Jones, H. B. Monges, J. H. Griffes, H. T. Sproul and Dr. Anderson.

J. H. Griffes went to San Quentin Penitentiary for the November lecture on "Some of Life's Ironies." Questions at the close were numerous and evidenced keen interest.

On the first Sunday in November Evan Williams addressed the Sailors' Union on "The Message of Theosophy."

Dr. Ruth A. French and Mrs. Margaret A. Ellis have taken demits in order to organize a Branch at PETALUMA.

H. T. Sproul, an old Frisco boy, but who has been in Los Angeles for a couple of years, has returned and is taking part in the work as of yore.

Major Harry A. Weed, Secretary of PROMETHEUS BRANCH, at Portland, Ore., arrived in town on November 8. He is riding a wheel to Mexico, where he will remain several months.

Mrs. Z. M. Bostwick, President of the REDDING BRANCH, reports that prospects are brightening and the field widening somewhat. They are now arranging to start a Lotus Circle.

Dr. Allen Griffiths writes from VANCOUVER, B. C., "Big success here!—jammed houses!—success at Victoria, Nanaimo and Wilmington!"

Dr. Jerome A. Anderson has his new book on "Karma" in press. It will be ready for distribution some time in December. Members here are anxiously awaiting its appearance, for it is believed that our genial president has uncovered the clew to more than one of the knotty problems involved.

A. J. J.

SYRACUSE (N. Y.) T. S.

A week's visit from Mr. Harding has done lots of good here. As one result of his visit, and the Brotherhood Supper given, several new members have been gained to the Branch.

You have already heard of Mr. Harding's visit to the Onondaga Indian Reservation. Mr. Dower accompanied him. The wampum and the keeper of the wampum, Thomas Webster, was seen, as also the present head of the Six Nations, Chief La Fort. The chief invited his callers to dine with him, which they did, and in conversation on rebirth, stated that he recollected hearing the older men of years ago speak about the soul coming back to inhabit other bodies. The chief seemed very much interested with all that was said.

In January next some religious meeting or festival will be held, to which Chief La Fort has invited Dr. Dower to come, and to speak to his people on "Theosophy and the Great Spirit."

W. H. D.

NEWS FROM HOLLAND.

OLD CENTERS WORKING—OTHERS STARTING.

Prospects of a Good Branch in Belgium.

It is now some time since the Crusaders left us, but we never will forget the happy days we spent with our brothers. The great force they are carrying with them has done its work.

The TALIESINN LODGE in AMSTERDAM is more active than ever, for the soul of it, Madame de Neuville, works with increasing activity, lecturing, helping everywhere, giving advice, giving courage, binding us all together. Her courage and perseverance have been especially tried of late. Thanks to her, the removal to our new quarters, Kelzersgracht 798, was made without interrupting the work, meetings, classes, etc. As many of the best workers fell ill at this time, and many of them seriously so, the amount of care, work, and responsibility which thus fell on her was very great.

The work done in Amsterdam is of much importance. Every Monday evening our Lodge is open for enquirers. One of the members gives a short paper or speech about Theosophy in general, which takes fifteen to twenty minutes, after which the members spread themselves among the visitors and form small groups, in order to give the opportunity to every one to ask some questions and answer them as well as they can. These meetings are very lively and interesting, and our rooms are always full; and it is not before half an hour after the appointed time of closing that our friends take leave.

On Tuesday evenings, Brother Jasink has had the generous idea to give to our brothers and sisters who do not know English a course in this language, which is very much valued by all attending it. If you saw how he is managing his very heterogeneous group, consisting of, cultivated and less cultivated people, you would admire him very much. You English-speaking people, you do not know how much trouble you cause to your Dutch brothers with your *gh*, *th*, etc. But everyone is happy with this opportunity, for it opens for them, in the far distance, the chance, when perhaps another Crusade will visit us, to be able to talk with them, and by much study to be able to read something of the rich Theosophical literature.

We are in such need of literature. Many of us would be anxious to translate, but we have no money to have it printed.

Wednesday evening is appointed for members' meetings, and it is Brother Jasink, too, who leads these, dealing with a more difficult Theosophical question. Now he is explaining the "Ocean of Theosophy" of W. Q. Judge. These meetings are very instructive and animated. Brother Jasink is a born teacher.

The meetings of the Esoteric School of Theosophy are held weekly, and all the members try to make the heart of our Lodge beat as harmoniously as possible.

Then we have still one evening every month devoted to the history of art, one of our members, Brother Hessing, a young artist, lecturing then about art, considered from a Theosophical standpoint, his ideal being to call to life a new current in art. At this moment he treats of the art of Egypt, and tries to explain it, which is to be done, in his opinion, by the knowledge of their religious thoughts. He finds much sympathy for his ideas.

Once a month, Brother v. d. Leyde, of Laandam, one of our prominent members, will try to

make us eloquent speakers by giving us some instructions about this very important subject, a subject so very useful to all.

With all this, four days a week the members of the Taliesinn Lodge are, together, not a little thing.

But besides this, much work is done by one of our brothers—I like to call him our elder brother—usually outside of the Lodge, by Brother Meng, who joined our Society a few months before the coming of the Crusaders. He is a well-known orator, formerly a Protestant minister, and works chiefly among the working-people. His is a preparatory work. Brother Meng is a real Crusader; what the Crusaders are doing round the world, Brother Meng is doing throughout Holland, tracing a circle of light through our country in which is taken up everyone. All he says comes from the heart and finds its way to every other heart. Brother Meng is a strong and sympathetic worker.

In LAANDAM we have a Lodge lately formed, of which Brother v. d. Leyde is the president. The number of its members is steadily increasing; but nobody will wonder who knows Brother v. d. Leyde's enthusiasm, energy, and brotherly feelings, giving all the time he can dispose of to the ideal of brotherhood. An E. S. T. division is formed there also; the Laandam Lodge promises much for the future.

ARXHEM, the beautiful capital of our province, Guelderland, has also a Lodge, president, Brother Hagelen. The secretary of this Lodge, one of our young members, Brother Goud, who works with increasing enthusiasm and devotion, has had the good idea to start a little printing-office, and at this moment a pamphlet of E. T. Hargrove is on the press there. A very happy prospect.

The TALIESINN LODGE in AMSTERDAM numbers now forty members, but more than thirty others are spread all over the country, in HAARLEM, THE HAGUE, LEEUWARDEN, etc.

The organ of our movement is a weekly, "Light and Truth," editor, Brother Meng; it is a good paper, always full of interesting and suggestive articles.

There is, however, another paper in store. One of our members, a well-known journalist, the author of some novels, has the good intention to issue a weekly, by means of which he will spread the Theosophical thoughts, without naming the word Theosophy, in order to seek a way for those thoughts among the most cultivated classes, and also in those who do not like those ideas dressed in the Theosophical form. We all expect much from this enterprise.

Here you have a short outline of our work in Holland. There are still plans for a Lotus Circle and other things, but of this next time.

Last, not least, we have good hope that we shall get a very active Center in BELGIUM. One of our members has left for Belgium, and, as we have some members there, and he has got the good chance to come in their neighborhood, very much work may be done there, as all are anxious to help in working for the great cause, the uplifting of humanity.

LOUISE VAN PELLICORN.

NARADA (TACOMA, WASH.) T. S.

Narada T. S., of Tacoma, Washington, is as ever doing active and good work in all Theosophical lines, and the interest and attention of the public is continually being aroused.

The Sunday evening public lectures are well attended by interested audiences. The following lectures were given during the month of October: "Cycles," by R. H. Lund; "Different Religions of the World," by George Sheffield; "How a Theosophist Reasons," by Jessie L. Greenbaum; and a quiz meeting on "The After Death States."

Six new members have lately been added to our Society, making our membership thirty-four, which will be increased before the beginning of the new year.

On last Sunday, November 15, Rev. W. E. Copeland, of Salem, Oregon, one of the pioneer members on the Pacific Coast, and one of the founders of Narada T. S., gave a public lecture on "The Mystery of the Cross," to which the large audience present gave close attention.

One of the most active features in connection with the work here is the ladies' organization, "The Crusade Workers." They have been preparing for some time past for a grand Crusade Fair to be held during the last of December. Many ladies outside of the Society are taking an active part in the preparation and are greatly interested in the work; in many respects, and especially so in the department of fine needlework, the Fair will be equal to anything ever seen in the city of Tacoma.

R. H. L.

THE CINCINNATI (O.) T. S.

During the past month, besides the regular Tuesday evening essays and discussions, public lectures have been given as follows: Nov. 8, The Theosophical Crusade. Nov. 15, The Pedigree of the Devil—on the personification of evil. Nov. 22, Mahatmas. Nov. 29, Brotherhood.

These lectures, by Dr. J. D. Buck, are for the benefit of the Crusade Fund, and the attendance has been large.

On Thursday, Nov. 12, the ladies of the Cincinnati T. S. gave a tea and a sale, and the proceeds were sent to the Crusade Fund.

The question was asked at the tea as to "how the Theosophical Society could disclaim proselytism when it made every effort to reach the largest possible number of people?"

The answer was: "The effort is made to reach the largest possible number of people and to give them Theosophy. But the effort is also made to have them understand rather than believe; to judge and accept things on their reasonableness and merits. And, finally, the best way is for adherents of differing religions to study their own religion through its exponent; and then to find how these religions agree with one another. If this is done, the points of disagreement will be seen to depend upon unessentials."

T. M. S.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of MR. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by MR. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite Christmas gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 26. BOSTON, MONDAY, DECEMBER 14, 1896. Price 2 Cents.

IN FRANCE. THE HOME CRUSADE.

LONDON, Dec. 2, 1896.

Amid all the rush and work of the Crusade, Mrs. Tingley seems never to forget those in its wake; never omits a detail of that distant and vast field behind her. Hence when she requested that the new T. S. in France be visited by some of the older members here, there were doubtless many who would gladly have responded to the call, but those whose Karma admitted of their going at this time for a week's visit were Miss Hargrove and myself. In Paris we found the newly established Society holding its ground, and chiefly through the active devotion of Mrs. Wolfe, its Secretary. With a self-sacrifice and energy equal to that of our old members this newly admitted member has given up her drawing-room to the use of the Branch for its weekly meetings, has invited and interested friends, and has done all things possible for the spread of Theosophic teachings. Mrs. Wolfe is ably assisted by our Brother Lawrence, who is also an energetic student, and now by Miss Elsa Wolfe, representative of the Lotus Circles for France.

The activities of the Home Crusaders in Paris were represented by calls upon members and inquirers, study and arrangements for study and correspondence; by visits to friends with the motive of interesting them, and finally in a drawing-room meeting. One room was filled with inquirers as well as members, thanks to the indefatigable efforts of the Secretary, and a most interesting evening followed. Questions were asked by the American and French visitors present which were well above the queries of the average inquirer, showing, as they did, familiarity with Theosophic ideas. After a period of this "Torture by questions," as Dr. Keightley once named it, short addresses were given, those of Miss Hargrove being most helpful and applicable to daily life and thought. At the end of the evening some new people joined and others promised to do so shortly. The Branch is looking for a more central meeting place, one from which the public can be more easily reached, and also one whose size will better meet the requirements of expected growth. In the meantime, all foreign members visiting France or desiring to help the Branch Library, etc., are requested to address the

Secretary, Mrs. Wolfe, 21 Avenue Rapp, Paris. It is hoped that Mrs. and Miss Wolfe may shortly visit England, in whose approaching *Crusade Bazaar* they take a helpful interest. Mr. Lawrence also holds out hope of a similar visit. The usefulness of such international visits cannot be too highly estimated. They play a large part in the establishment of cordial understanding and inter-relation, and it is to be hoped that from time to time they may more frequently take place. This was shown conspicuously in the visit to Paris, where the ready helpfulness of the new members will long be a source of inspiration to those who were so fortunate as to meet with their fraternal reception.

J. W. L. KEIGHTLEY.

HALIFAX (ENG.) T. S.

"TO KEEP IN THE SAME PLACE."

Dear *News*:—Nothing that I know of on the outward plane, so invigorates me as the receipt of my copy of you. The weeks fly, and so surely as Thursday morning comes I touch hands across the water. My report for this month presents itself to my mind by analogy.

Those who know and love our two English nursery classics "Alice in Wonderland" and "Through the Looking-Glass," will remember that Alice and the Red Queen had a famous run, which lasted so long that poor Alice lost her breath. "They went so fast that at last they seemed to skim through the air, hardly touching the ground with their feet." When at last they stopped, Alice found herself under the same tree they started from. "Well, in our country," said Alice, "you'd generally get somewhere else—if you ran very fast as we've been doing." "A slow sort of country," said the queen. "Now, here, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."

Dear *News*, "The force of these remarks lies in the application of 'em."

[From all that we hear, Halifax must be running "twice as fast."]

And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

—ST. JOHN, xii., 47.

BURCHAM HARDING'S TOUR. WHAT HE SAYS OF BROTHERHOOD SUPPERS.

Burcham Harding writes: "Brotherhood Suppers, which originated in Boston, are one of the most effective means of propaganda. In feeding the poor and hungry an object lesson is given in practical Theosophy, and through the medium of the newspapers the mind of the public is led to connect real help to the needy with Theosophy.

"Every city has many hungry people, who may be fed without questions as to creeds, beliefs, or non-beliefs; hunger being the passport. The cost for 75 people does not exceed \$10; and the trouble is reduced to a minimum by using a restaurant.

"Short talks on 'brotherhood' after supper tell in simple and plain language that the hosts desire the friendship of their guests, to help them, and that they in turn shall be kind and helpful to others. It is a very general belief that selfish motives are dominant, and that the spirit of helpfulness is dead, but these suppers leave an impression that there are those willing to do something for nothing, without any 'string' attached.

"The suppers facilitate the formation of Lotus Circles, to teach unsectarian ethics to children. The parents who attend the suppers recognize the necessity for training children in kindness and helpfulness, and willingly send them, feeling that such ideas are essential to life and happiness.

"The poor are terribly afraid of so-called 'charity,' and suspect the motives when a free supper is offered. One man, after exhausting every suggestion said, "I will not come if you want to stick a prayer into me." Charity and Brotherhood have been prostituted, making it difficult to correct wrong impressions."

Burcham Harding left NEW YORK, November 9, for YOUNGSTOWN, O. Lectures were given, a class formed and other work accomplished. This Branch, though recently formed, has made a deep impression upon the town. A supper given at "Delmonico's" was much enjoyed. Several new members joined the Branch, and the prospects for work are excellent. They offer to secure the Opera House, seating 3,000, and to provide entertainment, if the Crusaders can call there.

(Continued on Page 3.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. 1. BOSTON, DECEMBER 14, 1886. No. 26.

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24 MT. VERNON ST., BOSTON, MASS.Subscriptions to Foreign Subscribers in the Postal
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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 4 and 8 are now out of print. A few sets complete except for these two numbers may still be had.

A TRIAL YEAR.

These words come from one whom we love and trust:—"Do not let them forget that this is a trial year for all humanity. They may yet have cause to remember it."

A trial year for all humanity, great opportunities offered now, that may not be again presented for many an age. Everything depends upon how humanity rises to the opportunity; hence the tremendous efforts being put forth by our leaders to clear the way, and make the path straight as possible, that whosoever will may come.

It is also a trial year for the Theosophical Society as a whole, and for its members individually. Each has to ask himself the question whether he is putting all the force he possibly can into those many small and great opportunities for service and help to the cause that are offered him. No opportunities are so small and insignificant that they may be neglected. For believing, as we do, that the Theosophical movement is for the salvation of humanity, can we, recognizing that fact, and the critical nature of the present time, fail to take advantage of every opportunity for service offered? Surely not if the importance of these opportunities is recognized.

The most important and most effective of all the opportunities offered is that of the *Purple Pence Boxes*, for there is not one member in the whole Society but can take part in

this. Surely none is so poor that he cannot contribute *one cent* a day. There is not only the money involved. There is the *daily doing*, the *daily thought*, creating a binding operation throughout the whole Society, strengthening the organization as hardly anything else could, and "*even endowing the coins employed with a subtle quality which reproduces itself among those persons through whose hands they afterwards circulate.*" Greater than all there is the daily impulse from each one of the thousands of members, given to the Crusade, a great wave of force sent out daily to help and strengthen those who are preparing the way. Shall it be said that *even one member* failed to do his part in this?

**"DO NOT LET THEM FORGET
THAT THIS IS A TRIAL YEAR FOR
ALL HUMANITY. THEY MAY YET
HAVE CAUSE TO REMEMBER IT."**

R. C.

A VALIANT DEFENSE.

A magnificent defense of Theosophy and of the T. S. with its founders and present workers appeared in the Pasadena dailies of November 30.

The article is by our brother, Paul Heffleman, of that town. It was drawn out by a verbatim report of a Thanksgiving sermon which gave a list of "dangers which threaten our young men" i. e. "low standards of morality, card-playing, dancing, theatres, Theosophy, spiritualism, gambling," etc., etc.

Mr. Heffleman skillfully throws into relief the narrowness and ignorance of the gentleman reported by comparing his attitude with that of other pastors in the same denomination, and adds: "If people who have the bad habit of exhibiting their gross ignorance in such careless fashion as to place Theosophy in such a category would first take the trouble to inform themselves, even to the slightest degree, they might learn something to their everlasting advantage."

But Mr. Heffleman knows Theosophy to be its own best defense, and so devotes the rest of his space to a forcible but very beautiful statement of our philosophy, with its world-wide aim and all-embracing ethics, proving it by copious and admirably chosen quotations from the *Voice of the Silence*, the *Secret Doctrine*, etc., and ending with a Master's statement of the steps up which "the learner may climb to the Temple of Divine Wisdom."

Mr. Heffleman has given his fellow-citizens two columns of unusually interesting and profitable reading.

M. L. G.

THE BOSTON BAZAAR.

The *Crusade Bazaar*, in aid of the Crusade Fund, closed on Friday evening December 4, having been blessed throughout with bright sunny weather.

Over 5,000 circulars, 2,500 souvenir programs and many other Theosophical books and pamphlets were distributed.

The newspapers gave very correct and complimentary notices and crowds of people filled the beautiful hall during the evenings.

Perfect harmony and good will prevailed among the workers, and at the present writing all bills are paid, and the sum of \$600 (possibly more) will be forwarded to New York as our contribution to the *Crusade Fund*.

On behalf of the executive committee I wish to extend heartfelt thanks to all friends, far and near, who so generously contributed to this most happy and gratifying result.

Let us take heart, and "go on, go on, work, work."

E. L. D. M.

There will be a supplementary sale of all goods remaining from the Bazaar, on Thursday, Friday and Saturday, December 17, 18, and 19, from 10 A.M. to 5 P.M. at No. 29 Temple Place, Room 5.

MACON'S ANNIVERSARY.

During the past few weeks Macon Branch has enjoyed a season of great activity. November 21 was its third birthday. An invitation had been sent to all Branches to be represented, and in response to that invitation Brother J. M. Pryse of New York and Mrs. McCrary of Hot Springs, Ark., visited us. The rooms were beautifully decorated, festoons of holly, baywood and mistletoe, autumn leaves and vines were draped from the ceiling; in every available space banks of flowers were arranged and a five-pointed star of chrysanthemums, with a purple light in the center, which, as a local paper expressed it, shone "like a heart of fire," was suspended from the ceiling at the rear of the platform.

Mr. Harris, the president, in a short address, welcomed the guests of the Branch. Mr. Hanson, the secretary, gave a brief history of its formation, and an amusing and interesting sketch of some of the early experiences of its founders. Mrs. McCrary gave a five-minute speech. Brother Pryse followed in an address on Theosophy, which was most impressive. On Sunday afternoon a grand Theosophical meeting was held at the Academy of Music, between five and six hundred people being present.

On Monday night, Occultism was the subject of discussion, Bros. Harris and Hanson speaking briefly thereupon, Mrs. McCrary reading a short paper on "Woman's Work in the Society." Mr. Pryse also spoke again.

Tuesday night there was a lecture on "Ancient Egypt and Modern America" by Mr. Pryse. Thursday was the regular Branch meeting night. The question for discussion was "Duty." After short speeches by members, Mr. Pryse addressed the Branch, reviewing what had been done during the week that was past, giving them some valuable hints as to their work in the future, commending this work, and in a few kind words of encouragement bade them all farewell. So ended our anniversary meetings. But already new activities have been commenced.

Arrangements for the permanent organization of a *Lotus Circle* have been made; a Glee Club, for which the Branch has an abundance of good material, is being formed; *Brotherhood Suppers* and other new work are planned.

The local press has treated us most generously and kindly. At the third meeting of the series the reporter detailed to report the meetings became imbued with the spirit of the society, and joined.

The Branch has added five names to its roll within a week.

E. D. S.

BURCHAM HARDING'S TOUR.

Continued from Page 1.

November 14, Mr. Harding went to DETROIT, MICH., where the Branch has recently secured a new hall, seating 250. Public lectures were well attended and the membership considerably increased. A supper was given and plans made for Lotus Circle work. Detroit is a city of great promise, in a very important branch of the Theosophical work. They are anxious to secure a visit from the Crusaders, offering the Auditorium, seating 15,000, and to entertain them.

November 19, Mr. Harding visited GRAND RAPIDS, MICH., a Branch consisting of three local members. Their devotion and struggles have their reward. The place has been the happy hunting-ground for spiritualists and every phase of spurious occult teaching. The first public lecture called out about 400, and a considerable number joined the Branch. A class was formed, and the work promises to extend rapidly in the near future.

Their Brotherhood Supper was a great success, and plans were laid for a Lotus Circle.

November 23, Brother Harding reached Chicago.

CHICAGO'S NEW CENTER.

Saturday, November 21, we gave our first *Brotherhood Supper* in our new settlement.—for we are ambitious enough to believe that it will be worthy of that name. The people in the neighborhood and vicinity responded heartily to our invitation, and expressed themselves as being in thorough sympathy with us, and promised co-operation. Also a number of men, representing the American Railway Union, were present, and made speeches in which they said they believed that all those who were working for brotherhood should unite together and adopt the same methods, that they were in thorough sympathy with the Theosophical movement as far as they understood it, and would act with us in any work that had brotherhood for its basis.

There is a large field in this fifth ward where we are located, especially among boys and young men—and we propose to make that a leading feature of our work, keeping our rooms open all day and evening as a reading-room and free library, and, in time, have a gymnasium and club, where boys can find more to interest them than in the public saloons, billiard rooms, etc., where they now congregate. Lotus Circle work will be a leading feature, followed by a "mothers' day" each week, sewing circle, etc. We have many plans which the future will develop as the need and workers are ready. We have been enabled to establish the Center much sooner than we hoped, and, feeling sure that the Masters are with us, and that we are working along the line suggested by our beloved leader, Katherine Tingley, we are sure of success. Two of the members will be at the settlement, one of them devoting all of her time to the work.

A. BYFORD LEONARD.

SYRACUSE (N. Y.) T. S.

A Thanksgiving Dinner—Crusade Meeting—An Encouraging Invitation.

Theosophy is still active in Syracuse. Our branch held a BROTHERHOOD SUPPER on Thanksgiving day, where two hundred were given a good square meal of turkey, roast beef, tea, coffee, vegetables and mince pie. We took possession of the "Delicatessen" restaurant on James St. at 3 P. M., and fed all who came until 5. Could you have seen the faces as they left the room, you would have felt that it pays to work for others.

On Friday evening we hired a hall in the northern part of the city and held a Crusade meeting. The night was very wet and the wind "blew money away," so that our numbers did not come up to our expectations. Still the entire program was carried out and, nothing daunted, we expect soon to have another.

Dr. W. H. Dower, President of the S. T. S. was invited to speak before the *Labor Lyceum* on Sunday, November 29. The hall was well filled with over three hundred eager listeners, and our capable President set forth Karma and Reincarnation in such a forcible manner that questions flew in upon him. One of our old and faithful members, Mr. S. H. Lewis, presided. Others in our Society are invited to speak before this body of men, and from the interest shown in this first attempt we may be able to judge something of what the harvest will be.

Our Lotus Circle is increasing in numbers, and I think the delight of seeing how easily these young, bright minds grasp the meaning of "Theosophy simply put" more than repays those who give their time to the work.

E. K. M.

MENOMINEE, MICH.

Our city is generally considered out of the world by people south of us, but we are not far behind in most things, if we have been rather slow in looking upon Theosophy without resentment.

Our Center, though small, makes up in energy what it lacks in numbers. We have a successful Lotus Circle, conducted by a former kindergarten teacher—most of the children from poor families. They are very enthusiastic over the "New S. S.," and bring new little ones every week. We hope to reach the parents through the children.

A long synopsis of the subject discussed at each weekly meeting is given a prominent place in our leading daily, and we observe a different attitude toward Theosophy and all that concerns our work among the people in general, many of them eagerly watching for articles on the subject in the newspapers, even when not attending our meetings.

As expressed by one lady: "One cannot pick up a paper now-a-days without seeing something about Theosophy. It must be getting to be quite a fad." And when one displays his ignorance so much as to make a remark like the following,

which was heard the other day, "I have heard of carnations but never of the reincarnation," he is squelched into "dumb silence" for the rest of the day by the looks of those around. "A little leaven leaveneth the whole lump," and for some reason (which ought not to be hard for us to explain) the minds of the people are fermenting slowly but surely, and things cannot again be as they were. We are the only Theosophists in this upper part of Michigan,—but not for long.

L. A. H.

CHICAGO CHATTER.

The members of the T. S. A. in this great city of Chicago are by no means inactive.

Since last writing you, Dr. J. D. Buck of Cincinnati has been here and delivered two addresses and spoken to the members of the Esoteric School of Theosophy. He emphasized the necessity of brotherhood, and left a very strong and harmonious feeling among the members.

Now comes our beloved peripatetic philosopher, Burcham Harding, and he has stirred things up.

He gave a public lecture last Sunday, November 29, at 11 o'clock in the morning, at the Auditorium Recital hall, which was reported to the extent of a column and a half in the *Times*, *Herald* and other papers. He has also been interviewed several times to the extent of a column or more in the papers here, causing considerable agitation.

Mr. Harding will speak at the Auditorium Recital hall next Sunday, December 6, at the same time. We in Chicago regret very much that he cannot stay here and carry on a series of lectures the same as the Chickering Hall lectures of Claude Falls Wright, as we believe that he could soon get audiences of 1,000 or more at every meeting.

Mr. Harding has also started a class for beginners, who are desirous of learning about Theosophy. It is to be conducted on regular academic lines, lectures and note-taking, etc., by students.

There are thousands of searchers for occult knowledge in Chicago who do not realize that they can obtain it in the T. S. in due and orderly sequence if they are willing to study.

The new Brotherhood Settlement in the poor quarters is hard at work, and Mrs. Leonard and her son, James Leonard, have their hands full in teaching and Lotus Circle work. They are assisted by volunteer teachers, and there are about sixty children, who keep them busy.

This work is pushing the name of Loyalty Branch to the front, but the members of the Englewood Branch are taking an active interest in the work too.

The Scandinavian Branch here, which was formerly known as Wachtmeister Branch, is now called the "Saga Branch."

To those who seek this occult knowledge here, it comes as a revelation that this knowledge is taught "without money and without price." There are a number of Hindoos here who are occupying the platform of the old Chicago branch (Adyar T. S.), and some of them are having private classes.

Among those who were at Mr. Harding's last lecture were the general secretary and some of the general officers of the American Railway Union, who took a great interest in what was said, and at the evening meeting asked some very keen and fundamental questions. They are bright and earnest men, and it will be a great benefit to the men they represent if they should become Theosophists.

"PARSEE."

Suffice it for the joy of the universe, that we have not arrived at a wall, but at interminable oceans.—EMERSON.

GRAND RAPIDS (MICH.) T. S.

A Sudden Boom for the Little Branch.

Grand Rapids has joined the procession.

Brother Harding arrived last Thursday at 5.20 p. m., and at eight o'clock he was at Lincoln Club Hall speaking on "The Purpose of Theosophy" to an audience which filled the hall. Many questions were asked, and the questioners lingered until the janitor shut off the lights. Friday A. M., a meeting of the Esoteric School of Theosophy; Friday P. M., a reception at the residence of Mr. E. G. Raymond; Friday evening, meeting at the same place to arrange for the formation of study class. Both meetings were well attended. Saturday A. M., E. S. T. meeting; Saturday P. M., arrangements were completed for a Brotherhood Supper to be given Sunday P. M.; Saturday evening, lecture on "The Theosophical Crusade" to a good audience, at which an increasing interest was shown; Sunday A. M., another E. S. T. meeting; 5.30 P. M., the Brotherhood Supper, at which nearly one hundred hungry and appreciative people were fed. This meeting was enlivened by music and short speeches by Bro. Harding and members of the Branch. A number of the guests expressed their appreciation of this practical application of Brotherhood. One of our lady members gave a short talk on Lotus Circle work which aroused much interest, many expressing the hope that a circle might be formed in the city and that their children be taught the underlying principles of Brotherhood. The daily papers were very generous, and to them and the citizens much is due for the wonderful success of our work. As a direct result of Brother Harding's four days' stay here, our membership has increased from five to twenty-three. A large study class has been organized, which will meet once a week during the winter.

G. B. F.

THE LONDON POT-POURRI.

On Saturday, November 7, at 77 Great Portland street, we held our first "purple pot pourri" in aid of the Crusade Fund.

Notwithstanding that the thing was fixed up at short notice—a method of work which characterizes Theosophists—our brothers and sisters fell into line with all earnestness, determined to surmount all difficulties and, if possible, to make the gathering a success, financially and socially.

I am most happy to be able to record that the attendance was very good, from our point of view: our small rooms at the central office were crammed full, and, financially, the result was a perfect success.

The refreshments were very tastefully laid out on a table appropriately draped, behind which a young Russian damsel served excellent tea, coffee, cake, etc., to the elite, that is to say, to those who, on payment of six pence, were decorated with a purple bow.

There was also a table plentifully laden with all sorts of fancy articles, cards with painted symbols, photographs, etc., etc., proving that some must have worked hard in the little time allotted to them.

At intervals there were various selections on the piano and organ, several very good songs and recitations. Of course, there was nothing grand or pretentious, as few had realized what could be done if they would only put their shoulders to the wheel. However, the entertainments have had a start, and it is to be hoped that next month will bring forth even better results, of which you may expect to hear more. I would

like to add that the harmony which prevailed at our P. P. P. was a most striking feature, quite un-English.

T. P.

The Pulse of the People.

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 2nd 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, &c.

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 reincarnation 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 out-stay 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.—*Bombay Times*.

Signed by all the Crusaders.

There are objections to every course of life and action, and the practical wisdom infers an indifference from the omnipresence of objection. The whole frame of things preaches indifference. Do not craze yourself with thinking, but go about your business anywhere.—EMERSON.

Know that the greatest temptation is to be without temptation; wherefore be glad when it assaults thee, and with resignation, peace, and constancy, resist it.—MOLINOS, SPIRITUAL GUIDE.

Life is not intellectual or critical, but sturdy. Its chief good is for well-mixed people who can enjoy what they find, without question.

EMERSON.

"The Dweller on the Threshold"

By R. MACHELL, ✱

of London, Eng.

NEARLY all F. T. S. have heard of Mr. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by Mr. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 27. BOSTON, MONDAY, DECEMBER 21, 1896. Price 2 Cents.

THEOSOPHY IN SCOTLAND.

The Home Crusade.

In response to an earnest appeal for help, and following the plan of action suggested by the leader of our Great Crusade, Brother Herbert Crooke once again set out for the "North Countree," halting for Sunday, November 8, at Hawick, one of the busy Border-Burghs, three of which combine to send a member to Parliament. Here was met a little band who assembled at the house of Mr. Tom Riddle, for a parlor talk. At its conclusion they all resolved to form themselves into the "Border" Branch of the T. S. in E. (Scotland), application for a charter being duly forwarded to Brother Neilson of Glasgow, the President. Bro. Tom Riddle undertook the duty of Secretary, and, in the afternoon and evening of the same day, Brother Crooke delivered lectures on "*The Objects of the T. S.*" "*Theosophy, the hope of Humanity*" in the court house, to audiences not large but very attentive.

The next day Brothers Riddle, McLeod, and Morrison saw him off to EDINBURGH, but before parting an assurance of the ultimate success of the Movement in Scotland was given by repeating an old proverb which says "*Hawick leads Scotland.*" At EDINBURGH a new and very favorable experience was had; for Brother Crooke was met at the station by one of the few in that cold city who have become warm under the benign influence radiated upon it by the Great Crusade. Soon another joined him, and an earnest discussion of plans for the following Thursday ensued.

The evening was spent in private interviews at Brother Gilbertson's house and with a Socialist friend, and, later, hospitality of our sister Mrs. Dick was enjoyed.

The following day GLASGOW was reached and the peculiar difficulties that have always hitherto hampered the movement in that busy commercial centre were again met. In spite of such difficulties, however, distinct progress was observable. The KATHERINE A. TINGLEY BRANCH (No. 3), under the Presidency of Brother A. Neilson, had found new and commodious quarters at No. 70 Brunswick street, where, on Wednesday evening, the Branch meetings are held. A few devoted members, with Brother Neilson, have determined that, cost what it may, they will be faithful. Private talks were held with several, and the evening was passed at

the President's home discussing routine work and sending out notices for the next night's meeting.

At the Branch meeting on Wednesday evening there was a good attendance of members and a few enquirers, among them being a brother of Mr. Mellis, of York, and one who is likely to become also an active member in the movement in Scotland.

Thursday saw our Home Crusader returning to EDINBURGH, where a parlor meeting was held in Dowell's rooms, George street. To the surprise of the faithful ones it rapidly filled, over fifty people being present. Brother Crooke occupied the unique position of host, chairman and lecturer. As host he extended a cordial welcome to the audience assembled, as chairman he explained briefly the objects of the T. S., and as lecturer he discussed "*Theosophy the Hope of Humanity.*" Much interest was awakened and questions followed briskly. At the conclusion several gave in their names as wishing to attend the next Branch meeting. A large purple banner with the word "*Theosophy*" and the seal of the Society worked upon it in yellow silk, the gift of the Clifton members, had just arrived in time for use at this meeting.

The next day Brother Crooke proceeded to S. G. and there held a parlor meeting at the house of Mr. John Bishop who, himself being interested, had gathered a few friends together. The work of laying a foundation for the Berwick Branch, which is to be, was advanced a stage.

The next few days were spent in the neighborhood of NEWCASTLE, where addresses were given to the active members of the KING ARTHUR BRANCH and the PANDAVA BRANCH at TYNEMOUTH.

A public meeting was held at NORTH SHIELDS, over which Brother W. Walker presided, and private gatherings at the house of our sister Miss Atkinson, who, with one of the indefatigable Clifton members, Miss M. Townshend, contributed greatly to the opportunities of enquirer's in Tynemouth. A visit to the Children's Convalescent Home, under the present care of our sister from London, Mrs. Owen, and a private view of the decorations proceeding at the new rooms of the KRISHNA BRANCH, SOUTH SHIELDS, occupied the time till the following Wednesday morning. Then the country was crossed to CARLISLE where, for years, Brother T. Muse has in a quiet but effective way been sending out ideas about Theosophy to the

furthest ends of the country. Here a parlor meeting was held, the outcome of which it is expected will be the establishment before long of a Center or Branch at Carlisle.

SWEDEN'S ACTIVITY.

GOOD OPPORTUNITIES IMPROVED.

By our President, Dr. G. Zander's telegram and his letter to Mrs. K. A. Tingley, published in THE THEOSOPHICAL NEWS, October 12, you are already informed of our new organization in Sweden, and that our first meeting took place September 13. The number of members was then 121, it now amounts to 145.

The Society has now five Lodges:

- No. 1. "ISIS," STOCKHOLM, Pres. Mr. H. Cederschiöld;
- No. 2. "KATHERINE A. TINGLEY," HELSINGBORG, Pres. Mr. E. Bogren;
- No. 3. "BALDER," GOTHENBURG, Pres. Mr. T. Hedlund;
- No. 4. KALMAR, Pres. Mr. Lidman;
- No. 5. VENERSBORG, Pres. Mr. Larsson.

Two or three more are in formation in different country towns.

As, according to the rules, no unattached members are allowed in the society, all members must belong to some one of the existing Lodges.

Our new magazine, *Theosophia*, edited by Dr. G. Zander, has already issued its first copy. It promises well for the future and contains translations of excellent articles by Dr. Franz Hartmann, Mrs. Keightley, Mr. H. Coryn, and others, as well as original papers by different contributors and interesting extracts from letters by those who had the fortune of making the acquaintance of the Crusaders at the Convention in Dublin and later in Berlin. All Lodges are now in full activity and we have the best hope for the future of our new organization.

One of our most earnest members has lectured on Theosophy in Stockholm, at the University of Upsala, and in different other country towns. His lectures have always been followed by lively discussions, which we hope will have good results. Some workmen, who of late have attended our meetings, arranged for Theosophical lectures in another part of the city, and gathered a large and interested audience of workingmen and women.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. I. BOSTON, DECEMBER 21, 1896. No. 27

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24 MT. VERNON ST., BOSTON, MASS.Subscriptions to Foreign Subscribers in the Postal
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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 4 and 8 are now out of print. A few sets complete except for these two numbers may still be had.

CLAUDE SAINT-MARTIN.

One Hundred Years Ago.

At the end of the last century, Louis Claude de Saint-Martin (The Unknown Philosopher) wrote the following extract, which sounds like a prediction of what is now on the way towards fulfilment, one hundred years after:

"Perhaps the time is not distant when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established that it will not have some revolutions to undergo. They are now beginning to recognize in the organic bodies what they call *electric attraction*—an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name. The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studied the *Mahabharata*—a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals, and history of the Indians, etc.—they will be struck with the similarity between the opinions of the East and those of the West on the most important subjects.

"In this way some one will seek correspondences of languages in alphabets, inscriptions, and other monuments; others may discover the ground of all the fabulous theogonies of the Egyptians, Greeks, and Romans; and others again will find remarkable coincidences with the dogmas published therein within the last centuries in Europe by different spiritualists, who will never be suspected of deriving their ideas from India. But while waiting to know more of this Theosophic wealth from India, from which I expect more light myself, I must admonish my fellow-men that it is not in these books more

than in any others, to take them beyond speculative philosophy. The radical development of our intimate essence alone can lead us into active spirituality."—*Notes and Queries.*

THE WORK IN FRANCE.

FURTHER ACCOUNT OF THE ENGLISH
CRUSADE VISIT.

The Theosophical Society in Paris received most valuable assistance last week from distinguished members of the T. S. in London, prominent among whom were Mrs. Julia W. L. Keightley and Miss Constance Hargrove. They had been apprised of the delegation visit and consequently were not wholly unprepared for the event. Our energetic secretary had mailed notices to all the members and their friends, requesting a full and prompt attendance on Sunday evening. As a result our meeting room was filled to its capacity; all eager to see the famous English pioneers of Theosophy.

The acting president waived all routine business and announced that "the evening would be entirely devoted to answering such questions as the members and visitors desired information upon, and in endeavoring to obtain a better understanding of the principles and practice of Theosophy."

As no one appeared very anxious to take the initiative in questioning, Mrs. Keightley arose and delivered an eloquent and forcible address on "What Theosophy Is." This had the effect of removing all embarrassment from those present and questions were then put in rapid succession, and absorbing attention was displayed in their solution. One new to Theosophy can hardly conceive what a variety of questions relating to it can be put by people at their first visit, and upon such a varied range of subjects. Mrs. Keightley answered all questions undaunted, and triumphantly upheld her justly famed reputation for erudition in mystic lore. Her knowledge and ability to reply to the most intricate queries surprised and delighted all of us. Everything was embraced in the questions and answers from primordial man to the processes of reincarnation, and their bearing upon the world and mankind. As might be expected, such a victorious demonstration of the impregnability of Theosophic doctrines resulted in obtaining a decided increase of membership.

Miss Hargrove was a most useful adjunct to Mrs. Keightley and supplemented that brilliant woman in various ways. Her speech on "Reincarnation," and on the importance of establishing "Lotus Circles," impressed the audience most wonderfully and won for her spontaneous and well-merited recognition. Our visitors remained a week in Paris, and the time was wholly devoted to class conversations, plans for the future, and conferring with those whom it was thought would be glad to connect themselves with us. A wonderful influence was thus exerted, and

since their departure we are beginning in a measure to reap the benefit of it. Demands for Theosophic literature have arisen and the greatest activity prevails where heretofore a lack of enthusiasm was manifesting itself. The books in our library are eagerly read, and the difficulty appears now to supply the demand.

In connection with the subject it is appropriate to refer to the new play written by Victorien Sardou for Sarah Bernhardt, entitled "*Spiritisme*." M. Sardou has been a close student of occultism for the past forty years, and the play in rehearsal deals largely with the mysteries of occult force and spiritualism; table-rappings occur and weird unexplainable situations abound; mysterious communications are received in a most inexplicable way. As might be supposed, a drama by such an eminent writer dealing with hidden and supernatural elements has generated an intense curiosity to witness its production. As occultism is such a large factor in the plot, the curious effect of its teachings upon the public will be watched with interest by all Theosophists here.

GEORGE LAWRENCE.

MIDDLETOWN (OHIO) BRANCH.

It is interesting to note the various ways in which Branches have been organized. At this place, a little more than a year ago, Mrs. Gordon, who is now president of this Branch, noticed a reply to Ingersoll on "*Suicide*," written by W. Q. Judge. She became interested as in nothing before, and wrote on to New York for information.

In a short time, through her efforts, Burcham Harding delivered a series of lectures here. These were well advertised and well attended. Being unable to secure the Odd Fellows' Hall for the third night—it having been previously engaged for a dancing party—those interested in the subject were invited to the home of Mrs. Gordon for the third lecture. At that time a meeting was arranged for a reading circle for the next week. The Ocean of Theosophy was purchased by several, and the first class meeting aroused a desire for a second; and so on, until regular study became an established fact. The class owes a debt of gratitude to George E. Harter of Dayton. Through his concise, logical lectures, delivered every week, many beside the members are beginning to see the light.

On November 12 a charter was issued to us.

OLYMPIA (WASH.) T. S.

The Branch has opened a handsome hall at 510 Fourth street, one of the principal streets of Olympia. The hall is well seated, lighted and ventilated, and, as a member writes, "the ship is cleared for action, and Sunday, November 15, the first shot was fired by Frank T. Blodgett, of Seattle, in a lecture on *The Basis of Brotherhood*."

Arrangements have been made for a *Brotherhood Supper*, and money is being raised in various ways for that purpose.

Brother J. A. Hildebrand writes: "We each one enjoy the coming of the News, as it seems to us to be a visible tie between us and the Crusaders. Though we have done little as yet, we enjoy reading of what others are doing."

THE PACIFIC COAST.

A DOUBLE HOME CRUSADE TO START.

Steady Increase of Attendance at Meetings.

The Pacific Coast Theosophical Committee has mapped out a HOME CRUSADE, to begin in January, and cover a period of nine weeks. The matter was referred to a sub-committee, consisting of Dr. W. W. Gamble, Evan Williams, and J. H. Griffes. They have decided to send out two Crusade parties—one on each side of the bay—each party to consist of six speakers and four alternates. The trips will mostly be made on some night each week, though some points will be reached on Sundays. Some twenty or more towns are to be visited. Oakland and Alameda will furnish the leaders for one party and San Francisco for the other.

Harry B. Mengs has designed a very handsome banner for San Francisco T. S. It is to be of silk tapestry, 36 by 48 inches in size. On the banner is represented a six-pointed star. The star is not outlined, but left to the imagination, the points being marked by three letters and three symbols, forming two interlaced equilateral triangles. The upper triangle is formed by the letters **AUM**; the lower by a **TAU** held up by a hand surrounded by clouds, this marking the lowest point, while on the left is a yellow **TRIANGLE**, and on the right a purple **HEART**. The **A** is a white letter, surrounded by an oval darkness, symbolizing the Unknown and Unknowable Darkness, from which proceeds the no-color or White Light, this emanating the seven prismatic rays. Above the **A** in purple is the word **THEOSOPHY**, and below it **BROTHERHOOD**. Above "Theosophy" appears the seal of the T. S. and the words "San Francisco Branch." The **U** on the left is blue and **M** on the right is yellow. The yellow Triangle, the purple Heart and the **TAU**, forming the lower portion of the star, are surmounted by the words, "Light," "Liberation," and "Truth." Across the center of the banner is represented the Golden Gate, looking west, showing the sun on the horizon. In the center of the sun appears a purple seven-pointed star, enclosing a smaller yellow star, seven pointed. This is significant of the *Spiritual Sun* which will rise in the west, and of the seven Crusaders who come from the west bringing "glad tidings of great joy." The sun, shedding its rays on the ocean, and resting there, is *Kala Hansa*, the Swan, the symbol of life eternal. On either side are two serpents, the right hand one green, the one on the left red—the two meeting at the bottom.

Sunday lectures in San Francisco for November were: "Death and its States of Consciousness," Dr. J. A. Anderson; "The Necessity for Rebirth," Mercie M. Thirids; "Why are Men Brothers," J. H. Griffes; "Fundamental Law of the Universe," Dr. W. W. Gamble; "Cyclic Law," Edw. G. Merwin.

The Branch discussed these subjects: "Universal Law," "The World's Teachers," and "Planetary Chains." The Second Tuesday of each month has been made a *Home Crusade Meeting*, seven speakers being detailed for short addresses on the work of the Crusade and the ethical side of Theosophy. It is noticeable that at these meetings the Branch attendance almost doubles that of usual meetings. The attendance for November was the largest yet noted.

A. J. J.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.—W. Q. JUDGE.

KRISHNA (PHILA., PENN.) T.S.

Krishna Branch is wide awake and working hard to spread Theosophy to all within reach. They have not indulged in Brotherhood Suppers as yet, but have started Crusade Meetings.

The first one was held November 22, in the southern section of the city, and was a grand success. The next one was on the 29th, in Camden, N. J., on a dismal night of rain and snow. But for all that the attendance was good and much interest shown. The Crusaders were invited to repeat the experiment, which they will no doubt do. The next meeting will take place some time in January in the north-western part of Philadelphia. Other meetings are mapped out for other sections of Philadelphia and suburban towns.

These meetings, necessitating the renting of halls, advertising, etc., make pretty big strides into our finances. Fortunately one of our good members, Prof. Henry Ludlam, a dramatic reader and elocutionist of note, assisted by the Alert Mandolin Club, very kindly volunteered to help swell the treasury, by giving an entertainment, to which an admission fee of fifty cents was charged. Each member was given tickets to sell and told to do his best, which literally meant, "either sell them to someone else or buy them yourself." It goes without saying each did his best. The entertainment was delightful in every respect and well attended. Some of the members are very anxious to know how much was cleared, but the treasurer says all the returns have not been sent in yet. So they will have to exercise the virtue of patience a little longer.

The Branch and some of the individual members are now sending THE THEOSOPHICAL NEWS to ten different libraries and reading-rooms in the city and hope to add to the list shortly. One good member has bought a couple of hundred copies of the "extra edition," for free distribution at public meetings.

The Press Committee is also doing good work in the way of getting notices in the daily papers.

Regular meetings for the public are held the first and third Sunday evenings of each month in the central part of the city, 1321 Arch street. At these meetings, after the lecture, questions are solicited from the audience and they are never slow in coming. The only trouble is in bringing the meeting to a close; for just at closing time the interest is tremendous.

Every Tuesday evening the members meet for study. This Class was started by Mr. Harding last May, and is of the greatest interest and benefit to its members. They have just finished Mrs. Besant's book, *Seven Principles* and are now taking up *Reincarnation*. The Esoteric School also meets once each week.

Krishna feels greatly encouraged by the growing interest manifested, both by the members and the general public, and means to keep by the fight for *Truth, Light, and Liberation for discouraged Humanity*.

C. B. B.

OAKLAND AND ALAMEDA.

AURORA BRANCH, OAKLAND, (Cal.) is quite active. New members are being gained.

Oakland is a great center for entertainments, and the otherwise busy Theosophists here have been accused of asceticism and non-belief, in good times. To disprove this accusation, by coming in friendly contact with all of those who cared to come, we have given two socials, and will continue to do so once a month. These gatherings have proved very successful. They have aroused an interest in the Crusade, and a small sum has been given—we hope it will grow great—toward an offering to the Crusaders.

We have been having some good instrumental music at the Sunday evening lectures, and a chorus of willing, if not highly trained, voices, under the able leadership of Brother Parker, is about to make its debut.

Some time ago the Branch felt, from the increasing attendance at the Sunday evening meetings, that a larger hall was necessary. One, near the T. S. library and reading-room, was secured, but the people did not like it. The feeling was constrained and chilly, one psychic member declaring that he could feel the evil aura engendered by the dark plots of some secret society that once met there. Perhaps he could; at any rate, members and outsiders alike express their satisfaction at our return to our own cosy library, where H. P. Blavatsky, W. Q. Judge, and the various T. S. Convention groups gaze earnestly down from the walls.

Our president, Mrs. S. A. Harris, holds a class every Wednesday morning, from ten to twelve, on "The Teachings of the Secret Doctrine in regard to Manas and the Three Lines of Evolution, viz., Spirit, Soul, and Body." This class is well attended by earnest students, who all endeavor to prepare themselves for teachers. The beginners' class on Tuesday evening is small but promising. There is also a movement on foot for a Lotus Circle.

LITTLE TRIANGLE BRANCH, ALAMEDA, holds its own, steadily, hopefully. The average attendance has been about twelve, though a ratio of sixteen to one was expressed in an increase to seventeen one evening. This ratio made the president beam more than ever—he always beams even if there's "only Oettel" there. Taking things all around, the little group has cause for much encouragement. There is no doubt but what Theosophy will "go" in Alameda all right, for the forces are surely at work there. Sometimes the plowing and the planting are wearisome toil, and the watching and watering blinds our vision so that we fail to see the growing shoots before our eyes. But, when the face of the true Sun is unveiled, who shall be able to look upon the golden harvest? Patience, brothers; up and onward to our tasks! "Throwing every deed on me (Krishna), and with thy meditation fixed on the Higher Self, resolve to fight without egotism and free from anguish."

J. D. H.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own.—DHAMMAPADA.

BELLEVILLE, ILL.

Burcham Harding Gives The Town
Its First Theosophical Talk and
Starts a Branch.

The ever active lecturer, Burcham Harding, reached Belleville Thursday, December 10, and that evening lectured at Liederkrantz Hall to an excellent audience.

This was the first Theosophical lecture ever given in Belleville, and the audience it called out as well as the interest it aroused both surprised and delighted the only F. T. S. of the place. Mr. E. W. Primm, an elderly gentleman who has for some years been a member of the Society, has, during that time, done all in his power to bring Theosophy to his townspeople, by conversation, lending books, sending tracts, and, probably chief of all, by keeping the T. S. magazines in the Public Library. The way was therefore well prepared for the first lecture.

Mr. Harding spoke again the next evening and about three hundred people in all listened to him. As our staunch Home Crusader does not let the grass grow under his feet, the two lectures resulted in a third meeting, held the next evening, when the BELLEVILLE BRANCH was formed.

Mr. H. E. Holbrook, formerly of the Wilkesburg T. S., and a member of the energetic and devoted family so well known Theosophically in that neighborhood, has moved to Princeton, Indiana, and, being near enough to Belleville, has joined the Branch there. Mr. Primm will therefore not be alone in the arduous work that must be done wherever a new Branch is formed.

As each student *lives* a better life, and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he thus aids souls of advanced development to descend from other spheres where the cycles are so dark that they can no longer stay there.

**

Reviews.

CHILD-LIFE.

The cover of this little magazine is a very attractive one, and the press work is most excellent, and on fine paper. It contains short articles on "Inner and Outer," "A Flower Myth," "Nature's Children," "Children of the Gods," some extracts, verses, and editorial remarks, 22 pages in all. We regret very much that we do not find any apparent connection in this new publication with that distinctive work among the children, the Lotus Circle.

Subscription price, \$1.00, in United States and Canada; \$1.25 in other countries. All communications should be addressed to Elizabeth M. Hyatt, 147 Hancock Street, Brooklyn, N. Y.

MAGIC—A MONTHLY AUSTRALASIAN
MAGAZINE.

We have received the first number of the new Theosophical magazine published in Australasia. It has an attractive title page in yellow and white; and contains sixteen pages, printed in dark-blue ink on good paper. It gives excellent articles on "Theosophical Teachers," "W. Q. Judge," "Vibrations," "The New Day," "The Crusade," and others, and breathes out the spirit of the Boston Convention of 1895 and the Crusade of 1896.

We welcome our brother from the antipodes, and wish it every success.

Subscription price, \$1.00 per annum. Order of Theosophical Publishing Co., New York (144 Madison Avenue).

A long letter from the Crusaders has been received just too late. The success in India has thus far been phenomenal, Branch after Branch with fifty to one hundred members being formed. Details will be given next week.

The universe is the combination of a thousand elements, and yet the expression of a single spirit.—ISIS UNVEILED.

Theosophical Magazines.

THEOSOPHY.

A magazine devoted to the Brotherhood of Humanity, Theosophy in America and the Study of Occult Science, Philosophy, and Aryan Literature. Founded as the "Path" by William Q. Judge, April 1886. Edited by Ernest T. Hargrove. A special feature of *Theosophy* consists in articles giving the experiences of students in Occultism. Single copies, 20 cents, \$2.00 per annum.

New York: 144 Madison Ave.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

THE IRISH THEOSOPHIST.

A monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum.

Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

Advertisements.

An Outline of the Principles of
MODERN THEOSOPHY,
by Claude Falls Wright.

CONTENTS: The Arcane Philosophy, Cosmological, The Planetary World, Anthropological, Masters of Wisdom, The Theosophical Society, Conclusion, Appendix. 200 pages, cloth, \$1.00; paper, 50 cents. Published and for sale by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass.

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Student's edition, interleaved with fine writing paper for notes: single copies 50 cts., \$2.50 for the six. The whole of H. P. B.'s magazine articles on Occultism will be issued in like manner.

Published by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass., from whom they may be ordered.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of Mr. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by Mr. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for *six subscriptions* to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite Christmas gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 28:

BOSTON, MONDAY, DECEMBER 28, 1896.

Price 2 Cents.

IN DELHI.

ALMOST INCREDIBLE SUCCESS.

Lucknow Visited by Urgent Request, also Ludhiana.

India Hungry for Theosophy.

We have very good news to send you. Perhaps some of the members may think it the best news yet. You have heard by our cablegram that the THEOSOPHICAL SOCIETY IN INDIA *has been organized*, but with what brilliant success and what bright hopes, I am sure you have not imagined.

To begin with you must know that, Theosophically speaking, India was not in a hopeful condition when the Crusade arrived. All the magnificent work which H. P. Blavatsky did here years ago has not been taken advantage of by the society, which has no longer a connection with the true Theosophical movement. Propaganda has not been run on the popular lines of harmony and brotherhood which Madam Blavatsky tried to establish; and we found a very weak society, which existed mainly on paper. There the strong leaning towards Brahminism and its old forms and traditions, which Mrs. Besant has most unfortunately brought about during the last two years, has greatly weakened the hold of Theosophy in India. On every hand among the Mussulmans, the Hindus, and the English residents, we had to overcome the prejudice which has been aroused against Theosophy in this country. So it was not a hopeful outlook, and, notwithstanding the great success of the work in other countries, we hardly dared expect the remarkable results already attained here.

No sooner had we struck Delhi, and held a short preliminary public meeting to explain our position and objects, than the greatest interest sprang up among all-classes. As usual, the strong sympathetic feeling expressed by our Leader, Mrs. Tingley, went straight to the hearts of the natives, and a new conception of Theosophy seemed to arise. For the next two days they simply flocked to our hotel,—Brahmins, Hindus, Mohammedans, Jains and Parsis; so that it was difficult for us to get away, even for meals. Then came the large public meeting in the town hall. It was crowded with natives, and the greatest enthusiasm prevailed. The speeches which were all interpreted into the native dialect, were greeted with the most cordial appreciation. Mrs. Tingley had

not intended to speak. When the meeting had been adjourned, not a soul moved; the audience sat as if spell-bound, and several called for remarks from Mrs. Tingley. So she spoke briefly, thanking them for their courteous reception of herself and her party, expressing her deep interest in the welfare of the Indian people, and her hope and belief that Theosophy would be able to be of some practical help to raise the people out of their unhappiness. She was enthusiastically applauded, and again the audience refused to budge. We were much pleased as also puzzled at this persistence; but it was explained when one of the most influential and richest natives of Delhi stepped forward and made a little speech. He thanked Mrs. Tingley with much emotion for her kindly feeling and her desire to help his people, and expressed on behalf of the people of Delhi, their gratitude for the trouble in coming so far. Then he placed about her neck a garland of flowers, and a golden colored chain with a pendant symbolic of the sun, fringed with silver rays and marked with seven points. It was a very pretty ceremony and touched us all, and impressed us with the sense of what splendid material must exist among these people where they are so grateful for a little real sympathy of the heart. It is sad to think how much might have been accomplished in India all these years. And it is also good to remember how much can be done now to retrieve the failures of the past.

The next two days were devoted to interviews and informal meetings in the hotel. These resulted in the formation of a Branch of fifty members. The President is Mr. Lala-Shri Kishan Dass, a Hindu gentleman of fine standing, the banker of Delhi. The Vice-President is a Mohammedan, Mr. Ghul Mohammed Hassan Khan, B. A., a gentleman of great intelligence and position in Delhi. The Secretary is a bright young Hindu, a teacher of science in one of the colleges, Mr. Ram Parshad, B. A., and the Executive Council includes such names as Mr. Sheo Parshad, Head Master in the College, and Mr. Rai Bahadur Sahoy Mull, both well known and respected in Delhi.

Lest any misconception should arise, I ought to explain that one should not, even in thought, connect the Mohammedanism of the Sultan, and of the Mussulmen of Turkey, with that of India. I have in mind two of the men connected with our Society in Delhi—men whose faces it would do you

all good to see—noble faces, where are stamped the marks of intelligence, dignity, benevolence, refinement and piety. The enlightened Indian, whether Hindu, Mahomedan or Parsi is sure to be a most delightful friend.

One of the most striking things about the work done is its harmonizing influence. One of the problems of India is the deep-seated feud between the Mussulmen and the Hindus, which is the cause of frequent religious riots. Yet in our branch these two sects, sinking all differences in the ideal of brotherhood and the desire to help India as a whole, have joined hands to work together harmoniously for Theosophy. This is a great triumph, and when Theosophy has had time to effect such a union all over India, it will have rendered the country the greatest national service possible, and solved a difficulty with which statesmen have been powerless to grapple. So there is an immense field of work in India.

But the Society in Delhi is not all. While working there, in connection with the School for the Revival of the Lost Mysteries of Antiquity, Mr. Pierce met Mr. Guyba Kirshau, of Ludhiana, in the Punjab. He was visiting his son at Delhi, and became so much interested in the work which was being done that he begged Mrs. Tingley to go to Ludhiana, saying that he would entertain her at his home and provide a hall. But lack of time made it impossible for all to go, so while we came on to work up Lucknow, Mrs. Tingley sent Mr. Wright and Mr. Patterson to Ludhiana. A telegram has just been received from Mr. Wright telling us that even before the public meeting has been held a Branch of forty-three has been organized. Mr. Kirshau has accepted the Presidency, and it is certain that when the public meeting is over the membership will be much increased.

We feel that these are very good results for a week's work, and only regret that it is impossible to visit a great many other towns where it is perfectly certain that the same interest and following could be secured. For letters have reached Mrs. Tingley from all over India, offering her buildings for residence, and halls free of charge, if she will only visit them and tell them of Theosophy.

Lucknow was not in Mrs. Tingley's original plan of the tour through India. But on

(Continued on Page 2.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 4 and 8 are now out of print. A few sets complete except for these two numbers may still be had.

INDIA.

Recent reports from India bring out definitely and publicly the lamentable condition of Theosophical work in that country. This may come as a surprise to many, but it was well known to W. Q. Judge and others in this country and elsewhere. Personal letters were written and efforts made to awaken those in charge of India to a realization of the need for a change in method. It was known that most of the Branches named in the long list printed in the Theosophist each year had only a nominal existence, and that propaganda work was practically at a standstill. The following resolution, passed at the Convention held in San Francisco in April, 1894, has a direct bearing upon this point:

Resolved: That the General Secretary is requested to ask the General Secretary of the Indian Section for information on the following points: (a) What is the number of active Branches in the Indian Section entitled to vote for officers of the T. S.? (b) What is the number of members in Branches actually alive and who pay dues in that Section? (c) How many members-at-large in that Section pay dues? And the Secretary is requested to state the law of this Section to said Indian Section Secretary on said subject, and to enquire thereupon of him whether that Section does not make the payment of dues by its Branches a prerequisite to any vote for officers of the Theosophical Society; and to ask whether said Section does not consider the rule carried out in the American Section of suspending Branches in arrears for dues to be the correct plan.

There may have been a reply to this request, but we have not heard of it; and it is more than evident that the old policy was pursued, and thus years of time, and much money, practically wasted.

A radical change was necessary, but it could only be made by workers who realized the true needs of India, and by them only if on the spot. Through the Crusade the change has now begun, and America must, for a time, be its main support.

R. C.

DELHI.

Continued from Page 1.

the steamer from Egypt, we met a young Mussulman returning from Cambridge, England, whose father is one of the most influential citizens of Lucknow. He invited us to visit his city, offering us a hall; so here we are. Already the greatest excitement exists over our arrival, and Mr. Munshi Prag Narain, Editor of the "Oudh Akhbar" has printed a supplement to his paper, which he has distributed freely, explaining our objects and work. This afternoon Mrs. Tingley is to receive the principal Editors and Attorneys, the Principal of the College and other influential natives. As I write our little reception room, is being decorated with the flags of all nations in honor of our guests.

So India too has responded to the call of Brotherhood. And I feel very much like doing as the Delhi members did at our farewell meeting there, and sending up three hearty cheers for the Leader of the Theosophical movement, Mrs. Katherine A. Tingley. For it is to her that we owe this great work and our marvellous success.

Faithfully yours,

LEOLINE WRIGHT.

LUCKNOW, INDIA, November 17, 1896.

SWEDISH STRENGTH.

Old and New Lines of Work.

You will be glad to hear the latest news of our sister country, Sweden. She, with Norway, stands just where England and America stood about eighteen months ago, that is, in the thick of reorganization, with all the attendant opposition and misrepresentation. A peace loving nation, while yet ready for "lawful war," our Swedish comrades feel all the trial of the situation, and all the strength and power also. Dr. Zander, the wise and devoted leader of the Theosophists of Scandinavia, who was the General Secretary of the Scandinavian Section, has been elected president of the T. S. in Europe (Sweden). Mr. Tonnes Algren, another very prominent worker and helper of Dr. Zander, has also joined the new organization with his Lodge. There are already eight Lodges with fully one half the members of the Scandinavian Section who have joined the new organizations in Sweden and Norway (some Danes among them) and more are coming in at once.

A magazine, THEOSOPHIA, has been started, writes Mrs. Carin Scholander. This lady is also one of the devoted workers, elder in membership, a woman of marked literary ability, whose services as a linguist have greatly helped the cause of Theosophy in Sweden. Mrs. Scholander is finding ample employment for her talent just now, for she writes of THEOSOPHIA: "We hope it will

prove a worthy exponent of our new ideas and the new force. A new feature which we have introduced in it is a short resume in English of the contents of each number, with some short notes regarding our movement in Sweden. We expect thereby to come in touch, in some measure at least, with other Theosophical periodicals, whom we invite to make exchange with us, in spite of our 'impossible' language."

The Swedish members hope that the Theosophical periodicals will mention these facts to their readers. The idea of the English resume is an admirable one. Swedish members in all parts of the world please remember THEOSOPHIA, our youngest literary child, almost a twin, though, to MAGIC, the new Australian periodical.

Dr. Bogren continues his thoughtful public lectures to audiences of from two hundred to three hundred, and Mr. Hedlund has not intermitted his letters on Theosophy and the Crusade in the principal Gothenburg journal. Our Swedish brethren are actively at work, building even in the midst of the disintegration inseparable from the process of reorganization. Still under the trials from which we have emerged, they are calmly and strongly pressing forward, on their faces the light of the new day, and in their hearts the divine fire of Brotherhood. They have understood the call of the soul for principles and not persons, for the principle of freedom of ideal and thought, the principle of toleration and justice, the master principle of unity in diversity. A false peace is not theirs.

J. W. L. KEIGHTLEY.

CHICAGO CHATTER.

The work at the Brotherhood Center goes bravely on, and there is work enough for all to do.

While for years there has been a great desire on the part of Theosophists to secure an audience that would listen to them, here is an audience all ready and anxious to have the doctrine expounded to them.

Here, as elsewhere, "many are called but few are chosen." There are many invited to come in and work, but some do not like work in "the slums," and those only who sense the heart doctrine intuitively do come in and work.

The teachers in the Brotherhood Center (which, for the benefit of visiting friends, I will say is located at 2324 Princeton Avenue, corner of 23d Place), to the number of ten, formed recently "The Lotus Circle League of Chicago," with James Leonard as superintendent, and Mrs. E. M. Morse, permanent secretary.

At the meeting of the League Sunday, December 20, there were present Miss Eva F. Gates, Dr. Jessie Walsh, Mrs. Morse, Mrs. Ober, and Mrs. Fyfe, of the Englewood Branch; Miss E. M. Hooker, Mr. Edward Betts, Mr. E. T. Sederholm, the president of Loyalty Branch; Mrs. Leonard, Mr. A. L. Latham, Mr. James Leonard, and the writer.

The best methods for teaching Karma and Reincarnation were considered, and it was decided to form a boys' club, and the matter was left in the hands of James Leonard. The matter of

forming a girls' club was placed in charge of Mrs. Fyfe, and both of these clubs will now be formed.

The matter of holding meetings Sunday evenings for the older people was brought up by Mrs. Leonard, who said that the Sunday evening before a number of grown people had come in and asked if there was not going to be a meeting.

It was decided to hold public meetings every Sunday evening, and invite the parents of the children in the Lotus Circle and the public generally to such meetings. At these meetings, which will be in the nature of Home Crusade meetings, a number of speakers will deliver pithy five-minute speeches, explaining Brotherhood, etc.

Christmas day, Mrs. Leonard is to give a Christmas dinner to the poor who stand a poor show of having one of their own. She has gone to a number of the leading merchants here and explained her idea of Brotherhood, and they have all liberally contributed. This is not to advertise them, otherwise I should like to mention their names.

"There are others" in the shape of Theosophical Societies in the state of Illinois, as I hear that a Branch has been formed in Peoria and another at Belleville. The indefatigable Mrs. F. Pratt, who is the secretary and pillar of strength of the Central States' Committee, will undoubtedly write you officially about it.

We in Chicago congratulate Boston on the success of the bazaar, and we wish that we had the same trust and daring here. We have as many workers, but they have not the confidence in themselves (their Higher Self) that you have, but we hope to have it by and by, after we have got away from personalities.

Loyalty Branch and its members have had a hard fight, but they have won, and now they only need confidence to go onward and upward—speed the day.

By and by you will hear from us as starting a bazaar, or doing something else of an original character.

PARSEE.

PACIFIC COAST. (N. W.)

You may be interested to hear of another lecturing tour specially taken through the Puget Sound country. I left Salem November 13, and arrived in Seattle, Sunday, November 15, the last train through from Portland for more than a week, an unusual flood having destroyed railroad connections. After preaching in the Unitarian Church on Sunday morning I took a steamer for Tacoma in the afternoon. Quite a snowstorm obstructed the streets, but at the Branch rooms some seventy-five assembled to hear my lecture on "The Mystery of the Cross." Tuesday night I gave the same lecture to the Seattle Branch, over fifty being out. Wednesday night I was in Victoria, where the extreme cold decreased the audience, but I had a good hearing that night. Thursday, Sunday night, November 22, I lectured again to Narada Branch, in Tacoma, to over a hundred—subject: "Theosophy and Spiritualism." On Tuesday night I lectured to Prometheus Branch in Portland, on "The Mystery of the Cross." I found the Branches all in good condition. Kshanti Branch, Victoria, is talking of securing a large hall on the ground floor. Narada Branch is to give a Fair, December 16 and 17, to raise funds for the Crusade. A few of the ladies of that Branch met to do fancy work at headquarters, and were assisted by quite a number not belonging to the Branch; but of the latter, three or four have already joined the Branch and others will probably come. The Branches of the Pacific (North-west) are alive, all having been recently visited by Dr. Allen Griffiths.

W. E. C.

THE PATH OF THE CRUSADE.

An Additional Letter from India.

JEYPORE, RAJPUTANA, INDIA,
November 5, 1896.

I think that I had better take this chance of beginning my next letter, as we are on the rapid move now, only stopping two or three days anywhere. We only got here at 5 A. M. to-day after travelling continuously from Bombay, which we left at 9.30 P. M. on Tuesday last.

This is real India and no mistake: only about twenty people in the whole place who understand English (so if we hold a meeting it will have to be a case of an interpreter again). There is only what they call a "Resident" here, an English military man, who practically controls the Maharajah, and one or two other English, but I do not know for certain. There must be a few anyway. The absence of the English element here gives the place a real oriental flavor, the "feel" of it is lovely, quite occult in fact. The reigning Maharajah seems to be an unusually humane person, for we hear that he is very good to all his people in helping the really poor and providing for widows and children.

On the Monday afternoon we held our final meeting, and before we left Bombay, a Theosophical Society in India had been formed. Then on Tuesday morning at seven o'clock we all drove out with a Parsee priest (one of A. B.'s people, but most friendly with us, knew H. P. B. and Judge) to see the famous "Towers of Silence." They are five in number—large round, and very low towers, more like water tanks than towers—you would never suppose them to be what they are, were it not for the number of those revolting vultures, who perch all round on the tower.

They are situated in a large and beautifully laid out garden (compound), which is the most restful and lovely spot you can imagine—bar the vultures: so peaceful. If you could reconcile yourself to the idea of anybody you had known and loved—for you cannot ignore the body, as it is magnetically linked with the soul—being devoured by those horrors, I cannot imagine anything more sanitary as a method of disposing of the dead, except of course burning (as we burn), which is a long way ahead. We saw a working model of the inside of these towers, and everything is most carefully and scientifically carried out.

To return to India from the Theosophical standpoint: Mrs. Tingley was talking about its future on our journey here yesterday. She wants the T. S. in A.—as the T. S. everywhere else—to keep in their minds the idea of some day, in the not too far distant future, making the nucleus of a fund which can go towards work in India, forming libraries there, and the like. She certainly intends to come here again, probably

next year, and, as she has told some of them in Bombay, she will stay there quite a long time, and "fix up things generally." This is only preliminary work, this Crusade. There will be others, many others, and it is intended that European and American workers shall go to the centres—such as Athens, and Egypt—recently formed, and work them up all the time, thus keeping up the link and connection, and thoroughly establishing Theosophy, wherever it has taken even the least root. There are big plans ahead for international work.

I can assure you, nothing is too big for our Leader to plan, and what is more, to carry through to fruition. One is really only just beginning to grasp the great breadth and scope of the Theosophical work for the future. It will be world wide in every sense of the term.

Lucknow, November 6, 1896.

Dear Friends:—Since landing at Bombay on October 25, we have had a series of the most astonishing, and in many ways, unexampled successes, considering the opposition we have encountered. Within a few days of our arrival, the T. S. in India was formed, and the way paved for the establishing of a Branch in Bombay itself. The Adyar Society has a Branch there, and one other in India. The only two really living Lodges—if that can be called "living" which does no active propaganda work, but merely meets at intervals, to read and discuss papers.

We had three very successful meetings in Bombay, one large one in the Town Hall. Many of the "other side" attended them, and it was significant that they came in greater numbers each time.

After leaving Bombay, we went to Jeypore, a town in Rajputana, and a very extraordinary and mystic place. Here we could not give any lectures or hold meetings, as there are not twenty English-speaking natives in the place, but Mrs. Tingley had a very special work to do here—inside work—and indeed we all had most wonderful evidence, of an occult nature, of the real meaning and source of our great Leader's work.

Leaving Jeypore—very reluctantly—we came to Delhi, and there our success was really startling. When two of our number went off the day we arrived (the 8th instant) to engage the Town Hall for a meeting the next day, we found to our amazement that Mrs. Besant was expected there to give two lectures on the 10th and 11th; so we promptly engaged the hall for the 9th and 12th, thus opening and closing Mrs. Besant's campaign for her. Our Monday's meeting was very successful, in spite of its only being advertised that morning in the local papers. Mrs. Tingley said that she never saw a finer collection of men, hungry for spiritual food, than those native gentlemen—many of them of high standing in the city—who occupied the front rows. But our meeting of Thursday

was the feature, with the hall crowded and the utmost enthusiasm displayed. Some of those who had been present at Mrs. Besant's meetings as well, said that both the audience, the great enthusiasm, and SPECIAL welcome extended to Mrs. Tingley, far exceeded that of Mrs. Besant.

The next day we formed a Branch in Delhi, composed of over fifty people, and containing in its ranks, Mohammedans, Parsis, Hindus, and Jains; a Hindu being the President and a Mohammedan the Vice-President, in order to prove to all, the unsectarian character of the Society and its work. If Hindus and Mohammedans can once be got to work hand in hand in the Society, it will mean something far greater than anything of which we can form as yet any conception—for this caste and sect enmity that now exists is almost wholly at the root of India's degradation and suffering. In spite of all the money that has been expended on Theosophical work in India, in spite of H. P. B.'s unexampled love and work, and that too of Mr. Judge, it is pitiful to see how little has really resulted—and why? Because those into whose hands the work has fallen in these latter days either cannot, or will not, understand the real needs of the people, nor do they really help them in the only way which could effect lasting good. It remains for Mrs. Tingley to accomplish this great work. That she will do this, not one of us can have the slightest doubt, we who have seen what has already been accomplished, and in so short a time. Oh, if we in the West, if America could only have known in time, could have realized the colossal work waiting to be done here, and so could have supplied the necessary funds, it can hardly be estimated what could have been accomplished now, had more time been at our disposal. But this work that is being done now is only pioneer work—Mrs. Tingley will come here again, and will bring and send others, who

will carry on the salvation of India. Its need is great, its suffering terrible, but help is at hand—has come.

All the time we were at Delhi, Mrs. Tingley was holding innumerable private interviews, and a stream of people coming and going all day long kept us all hard at work. One of the richest bankers in the town, the headmaster of the schools, and many others—Pundits and prominent people—have become members of the Society. There is an enormous field for work in Delhi.

We were also invited to come here to Lucknow, and a large hall was placed at our disposal by a native gentleman, a Mr. Kahn, a Mohammedan, who is at the head of a scientific society here. Young Kahn came home by the Singapore, and became acquainted with us on shipboard, which resulted in this invitation and kindness on the part of his father. In fact everything has "happened" in the most extraordinary fashion everywhere we have been, people have been met and the way prepared in a manner almost miraculous, did we not know its source. The famine here is dreadful, and Mrs. Tingley says that in fifteen days, if no rain falls, one half the population will be starving. She has already started a plan of appeal to the general public all over the world, as she does not consider it fair to apply to Theosophists who are doing their utmost for the Crusade.

The natives consider our health extraordinary, and that none of us have fallen sick since we have been in India.

Faternally yours,

ALICE L. CLEATHER.

EQUAL-MINDEDNESS IS CALLED YOGA.—
Bhagarad Gita.

YOGA IS SKILL IN THE PERFORMANCE OF
ACTION.—*Ibid.*

PASADENA, (CAL.) BRANCH.

At the end of the first six months of its existence Pasadena Branch is glad to be able to report considerable activity, and quite an interest in its work on the part of the public, considering the small membership of the Branch. Organized in June with five charter members, it increased to ten, but as one was lately transferred to San Diego Branch, the present membership is but nine. The first *Home Crusade Meeting* was held November 13, and as it was well advertised for a week in advance, there was a fine audience of over a hundred people, who listened very attentively to short addresses by H. A. Gibson, Abbott B. Clark, Dr. G. F. Mohn and H. B. Leader, all of Los Angeles, and Paul S. Heffleman of Pasadena. There were good reports in both the local papers and in the Pasadena department of the Los Angeles *Herald*. This meeting was held at the Universalist Church.

The following Sunday evening the Hall of the Conservatory of Music was engaged—the regular headquarters having become too small for the usual Sunday evening meeting—and H. A. Gibson gave a lecture to about eighty people on the subject "How are the Dead Raised Up; and with what Body do They Come?" It was a very fine lecture and much interest was manifested by the audience. The papers contained good reports and public interest was being awakened to that extent that it was plain larger quarters would have to be engaged at once. Accordingly the use of the Board of Trade rooms was secured for all meetings, and hereafter both the lectures and the Branch meetings will be held there. The hall is large enough to seat at least a hundred and fifty people comfortably, is nicely furnished, and being on the ground floor and centrally located, the attendance has increased very materially. A piano has been secured and each meeting opens with music, which is quite an additional attraction in itself.

At the first meeting in the new quarters, Abbott B. Clark spoke on "The Power Behind the Throne"; November 29. A. E. Gibson gave an address on "The Meaning of the Ancient Mysteries"; December 6. Dr. G. F. Mohn, "Practical Theosophy"; and December 13, H. A. Gibson, on "The Riddle of the Sphinx." At this lecture there was an attendance of about seventy, and all were very deeply interested, as shown by the questions and comments at the close.

The Branch meetings held on Tuesday evenings, are attended by a much smaller number, but they make up in earnestness what they lack in numbers. "The Ocean of Theosophy" by William Q. Judge, has been read, a chapter at a time, at the Branch meetings, and the topics given in the Forum will now be taken up. The Branch library now contains about fifty books, principally elementary works, which circulate among many readers, new ones coming in every week, and in this manner a knowledge of Theosophy is spread among many inquirers; though a much larger number are reached by the reports of lectures, which always appear in both the local papers, as well as in the Pasadena department of the Los Angeles *Herald*. Pasadena Branch appreciates the importance of these newspaper reports; for the same lecture which is heard by from twenty-five to one hundred people, when printed in these papers is brought before probably 50,000 readers, though of course it is not read by all of them. Still quite a large proportion of them do read the reports, and among the number are those who can never be induced to come to a Theosophical lecture. Yet they often read the reports of lectures, and in this way the seed is sown, which sometimes takes root where it is least expected.

THEOSOPHICAL NEWS is greatly appreciated by all our members, and we send you by this mail six subscriptions from the members of the Pasadena Branch, and are glad to take advantage at the same time of your very liberal offer to send a copy of Machell's painting as a premium. We consider that the news from the Crusaders, published every week, is alone worth many times the price of the paper, and that all Theosophists everywhere ought to rally to the support of the publishers and help them to make the paper a grand success, financially, as well as in every other way.

P. S. H.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of Mr. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by Mr. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 29.

BOSTON, MONDAY, JANUARY 4, 1897.

Price 2 Cents.

GOOD NEWS—NEW YEAR'S DAY.

A cablegram from Melbourne, has just been received in New York, from the Crusaders, saying:—

"Leave Sydney January 10, arrive America February 11, cutting China and Japan."

This would seem to indicate that they will sail direct from Sydney, Australia, to San Francisco.

This will indeed be joyful news to many Theosophists who were regretting the short time between the date of arrival, as originally planned, and the time for Convention.

By this change of detail the object of the Crusade would not appear to be affected, for as officially stated last June, "The chief object is to circle the Globe," and as many places visited and centres started as time will allow. All are aware that the site for the School for the Revival of the Lost Mysteries of Antiquity, is to be dedicated on the arrival of the Crusaders, and this change of itinerary allows more time at a most important point.

New York says: "Hurrah," so does Boston, so will every Branch and every Theosophist.

LIVERPOOL LODGE.

Various circumstances have arisen to prevent the Liverpool Lodge from continuing the Brotherhood Suppers inaugurated there by the Great Crusade. But the middle of December had come when the Branch gave its first supper, on which occasion it also unfurled and dedicated its purple banner, made after the one carried by the Crusaders. As almost everywhere, the gathering was a success.

After the supper there were short speeches that were well listened to, as was also the music given by several members. Piano, violin, guitar, banjo, and songs helped to make the evening merry. The appreciation of the guests was shown—as it has been elsewhere in England—by volunteer help in the entertainment.

Liverpool intends to hold these suppers and entertainments at short intervals in any available place in the poorest parts of Liverpool—so much like New York in some of its aspects.

The older members of the Lodge are rejoicing in the advent of new and earnest members, many of them gifted musicians, who are gladly enrolling their talents in the service of the Masters and humanity. Their services have largely helped the success of the work thus far.

THE LAMP.

A Theosophical Magazine devoted to the furtherance of the three objects of the Theosophical Society. Edited by Albert E. S. Smythe. Single copies 5 cents, 25 cents per year.

Toronto, Canada: Medical Council Building.

BROTHERHOOD AT BOW.

THE PLEASURES OF PUBLISHING.

"Ourselves" and Other's Selves.

If there is any ardent Theosophist who cannot find enough to do in his own locality, let him turn up at 193 Bow street, London, E., at 8 p. m., any Sunday evening, and he will be supplied right there with enough work to keep him going for a year. The amount of work to be done is unlimited; what Bow Branch wants is more willing hands and heads to do that work. Still, some part of it gets done, and there are always members ready to point out how much more could be got through if only a little more skill and energy were put into the doing on't, and they are even willing, on occasion, to give a practical example of how it should be done. But let ever so little sign of self-gratulation on work done become apparent, and a candid friend is always ready to advise the joyous one not to "kid" himself, and to point out the awful amount that he has left undone. And all this is as it should be.

The Crusaders' visit to Bow last summer gave a decided fillip to the Branch, and though no one has worked as hard as he or she might have worked since, yet every one has worked a little better than before. One thing Mrs. Tingley strongly advised the Branch to take up was the giving of Brotherhood Suppers, and she at once handed the treasurer a contribution, which was to form the nucleus of a fund for that purpose. The method had been shown by the giant Brotherhood Supper given to some hundreds by the Crusaders at the Bow and Bromley Institute a few days before.

Needless to say, the advice was acted upon, and two such suppers have already been given on the modest lines which are all the Branch funds will allow of. The first supper was purely experimental, and therefore only a modified success; but the second, which took place on December 12, members and guests were unanimous in pronouncing a complete success. A generous plateful of meat-pie and potatoes was furnished to each of the thirty-four who sat down, and, to the joy of the treasurer, the cost proved to be only four pence per head, an amount almost met by the cash received from the members who sat down to the meal, and who, of course, paid for their food.

Supper over, the tables were shifted, and a ring was formed for the musical part of the proceedings. It was noted afterwards that five of the members who were seated in the ring with the guests, the rest being distributed with others about the room, had unconsciously so arranged themselves as to form the points of a perfect pentagram—surely a sign of good omen! Music, both vocal and instrumental, was provided by members and friends, and two of the guests also contributed. The first was a gentleman from the adjoining 4d. doss-house, who had evidently looked far too long and ardently upon the wine when it was red. His first essay was generally applauded; but his second selection was of such

a nature as to call for the courteous intervention of the chairman, with whom the singer entered into a lengthy discussion, interspersed with long and effusive handshakings, until he at last departed, calling down blessings upon the unhappy chairman's head. The other singer was a lad—apparently from the docks—who possessed a really good voice, and vamped his own accompaniment to the music hall songs he sang—singing with real feeling, and drawing a ready response from his listeners to his invitation to them to join in the chorus. Three short—very short—speeches were made on brotherhood lines, and at closing time the men—no women turned up, unfortunately—left, with a ready promise to come to the next supper. It is only a little thing, perhaps; but, there is no doubt about it, these Brotherhood Suppers do broaden one's sympathies! And so say all of us.

The average attendance at Sunday evening lectures is between twenty and thirty—perhaps something over. Last Sunday, December 13, Sidney Coryn delivered a lantern lecture on "The Wisdom of Egypt" to over fifty people. In fact, a lecture illustrated with lantern or music generally taxes the seating accommodation of the room. Several members have lately been employing their Saturday afternoons in distributing syllabuses and back numbers of *Ourselves* within a radius of two or three miles of the Lodge. Bow Branch represents the whole of the east of London—worse luck!

A noticeable feature in the attendance is the continual stream of fresh faces. There is hardly a meeting at which some new face does not turn up, and it is often the case that the owner is just passing through London, or has traveled from a point six or seven miles distant to hear the lecture. The fact that announcements of the meetings are regularly sent to all the Sunday papers has no doubt to do with this.

The Branch has just experienced the pleasure of losing two of its most valued members,—Mr. and Mrs. Jameson. "Pleasure" is used advisedly, for they have become members of the ILFORD BRANCH, an offshoot from Bow. Ilford, Bow's eldest child, was created a Center by Mr. Jameson last year, after a couple of lectures by Sidney Coryn. Now, our Home Crusader, Herbert Crooke, has visited it and constituted it a Branch, with its full complement of five members, two of whom are drawn from Bow. Still, once a member always a member, and it only gives Bow a bigger grip.

Other Centers have already been formed at HIGHGATE and at EDMONTON, to the north and northwest, and two more are in process of formation at STEPNEY and LIMEHOUSE, both south. With ILFORD due east, an almost complete pentagram is formed round the parent Branch.

Whatever other portion of Branch work may slow down, the printing department goes ahead full steam. This is not strictly a Branch activity, but it takes up the whole of the spare time of five of the members. You will find work going on at the office of THE THEOSOPHIC PRESS (!) every evening from 7.30 to 10.30 or later, and all

(Continued on Page 2.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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24 MT. VERNON ST., BOSTON, MASS.Subscriptions to Foreign Subscribers in the Postal
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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 4 and 8 are now out of print. A few sets complete except for these two numbers may still be had.

A HAPPY NEW YEAR

"That only is good Karma which is pleasing to the Higher Self."

WILLIAM Q. JUDGE.

To all Theosophists we wish for the coming year "good Karma."

SIX MONTHS.

THE THEOSOPHICAL NEWS is six months old, and the members of the T. S. have had opportunity to judge as to the merits and usefulness of the publication; and its editors (unused to newspaper work) have had an opportunity to learn the trials and tribulations of editors and publishers in general and of the THEOSOPHICAL publications in particular.

Karma gave Boston the first Crusade meeting, from which arose the evident necessity for a record of the same, and this in rapid unfoldment brought into mind the "picture" of a Theosophical weekly newspaper, all this in one short day. There at once had to be considered the financial part of the problem. Boston Theosophists were taxed to their utmost capacity. How could a weekly paper be sustained, or even started, with an empty treasury and empty pockets? And besides this, how could the editors give time and work with all their other duties? They knew not how, but, believing that it was the thing to do, went to work and had the first issue out in three days, and as our readers know, have kept up in spite of all trials, disappointments and obstacles, a regular weekly

issue. The regular size of the NEWS is a four-page, yet eight pages have been issued a number of times, and cuts, etc., given, which doubled the expense on each such occasion.

The response from T. S. members throughout the country was very fair, and many letters are still received praising and encouraging the venture, yet the financial response is not sufficient to carry the publication through the year. Out of 4000 members in America there have been received but 400 subscriptions. Four hundred dollars is about one-third of the actual expenditure for a year—there is needed at least 800 subscriptions more to carry the paper through, which number in addition to our present list, would only be one-fourth of the members of T. S. A. We leave it to our readers to say whether the NEWS has all the support it should have. The editors can only give what they have, time, thought and work; financial support must come from the T. S. members, hence this appeal to our readers, who, we hope, will act as agents to increase the list that is the life of the NEWS.

We call attention to our advertisement of the "Dweller on the Threshold," wherein we offer a copy of this picture (colored) to any one sending us six new subscriptions to the NEWS at one time. This is an attempt at considerable expense to increase our subscription list, and we trust our readers will avail themselves of the offer.

THE LOTUS CIRCLE.

Work among the children is a department of Theosophical work that is very dear to our Leader. Before leaving America on the Crusade, she appointed the Lotus Circle Committee for the purpose of organizing the Lotus Circle work, printing and publishing manuals, lesson leaflets and music, and matter generally connected with this branch of the movement. This Committee consists of Mrs. Elizabeth C. Mayer, President, Miss Bandusia Wakefield and James M. Pryse, with headquarters at 144 Madison Avenue, New York.

The Teacher's Manual and the Lesson leaflets issued by this Committee will be found of the greatest value to all Lotus Circle workers, and indeed to any one desiring to implant the seeds of the old Wisdom Religion in the minds of the rising generation. The price is within the means of all; the Manuals costing but 10 cents, and the set of leaflets 6 cents. These we understand are but the beginning of Manuals and leaflets to be published from time to time as occasion demands.

There is much evidence to show that the work is in hands that understand the needs of that department, and all workers among children would do well to put themselves in communication with the Lotus Circle Committee, 144 Madison Avenue, New York.

BROTHERHOOD AT BOW.

Continued from Page 1.

day on Sundays—not to speak of Saturday afternoons.

The Press was started in one member's bedroom. (He was promptly appointed manager.) A small hand-platen machine, which would just take one page of *Ourselves*, was bought them by Sidney Coryn (blessed be his name!), and he also gave sufficient type to set up one page. Then they set to work to learn to print. After each page was printed, the type was "dissed," set again, and a second page went to press. In this way a 12 page magazine (covers extra) was produced monthly, and also syllabuses for the Branch and sundries.

It was all very well at first, but after three months everybody fell ill, and the magazine missed a month. Then they bought some more type and started again. Two months after, it was plain that matters could not proceed on their then basis, and an appeal was made to certain members who actually made more than they spent—for there *are* such, but not at Bow—and £70 was obtained. With this a treadle-machine and more type was bought, and—well, the press doesn't look like stopping just yet!

Its chief work is the publication of a penny monthly entitled *Ourselves*, a Theosophical magazine especially designed for the man who does not understand Theosophy (see ads). Judging from the letters received, *Ourselves* is doing good work, and its circulation is only limited by the number which can be printed for free distribution. Over one hundred copies monthly are distributed round about Bow, and three hundred more are sent for free distribution to the various other Branches, who reciprocate by sending contributions. Only the fact that there are absolutely no funds to fall back upon prevents a much larger issue; but, of course, sales count for very little.

Another, and very absorbing, undertaking is the *Sunday School*. The term *Lotus Circle* is incomprehensible to an East-ender. There are at present over eighty names on the books, and the latest development is an evening class for the store girls, which is highly appreciated by them. An unusually large attendance just at present is explained by pessimistic minds by the near approach of Christmas, and the fact that at that time the children have their annual tea and Christmas tree. Many of the children have their school treats as well, but they one and all agree that this is the best of them all!

I have just read my remarks about *Ourselves* to the editor of that paper, and he wishes me to state that they must not be construed as an advertisement. Publishing "O." is propaganda work, he said—and damned hard work, too! he profanely added. Further, he says that he would be very glad to consider literary contributions along *Ourselves'* lines; i. e., practical elementary Theosophy—no Sanskrit, and no word that cannot be found in the daily papers. The manager tells me that he has a vacancy for a youth of either sex who will undertake to contribute 1s. a week towards the gas bill,—which is at present defrayed out of the manager's private purse. The applicant will be initiated into all the mysteries of "comping," and allowed to do all the dirty work of the office.

In conclusion, I may state that at an influential and semi-official conclave held last Sunday, it was decided that Bow's motto for 1897 should be the following:

NOW WE SHAN'T BE LONG !!!

From Bow to Boston, Greeting!

M. V. P.

NEW ENGLAND'S CRUSADE.

Mr. Geo. D. Ayers makes a very Successful Trip Through Maine.

Mr. George D. Ayers, secretary of the New England Committee, has made a tour through some of the important cities of the state of Maine, lecturing in Portland on November 14, 15, 16 and 17; Lewiston on Nov. 18 and 19; Brunswick on Nov. 20 and 21; Bath on Nov. 22 and 23; Rockland and Vinal Haven on Nov. 24, 25, 26 and 27; Bangor on Nov. 28, 29 and 30; Belfast on December 1 and 2; Waterville on Dec. 3, 4, 5 and 6; and Augusta on Dec. 7 and 8. In each of these places he lectured both in the afternoon and the evening, and made calls upon persons interested in Theosophy.

The subjects of his lectures were as follows:

(1) *Theosophy*. (2) *Brotherhood, the Scientific Basis of Ethics*. (3) *The Law of Compensation and Re-Birth*. (4) *The Evolutionary Power of Thought*. (5) *The Perfection of Man*. (6) *Theosophy and the Political Crisis*. (7) *The End of the Century and the Modern Crusade*. (8) *The Theosophical Society and the Promise of the Future*. All of these lectures were not given in all the places, but in each place four or five of them.

In PORTLAND the meetings were large and enthusiastic. In LEWISTON good-sized meetings were held and a Branch formed, quite a number of the members being old students of Theosophy.

In BRUNSWICK the audiences were very small, but considerable work was done in removing the prejudice that formerly existed against Theosophy.

In BATH some good work was done, although a Center has not been established as yet.

In ROCKLAND enough of those interested signed an application for a charter of the Society. Some of these persons had been students of Theosophy a considerable time, especially Brother Mather, who has been working for many years in Rockland almost alone. While at Rockland the lecturer visited VINAL HAVEN, an island a little ways out from Rockland. A Center for study and work was established there, under the leadership of Brother McNamara of the Rockland Branch.

In BANGOR, meetings were held in the rooms of the Young Men's Christian Association. They were large and very enthusiastic. A Branch has been formed with eight members, and there are many other people in Bangor in whom great interest in Theosophy has been aroused.

In BELFAST the meetings were well attended, and great interest was shown. Under the leadership of Harvard W. Elwell of Northport, a Center will probably soon be formed there. Much interest in Theosophy was shown by the Rev. Mr. Wells, the Universalist clergyman, in the vestry of whose church the lectures were given.

At WATERTVILLE, Mr. Ayers was very signally aided by the enthusiastic efforts of the Rev. T. Jefferson Valentine, the Unitarian clergyman of the place, who gave notice of the lectures in his church, and urged his parishioners to attend them. A great deal of interest was shown in Theosophy, although at the time of leaving not enough persons had signified their intention of joining the T. S. to enable a Branch to be formed. It is expected, however, that very soon the requisite number of signatures will be obtained. One of those intending to join the Branch is Mr. Valentine himself. Upon urgent invitation Mr. Ayers remained in Waterville over Sunday and delivered the address from the pulpit of the Unitarian Church at the regular Sunday service.

In AUGUSTA, also, the meetings were very largely attended, and a Center has already been formed there. The state librarian, Col. Carver,

showed great interest in Theosophy, and is one of those making up the Center.

At all of these lectures, except in Brunswick, the lecturer was kept long after each talk answering the questions of eager inquirers.

The success of this tour is very largely due to the energetic and able efforts made by Miss Joyce Lee, secretary of the PORTLAND T. S., who acted as advance agent for the lecturer and prepared notices for the newspapers, visited various persons before the lectures, and enabled the lecture trip to be made in much quicker time than would otherwise have been the case.

Theosophy is certainly looking up in the state of Maine.

JAMESTOWN (N. Y.) T. S.

The Branch is doing quiet but steady work in its own locality. It has a flourishing Lotus Circle of about eighteen children, with a staff of earnest teachers. The little ones have nearly all imbibed the "orthodox" teachings, but they take easily and eagerly the main points of the Wisdom Religion.

The member in charge of the youngest pupils has written a *Theosophical Primer* for them, embodying the principles of Karma, Reincarnation, etc.

We wonder that Jamestown (and every other town, for that matter) is not using the admirable Teacher's Manual and Lesson Leaflets, gotten up and published by the Lotus Circle Committee. Those who have seen and used these leaflets are enthusiastic in praise of them. To others, the names of the members of the committee will be recommendation enough.

NASHVILLE (TENN.) T. S.

The Nashville Theosophical Society, owing, in a great measure, to the untiring work of its president, Mr. James A. Jewett, is rapidly making "Theosophy" a familiar subject of conversation in Nashville.

Public lectures are given every Sunday evening in the Society's commodious room in Odd Fellows' Hall, which, by the way, is most centrally located. A bulletin, announcing the subject of the coming lecture, is kept constantly at the street entrance to the hall, and this, with press notices, keeps the work before the public and insures a good attendance.

It has been remarked that there has hardly been a meeting at which there has not been at least one person who has never been at the lectures before.

Branch meetings are held every Wednesday,—meetings at which earnest study is undertaken, the object being, mainly, to fit each member for more active work in the future; thus aiding to further spread the truths of Theosophy.

It is the wish to have the Lotus Circle work a part of our regular work, and, as a means to this end, the Society already counts upon

the services of at least two lady members, who are at present numbered among our most devoted workers.

BUFFALO (N. Y.) T. S.**Good Work by and for the Lotus Circle.**

The Buffalo Lotus Circle, number one, gave a Brotherhood Supper and Christmas festival on Saturday evening, December 26, at the Lotus Circle Hall on the Terrace.

A large tree, beautifully decorated and laden with the things dear to the hearts of children at Christmas-tide, stood at one end of the hall, where the eyes could feast on the beautiful sight. The long tables which filled the remainder of the hall were bountifully supplied with good things, which quickly disappeared.

It was thought provision had been made for all who would attend, but we regret to say the supply fell short of the demand; the hall was full to overflowing,—people had to be turned away.

During the supper, strains of sweet music filled the air, and delighted and mystified the poor little souls assembled. The numerous gifts presented to the little ones caused much pleasure and merriment.

Taken all in all, and it being our first attempt at anything of the kind, we can honestly say that the whole affair was a howling success.

BEAVER (TORONTO, ONT.) BRANCH.**Mr. Smythe starts a Center in Hamilton.**

The Beaver Branch has been having a boom of late, several members having been added within the last month, while the attendance at the public lectures has increased fully one-third.

In November, Mr. A. E. S. Smythe gave a lecture in Hamilton, Ont., on "Theosophy and Christianity," which awakened much interest. The following week our president, Mr. S. L. Beckett, went over to Hamilton to meet those interested, and, as a result, a reading class was formed. The class was also recently visited by Mr. Clark Thurston, of Providence, R. I.

Mr. A. E. S. Smythe has just returned from a most successful lecturing tour in the United States. During his absence Mr. S. L. Beckett very ably filled the place of lecturer. He spoke on "Theosophy, the State Religion," and "Theosophy and Education."

Recently the *Toronto Mail and Empire* published an article on Theosophy. A hostile reply followed, which, however, was not without its good effect, for it was the means of placing before the public a very excellent letter by Mr. Wm. Melville Newton of Rossland, B. C.

M. W. B.

THE CHILDREN.

Christmas With the Lotus Circle—A
Good Time, and Helpful in Many
Places.

Nothing is more significant of the spirit of the new cycle on which the T. S. has entered than the increased attention it has seen given to the children, "the little mothers and fathers of the future," those who will have to carry on the work. Nearly everywhere Lotus Circles are starting up, sometimes among the children of T. S. members; but more often and, as a rule, with more success among the children of the poor.

This Christmas has been made a time of special interest and happiness to the little ones. The orthodox Christmas tree and Santa Claus have not been wanting; but they have formed only a part of the entertainments given for and by the children. In New York especially, the leaders in Lotus Circle work have wisely remembered that children are happier helping than being helped, doing than watching, and have given to them the activity at the time of "the tree."

The "H. P. B." Lotus Circle children of Harlem had a tree and Santa Claus at the H. B. B. Branch rooms Saturday evening, December 26, and enjoyed it all the more that with them were many little outsiders.

On Sunday afternoon all the children of the Aryan, the 14th Street, and the Houston Street Lotus Circles—the last two being in the poor east side district—had "a great big tree" in a large hall down town. There were present nearly two hundred children, whose eagerness and happiness made a pleasant sight for the many spectators in the galleries.

The children were formed in an immense ring about the tree. From out this ring the Aryan children stepped, with Lotus songs and Lotus blossoms, and marched about the tree.

The 14th Street children gave a very pretty play, and they too sang as they marched about the tree. This very happy and successful Circle is under the kindly guidance of Miss Chapin.

When the turn of the Houston Street children came, they gave to all a very pleasant surprise. Mr. Flint, the superintendent, called for Mrs. C. E. Mayer, president of the Lotus Circle Committee, who accordingly stepped in front of the tree, where she could face the little ones, to whom she has greatly endeared herself.

One by one, then, the Houston Street children—over fifty—stepped up and handed her a single carnation, while the whole two hundred watched delightedly, the surprise and pleasure increasing on her face.

This very successful party was mainly due, with the help and guidance of Miss Whitney and Mrs. Charles Johnston, to the children of the Aryan Lotus Circle, who had worked hard to prepare all the decorations, badges, etc.

Cambridge (Mass.) Lotus Circle also had its celebration. This is one of the younger Circles, only eight months old; but it already has over thirty-five children, all interested in their work, under the enthusiastic management of Mrs. Caroline Hitchcock. In this Lotus Circle all the offices are held by the children themselves, superintendent, librarian, secretary, treasurer, each with an assistant, that offices may be multiplied. This plan has been found successful, and the children are very faithful to their duties.

As shown in another column, a good time was also held at Buffalo, N. Y.

TACOMA (WASH.) T. S.

The regular annual meeting of Narada Theosophical Society, of Tacoma, Washington, was held at the headquarters on the evening of Dec. 10, 1896. Written reports of the standing committees covering the past year's work were read and submitted, from which it was shown, compared with the previous annual reports, that Theosophy is constantly gaining ground and brought to the favorable attention of the public. The past year has been one of unusual activity in all Theosophical lines in Tacoma and vicinity, and the attendance and attention of the public at the meetings of the Society have been much better during the past year than any time before during the history of the Society. The following named officers were elected for the ensuing year: President, Col. Fred G. Plummer; vice-president, Mrs. Mary F. Bean; secretary, R. H. Lund; treasurer, Mr. Frank L. Crosby; librarian, Mr. George Sheffield; assistant librarian, Mrs. Mary Brooks.

During the last two months new members have been admitted to the Society, giving us a present membership much larger than it has ever been.

The Crusade Fair given last week by the "Crusade Workers," was a complete success. Through advertising the Fair in the daily papers, and by posting and distributing bills, more people heard of Theosophy and the Crusaders than could pos-

sibly have been reached by any other means. The fair was largely patronized, and, as a result, the ladies having it in charge will be able to send on to New York a draft of one hundred dollars to help on the good work of the Crusaders.

R. H. L.

NEW YEAR'S EVE.

New Year's eve a watch meeting was held at the rooms of the Boston T. S. A few members from each of the surrounding branches were there, made some seventy-five in all. Until a quarter before twelve music, singing, and dancing took up the time. Then Mr. Crosbie quietly called the meeting to order, reminding them of the thought duties of Theosophists. Mr. Ayers then read from the *Gita* until five minutes before the hour, when Mr. Crosbie suggested that the last minutes of the year be spent by all in silent meditation upon the Lodge and especially upon the Leader as the focus for the force coming from the Lodge.

Two minutes after twelve Miss Guild broke the silence by reading from the *Voice*.

In a few moments more "Happy New Year's" were flying about.

This meeting was practically impromptu, being the result of the wish of those at Headquarters to watch the old year out. Notice therefore had not been sent out of any meeting to be held so that only those few who "happened" to have come were there. But all present agreed that they had rarely felt, more conscious of the force of the Lodge. This force, it was afterwards found was felt elsewhere by members who did not attend and did not know the meeting was being held. But they found themselves waked suddenly just in time to hear the clock strike twelve and with the striking came the idea that a watch-meeting was being held at Headquarters.

The Pulse of the People.

The crusade of American Theosophists, according to a recent letter, has now reached Delhi, and, in spite of the intense heat, is engaged in active propaganda. Wherever they have been they have received the kindest welcome, and they have been entertained most hospitably by the native gentlemen. At Delhi a Branch of the Theosophical Society in India has been formed, numbering over fifty, and composed of such (usually) discordant elements as Mohammedans, Parsees, Hindus, and Jains. Side by side with the famine of bread, the Crusaders have been struck with the spiritual famine everywhere apparent, and the terribly exclusive caste system which strangles national life. So many invitations have been received from all parts of India that the Crusaders intend to spend a considerable time there on their projected Crusade of next year. In connection with the above, it is interesting to note a prophecy of the late W. Q. Judge, that it was the mission of the Theosophical Society to carry Theosophy even into Thibet. —*Bristol Times and Mirror*.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of MR. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by MR. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 30.

BOSTON, MONDAY, JANUARY 11, 1897.

Price 2 Cents.

LIVERPOOL AGAIN.

METHODS OF GIVING INVITATIONS.

"Katherine A. Tingley Brotherhood Suppers."

The second Brotherhood Supper was held at Butler's Dining-rooms, 23 St. Anne's street, on Friday, December 18, the president in the chair, ably assisted by members of the T. S. and others.

Fifty-six of discouraged humanity (three of these being women) were served by kindly hands with a large plate of savory Hot-pot, a mug of tea, and as much good bread as they could eat; after which all adjourned to a cosy and clean upper room, tastefully decorated with the purple and green hangings, and the usual purple, gold inscribed banner.

The President opened the meeting with the usual speech, followed by music on the piano and violin, and songs, helpful to our disheartened and poverty-stricken friends.

Amongst the other speakers of the evening was Bro. Dr. Hooser, who had recently arrived from U. S. A. His company was very acceptable, and his kindly and helpful speech and services were appreciated by us all.

Two of the guests rendered songs also, very creditably, and the attention and interest in the whole proceedings were kept up till nearly half-past ten, when the company dispersed, after concluding by singing "Auld Lang Syné;" all seemed most gratified and pleased.

The Brother who has so far made it his business to distribute the invitation cards in the most poverty-stricken districts, and low lodging houses, has had many interesting experiences in his journeyings amongst the poor, by day and by night. It is found that the best time to visit the casuals in the lodging houses (once large and respectable merchants' dwellings) is from 10.30 to 11 p.m. One of the men in a room in a basement, holding about fifty men, in one of these houses, speaking for the rest of them, said "they were not in such diggings by choice, but had been compelled by circumstances to be there." In this particular case the men were found sitting on forms, without backs, and placed around the walls which later were used for back rests, while two or three men were perched on the top of a washing boiler, so as to get a little nearer the solitary bit of fire. Many were finding

what solace they could in short clay pipes. Many of these fellows have seen better times and are intelligent, and worthy of a better fate.

In another place at the corner of one of the many beer houses, a young man about 18 was seen talking to a group of four or five girls about the same age. The Theosophic missionary placed a kindly hand on his shoulder, whereupon he promptly bolted away. A few yards off he turned to look, and seeing no policeman paused long enough to allow the Theosophist to declare his friendliness, and afterwards at closer range his mission. The young fellow, who said he was out of work, gladly accepted a ticket for the supper.

Considerable tact and discrimination are necessary in this part of the work. The poor often swarm around the giver of the cards, as the Arabs do for *backsheesh*. The deep appreciation by the guests of the true brotherliness in the carrying on this work has been of great encouragement to them. The two meetings already held have been an undoubted success, and what they may grow into our warring and hopeful hearts cannot at present predict.

PROMETHEUS T. S.

(Portland, Ore.)

Prometheus T. S. A. is keeping up its usual activities. We are keeping up our Sunday evening lectures, and have also, on Sunday afternoon, a study-class. Just now we are digging out the essence of Dr. Anderson's "Septenary Man," which is proving of much interest. We are making arrangements to start the new year by renewing our "Lotus Circle" on a new and substantial basis. In our Tuesday evening lectures and study we have been searching out and studying the unity of the world's great religions: Buddhism, the religion of Egypt, Mohammedanism, Zoroastrianism, and Brahmanism.

We have had Sunday lectures during December on "The World's Religions," "Crusade of American Theosophists Around the World," "Do Theosophists Believe in the Transmigration of Souls into Lower Animals?"

Other activities are contemplated, and we are looking forward to the time when the Crusaders shall reach our shores again, which now seems not very far away.

J. H. S.

KATHERINE A. TINGLEY LODGE NO. 2.

(Halifax, England.)

I should have written a week ago, but was so down-hearted that I put it off; out of *Kindness* suppressing the *Truth*.

Now it seems incredible to me that I was ever discouraged. Having looked around and within, having taken thought, I have come to a conclusion. When one looks for results on the outward plane, mortification sets in. For instance, I wished to close the year with a Report of our five months' work—and here it is.

Beginning in July with six members, of whom one is Mr. Claude Falls Wright, we have now nine, and have also lost one of the original six—making a clear gain of four members. We have held thirteen meetings, and have raised £4.10.0 for the Crusade and Home Crusade Funds.

It was at that point I decided not to write. Send such a bald statement as that? Never! So I went away for a week, determined to lie fallow. At the end of that time I paid a flying visit to the Liverpool Lodge and had an hour's talk with Mr. Herbert Crooke, who was full of wise sympathy, suggestions, and advice. I also met some of the most enthusiastic members, and the President, Mr. Sandham, who spoke such words of help and encouragement that I should be a poor "T. S.-ite" if I did not feel ready for work again.

We are all wishing each other a "Happy New Year" just now. Let us go to work to make 1897 better than happy. Let us drop such stones into the World-Pool as shall send out ripples of help. Every Theosophist has stones galore—chiefly *thoughts*, and if each one keeps up the continual dropping (metaphors always do tangle up when I use them) there are surely plenty of us to send our "ripples of effect" into every stagnant backwater.

I specially wish a good time to the THEOSOPHICAL NEWS and a "Happy New Year"—for that will mean prosperity to the work, Harmony in all of us, and devotion to the Cause.

Yours most sincerely,
L. W. Foster, Sec.

Dream delivers us to dream, and there is no end to illusion. Life is a train of words like a string of beads, and as we pass through them they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.—EMERSON.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. 1. BOSTON, JANUARY 11, 1897. No. 30

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to *one address*, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

THE OLD YEAR'S POST-BAG.

On the 29th of December, I opened the post-bag of the old year, the last which will be received by me, for the next will bear the long anticipated, the pregnant date—1897.

This bag was opened in a scene familiar to most American minds, and by them beloved. From the wide, low casements of an old homestead, the undulating fields of England sparkling with hoar frost; the rooks cawing loudly among the great cedars and oaks; the red-breast setting his crimson feathers against the flaming berries of the holly, the field tares and the starling calling; the snow-drops breaking jubilant from the soil, and overhead, set whitely against the hills of the north, the sea gulls float and circle, telling of the nearness of the sea. The Christmas fires burn, and from the post-bag pours a stream of riches; kind thoughts, kind words, kind gifts are all there. Reading, a spirit breathes from the page, a heart touch warms the nature; one thinks. Would that comrades shared this cheer! And on the instant that is made possible. These forces pulsing from the hearts of our beloved friends have a warmth, a beauty, reassuring. No one could so write for print, and yet it may be printed and—glad thought!—shared with all. So let old Ireland speak.

"Yes, as you say, we are about to enter a great year for the work and all connected therewith. I feel full of *quiet* hope. Perplexities appear now and again like clouds of the 'man's hand' across the horizon, but they help to add to the glory which they

momentarily dim in passing. I note too, sitting quietly, the 'feel' of the different countries and the work in each; how varying in many respects. England certainly is becoming enthused, and I expect much in the future in that connection. Numbers grow, and there is evidence of much interest on the part of individuals in almost every district. Ireland can boast of no such activity. The work is quite different, I feel, and its character necessarily so, also. The 'genius of the race' seems beginning to arise. There are outward signs of this, and when the spirit of our teaching begins to operate it will be, as nearly as can be, a national outburst. I feel the quiver, and catch a glimpse of the clear light flashing across the country."

"Great things are going on inside, any one can feel, living here. We are watching and waiting. Meantime follow R.'s hint to look out the old Irish things and arouse interest in them. . . I addressed on last Sunday week a gathering of Irish workmen on the Divinity of Man, Rebirth and Karma, and the effect was peculiar and even startling in some ways. . . D."

Again her mystic voices.

"Please come over next summer to our mountains. They are growing fiery again to-day, and their enchanted breath is blowing into many a young heart here. Please don't think I have the restricted mind of a Celt and can't see the signs my neighbors set up. But still there is a most extraordinary stir in the general being of this island. Sometimes I feel limitless hopes, and wonder how they will come about. Perhaps our old hero, Cuculain, will return. What we want here is not so much philosophy as a hero. Their heroes were the gods, long ago, to the people of this Ireland, and, myself, I like a man better than a thought. But I must not ramble on my hobby. Only you ought to come next year for a little, just to feel how great a life is awakening and what memories these mountains enfold. Gods! but I feel mad for the rush of the earth-breath and the near and intimate voice that speaks within it. Come, let me allure you with a song.

"Oh, at the eagle's height
To lie in the sweet of the sun,
While veil after veil takes flight,
And God and the world are one!

"Oh, the night on the steep!
All that his eyes saw dim
Grows light in the dusky deep
And God is alone with him.

"I think towns, and especially—are hell and damnation, though I don't like saying this straight out to my—brothers. How strong they must be inside to work so steadily in the dark. They make their own light in a dark land, and I make my own

darkness where the land at least shines with a clear glow. . . R."

And listen now the "enchanted breath blows into" one of the young hearts spoken of, there in Ireland. . . "I listened to the joybells ringing at twelve last night and longed, with an intense longing, for the birth of the Christ Light in all around, and in myself. I thought of the time when we would be a race of gods again, and in imagination saw the earth peopled with noble beings, from whom a golden light continually flowed to those who were surrounded by clouds and darkness, for as long as there is manifestation there will still be some in whom the Divine Light shines not so clearly as in others, I think.

When I walk along the streets and note the looks on the faces I meet, something rises within me, and I long to stand and tell them that they are divine, to speak to them of the greatness of the future before them and to tell them of the hope burning in my heart, and I would that it should burn in theirs also. But the time is coming. I feel it in the air, and sense it in some people I meet. . . N." (N.)

Then England chimes in thus:

"It has been a great year, and the next will be greater, but I shall always look back to this one as the year which thawed the bonds of ice, the first tremor of our spring-tide. The coldness, the half distrust, the conventional fears and withholdings are gone; we are enkindled—not yet blazing like America, or glowing and palpitant like Ireland—but a steady, cheery, English firelight begins to light the cold scene; the work is done less doggedly, less "against the collar;" it's a 'pull all together' now and good will filling up the gaps. We are all nearer to one another somehow, less afraid of showing our hearts to one another, and this drawing together is really a spirit which promises more for the future than data of work accomplished and members enrolled, though in that too we show a great gain, engendered by the spirit of which I speak. This spirit was set free amongst us by the Crusade; it had shone here and there about England before then, but the Crusaders set it free in this 1896, this year of the spring thaw. . . C."

And what of America, speaking to these shores? This—work, as ever. . . "I am rejoiced at the good news from India contained in your letter. . . Then you think my "Crusade" by a letter belt is good? Well, so do I, and I really seem to receive help from it. I have recently made an addition to it, which is this. Seven times each day I take them singly, and mentally strive to unite them with the Crusade, and thus help swell the force. I do this religiously, starting from Washington, D. C., taking in . . . [a list of places follows here] to Athens, and some of the Crusade party themselves, binding all these into one centre of force, and attaching them to the Leader.

I purpose to do this till the Crusade is over. Thus you may know that from me, seven times every day, emanates a thought that brings you into touch with the Crusade. This is a small thing to do, yet if all would do the same, what a momentum would be acquired. I agree with you that among the comrades has arisen a new and nearer feeling, a something that you cannot describe in words, yet you sense it and are content. M."

From Norway—from our Brother S.—comes a mail and message of the New Year; a charming card, Dr. Nansen in the "Crow's Nest" of the Fram, ice-bound, fur-clad, telescope in hand, gazing over the fields of 1896 for the open sea, the polar light of 1897. And from the sister, Sweden:—

"Oh, that I could in right manner see and know my heart—and THE HEART—and see the sacred flame that you have sent me an image of. . . . Oh, that we could be all things for us all, for Humanity and for suffering Nature. . . . On Wednesday, the 29th, I hope that I will see an article about the Crusaders in India, and a translation in Swedish of what you have sent me ['Times of India'] in our Gothenburg newspaper. It is a wonderful success they have, the Crusaders. It may be a war between St. Peter and St. Paul. It may be of importance for humanity that the Spirit be not once more enclosed in an outer 'church'?! My best and heartfelt wishes to you and your husband of a *Happy New Year*, and for all good Theosophists, of the Mighty year—1897. . . . II."

These are only whiffs of fragrance from my post-bag. Not all can be sent, and I shall have to get pardoned for stealing these to send. But say, oh my comrades, while our hearts beat as these, who shall stay us; what shall limit or contain us? Ring clear, ring clear, ye joybells of the soul, ring in the glad era of Unity!

J. W. L. KEIGHTLEY.

Old Hall, Westmoreland.

MANCHESTER (N. H.) T. S.

The lately organized Branch in Manchester is doing well. A local paper states that "though the membership is not large, the weekly meetings are always well attended by visitors who profess themselves interested in the subject, and the growth of the Branch is only a question of time."

The first seed for this Branch was sown in March, 1895, by that unrivalled pioneer, Burcham Harding. Indeed, it is becoming more and more difficult to find a region so dense that he has not made, at least, a "blazed" path through it.

Mr. Harding's good work was continued by Robert Crosbie, who went up from Boston for several weeks in succession. His lectures were well attended, and on October 21, 1896, the Branch was definitely formed.

Among the subjects taken for discussion since then have been: "Theosophy and its Message," "The Purpose of Life," "Theosophy and the Poor," "Theosophy and the Masters," "The Soul and Universal Law."

CENTRAL STATES:

NEW WORK—NEW BRANCHES—NEW CENTERS.

Faithful, Earnest Work in '96 Paves the Way for Success in '97.

SIoux CITY. The following extract from our December letter gives in brief a *resume* of their month's work.

"It has been our privilege to have with us Mr. George M. Coffin, President of the Blavatsky Branch of Washington, D. C. His work in our city as a Government Official made him many friends, and brought people to hear his lectures on the philosophy who could not have been induced to hear another lecturer on these subjects; from two hundred and fifty to three hundred people attended the lectures. His labors both in and out of the T. S. have done much to increase the interest in Theosophy."

COLUMBUS. The Branch Secretary writes of the excellent work done in their city recently by Mr. Albert E. S. Smythe of Toronto. He "waked them up" to renewed effort, and made himself most enjoyable at the same time.

In a letter from the President, just received, I will quote an interesting item. "We had a delightful vocal solo at the meeting last night. A poem by A. E. S. Smythe, set to music by Ella May Smith of this city, entitled 'Eva'—a Nocturne, and an ideal Theosophical hymn, both as to words and music."

CLINTON. The December report says: "Everything is encouraging; good attendance and a deeper interest manifested than at any time since we organized. We expect to continue the work with a will that must bring results to the Cause."

CINCINNATI. They have been having a series of lectures for the benefit of the Crusade Fund. Those given by Dharmapala were upon "The Reconciliation of Buddhism and Christianity," and "The Religion of the Future."

Christmas day one hundred and seventy-five men, women, and children were served with a Christmas dinner; the food was cooked by the members and donated for this purpose.

When those who benefitted found that they did not have to accept any doctrine, or listen to any dogmatic statements, they were not backward in expressing their satisfaction; they said they liked the way we did things, "because," one remarked, "a feller can think jest what he wants ter, so long as he tries to do what he thinks is right." The only motto displayed was "Brotherhood," and only one of these.

HARTINGTON. We have a very complete report of the year's work from this Branch. They have kept steadily at work, had a small increase in membership, and a decidedly growing interest manifested in the study. They have been able to occupy considerable newspaper space, and are now in active preparation for the visit of our Lecturer.

DECOIR. From this little band of faithful workers we hear favorable reports. Being few in numbers, all are busy. The subjects for their Branch papers and following discussion have been taken from the "Forum," the treatment of which shows study.

DETROIT. Secretary writes that their Branch "has entered upon a new cycle of activity," that they have had a real revival during Mr. Harding's recent visit. They received nineteen new members, besides growing in strength, from which they expect glorious results for the cause of Theosophy in their city.

Their Brotherhood Supper was a great success, and a Lotus Circle was formed. A most pleasing

account of the details of Branch work was also given.

MILWAUKEE. To the President of this Branch we wrote recently, congratulating them upon the evidences of their great energy, charging them, as a Branch, with being "on the run." He confesses inability to deny the impeachment, and tells of other activities they would take up but for the lack of a sufficient number of workers; but these will certainly be added to his forces, new "Flowers will bloom in the spring time."

INDIANAPOLIS has been too busy to give us details, yet, of the work accomplished in their city last week, but from Mr. Harding we have most gratifying reports.

ST. PAUL. "Unity" says that their best news for the month is the discovery that their President is a fine speaker, and that she has been added to their Lecture Bureau *instantly*.

MINNEAPOLIS agrees and will benefit occasionally by the same. They report some active Center work, which they believe is preparatory to Branch formation.

LINCOLN is preparing for Mr. Harding's work among them soon; as they have never had any helps of this kind along the climbing pathway, they are anticipating much from this visit in the way of numerical strengthening, and new methods for continuing the work.

The St. Louis letter begins with: "Mr. Harding has been able to accomplish more in one week than we have been able to do since I have been a member of the Society! His lectures were attended by large and appreciative audiences; the newspapers were kind, something being published every day, so that the public were informed of what the T. S. was doing. We had more than seventy-five persons at our Brotherhood Supper, after which three minute talks were given by several of the members. Brother Harding returned and gave us another day the last of the month, and at that time inaugurated our new meetings and a Lotus Circle, installing us in our new meeting-place."

YOUNGSTOWN. Both the President and Secretary, also one of the leading workers, have written most enthusiastically of the added energy in their Branch since Mr. Harding's visit in November. An increase in membership and a widening of Theosophic interest which has influenced some of the clergy to preach Brotherhood sermons, of late, are some of the effects. "Our Lotus Circle is very entertaining; the adults enjoy it as much as the children."—"The first of December, Brother Smythe, whom we all knew and had enjoyed through the 'Lamp,' temporarily transplanted us back to 'Ancient Egypt' in a fine lecture, which was listened to with close attention by about two hundred people."—"We are going to give the poor children a Christmas treat; the Captain of the American Volunteers has aided us in gathering them together. Our Brotherhood work (yes, all our work) has been very successful. If I were a Methodist, I should want to shout."

The work of the Central States Lecturer in PEORIA and BELLEVILLE, ILL., resulted in the formation of Branches in both cities. In the latter town an untiring member-at-large has labored most earnestly for a long time to prepare for this; now he will find helpers in the local work.

In PEORIA there were two active Theosophists who have daily proclaimed their faith, and because of this, there is now a Branch organized for them to operate through in spreading the Cause.

This is the last C. S. C. letter of '96; as a general summing up, you will be glad to see that I can report a most remarkable increase in

strength in all ways—special growth on study lines, development of many more workers, old and new, and great additions in numbers.

The New Year comes in with bright promises, but its success depends upon the individual work of every member.

With my heart overflowing with gratitude to every one whose combined efforts have made the work of the C. S. C. a success in 1896, I wish you a "Happy New Year." F. Pratt.

BURCHAM HARDING'S TOUR.

Brother Harding stayed nearly two weeks in CHICAGO, delivering two public lectures at the Auditorium Recital Hall, and helping in the E. S. T. and T. S. meetings. Central States Committee work and arranging details for a westward tour occupied much time.

Efforts made in Chicago to spread Theosophy appear to have comparatively small results, as yet, on account of the great disparity in numbers between members and non-members—and for other reasons. But workers should not feel discouraged on that account, for every effort made has a vast field in which to take root. It is in the future that the results will appear.

December 7 and 8 Mr. Harding lectured in the Court Room to large audiences at PEORIA, ILL., and the following day a Brotherhood Supper was given and a strong Branch was formed. This is the home of Mr. and Mrs. W. R. T. Auston, members of the *Manasa* (Toledo) Branch, who have diligently worked the field for a year.

December 10 and 11, public lectures were given at BELLEVILLE, ILL. to three or four hundred people, and a Branch formed the following day. Brother Enoch W. Primm has held the fort alone for eight years, quietly but earnestly spreading Theosophy.

December 13, ST. LOUIS, MO., was reached, and the right key-note struck by an E. S. T. meeting, followed by a public lecture in the Branch room. The same evening (Sunday), and again on Monday, public lectures were delivered to audiences of four hundred in the Non-Sectarian Church. Lengthy accounts appeared in the newspapers, arousing much interest and promise of financial support from visitors. During the week three classes were held, averaging sixty, two E. S. T. meetings, and a Brotherhood Supper given. A luxuriously decorated Masonic hall, seating 300, has been engaged for Sunday evening meetings, and a smaller hall for the afternoon to accommodate the Lotus Circle and Class.

"ARJUNA," the oldest Branch on the American list, has reincarnated. B. H.

SANTA CRUZ (CALIF.) T. S.

This Branch is increasing steadily in members, and every true worker is kept busy. The H. P. B. training-class still does good work, and it is hoped that a Lotus Circle will soon be formed. Although the latter is as yet only planned, some work has been done among the children, and Christmas night a tree and party were given them. The doors were open, and the music attracted some of the little ones in the street. They were at first astonished, then delighted to find that the door-keeper, instead of sending them away, invited them in. In they went, and were made glad with the others. L. L.

PETALUMA, CALIF.

This town now has a Branch of the same name. The good seed which has been so faithfully sown has taken root, and promises to grow into a vigorous plant. Many non-members have been persuaded to read Theosophy and study it with the members, and as a result are becoming interested.

SPOKANE (WASH.) T. S.

This Branch is having new members and a larger attendance at meetings, which are carried on mainly in the form of discussions.

Spokane has a Branch of the American Section, as well as one of the T. S. A., and the latter recently received an amusing communication from the former. It read to the effect that "it would be favoring the cause of Theosophy to have but one Branch in the city of Spokane. That it would thereby exemplify the doctrines we advocate by uniting." The T. S. A. Branch was, therefore, urged to surrender its Charter and "unite" with the Society aforementioned.

"A true co operator has three qualities—good sense, good temper, and good will: good sense to dispose him to make the most of his means; good temper to enable him to associate with others; and good will to incline him to serve them, and be at trouble to serve them, and to go on serving them, whether they be gratified or not in return."

"Foregoing self the universe grows." T.

Reviews.

THEOSOPHIA.

The new Swedish monthly organ of the S. S. E. (Sweden), edited by Dr. G. Zander in Stockholm, devotes almost its entire November number to the memory of the late William Q. Judge, of whom the front page bears an excellent likeness.

Dr. Zander, the editor, has an article: "Two Great Achievements in the Theosophical World."

The Theosophical Society looks back upon twenty-one years' existence; it has reached its age of majority, and the American people is the oldest son. Two great events will mark that development: The Crusade, and the School for the Revival of the Lost Mysteries of Antiquity.

Briefly he traces the history of the Crusade movement in the middle ages, and in referring to the present Crusade, quotes from Dr. H. Coryn's *The Theosophical Isis*.

In regard to the S. R. L. M. A., Dr. Zander quotes from an article of his own which appeared in *Teosofisk Tidsskrift*, January, 1893, "The Christ Principle in Man." The mysteries were religious solemnities, giving instruction as to the origin of things, the relation of spirit to body, and how this could be purified and lifted so as to aid in spiritual aspirations and growth. The Greek Mysteries were imitations of the Egyptian ones. Plato and other sages attributed to them the existence of a more elevated spiritual life, a greater morality.

Members of the T. S. A. will find this magazine of much benefit in presenting Theosophy to Swedish people in this country. The price is very low, only 50 cents a year in Sweden. The price for foreign countries is not given. Address, Mr. M. F. Nystrom, Skeppstron 10, Stockholm, Sweden.

The Pulse of the People.

Dr. E. Winclister Donald, rector of Trinity Church, Boston, in his lectures on "The Expansion of Religion," writes:—

"I can imagine myself kneeling in a great temple of Buddha, in Japan, or in the magnificent mosque of St. Sophia, by the side of Buddhist or Moslem, sure that my prayers and theirs reach the listening ear of the Great Father which is in Heaven, and that God answers both. . . . I think if I were a missionary in Japan, I should begin my work of unfolding Christianity by worshipping Almighty God, maker of Heaven and earth, in a temple of Buddha, and I should explain and defend my act by quoting the words of Jesus: 'I am come not to destroy, but to fulfil.' . . . As one listens to many of our missionary addresses and reads a good deal of our missionary literature, he perceives the necessity of stating, with flagrant plainness, that to think of religion, in its elemental idea, as anything other than one, the wide world over and all the centuries through, is to slip into the pit of hopeless bewilderment or to take fatal refuge in the paddock of provincialism."

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of MR. MACHELL's wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by MR. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite gift to any mystic, whether Theosophist or not.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 31.

BOSTON, MONDAY, JANUARY 18, 1897.

Price 2 Cents.

SOUTH - WESTERN ENGLAND:

A STEP UPWARD IN ORGANIC LIFE.

The New League and its Prospective Organ.—A Valuable Lecture.—A Suggestion in Propaganda.

Saturday, the 22d of November last, was a memorable day in the annals of the *Clifton Lodge*, for THE SOUTH-WESTERN THEOSOPHICAL LEAGUE was then born.

Delegates from *Weston-Super-Mare, Bath, Market Lavington*, and *Cardiff* were present at the interesting event, and the new organization began its life amid great enthusiasm. The idea of forming an organization to unite the scattered Lodges and Centres in our district has long been in the air, and now that it is an accomplished fact great results are expected.

It is intended to hold meetings once in every six months at one of the seven places included in the scheme. Mr. K. V. Morris was elected President, B. E. R. Everett was elected Treasurer, and H. P. Leonard was appointed Secretary to correspond with the members and to acquaint himself with their needs and difficulties, with a view to mutual help.

It was also resolved to start a small magazine to chronicle activities and for the exchange of thought. Geo. H. Wood of Newport was appointed editor, printer, and office-boy of the "News," and, seeing that it has to be produced on the jelly-pad process and laboriously written in manuscript style, it entails no light work on our willing brother.

A lecture was delivered by Mr. Leonard on "Theosophy and Recent Science," November 30, in the lecture room attached to the old Unitarian Chapel in Lewin's Mead, Bristol. The Roentgen rays, the photographic experiments of Dr. Baraduc, and hypnotic phenomena were adduced as independent testimony to the teachings of H. P. Blavatsky. The verdict of the Psychological Society on the reality of thought-transference was used as a basis for the ideal of Universal Brotherhood, as, although isolated on the physical plane, we share a common mind.

The Unitarian Postal Mission has been put forward by some as a valuable model for propaganda. The plan of campaign is to insert an advertisement in some newspaper

at a distance, saying that Mr. —, living at — will be happy to supply information on Theosophy. This method will often reach those who are too shy to appear at meetings, and one or two of us are about to give it a trial.

H. P. L.

SWEDISH LODGES.

SEVERAL NEW ONES FORMED.

Since I wrote my last letter to the THEOSOPHICAL NEWS some more Lodges have been constituted, namely:—

NAME.	PLACE.	PRESIDENT.
No. 6. Adonai.	Upsala.	G. Lund.
No. 7.	Orebro.	A. Anderson.
No. 8. Verdandi.	Hernösand.	W. Harnqvist.

A Center in Matmö meets at Mr. E. A. Gyttenberg's, its nine members study and discuss Theosophy, and we hope it won't be long before a Lodge is constituted.

Mr. M. F. Nyström, in Stockholm, lectured on Theosophy for about 120 working-men. The lecture was followed with deep interest and discussed afterwards.

E. Bogren lectured in Helsingborg on the "Seven Principles of Man" for about 150 persons.

The work here in Sweden is going on as before, and more members join our Society; we have all a good hope that we may form a powerful and active Center here in Sweden, so that we all will be ready to stand and work for the Cause.

E. B.

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller; he who leaves off gives up; the stationary condition is the beginning of the end—it is the terrible symptom which precedes death. To live is to achieve a perpetual triumph; it is to assert one's self against destruction, against sickness, against the annulling and dispersion of one's physical and moral being. It is to will without ceasing,—or rather to refresh one's will day by day.

—*Amiel's Journal.*

The mind, though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation, and operates in co-operation therewith.—*Yoga Aphorisms.*

FAMISHED INDIA.

HOW IT WELCOMES THE CRUSADERS.

"Starving for the Bread of Wisdom and the Bread That Feeds the Shadow."

—Strong Branches Formed at Benares and Calcutta.

Grand Hotel, Calcutta, Bengal.
Nov. 26, 96.

DEAR THEOSOPHICAL NEWS:—

Mrs. Tingley has again requested me to write and tell you of the wonderful progress of our work in India.

Before leaving LUCKNOW, we consolidated the Branch, which, as I think I told you, is 100 strong, officers were elected, and suggestions for practical work left with the members. This work is in connection with the grievous famine now prevalent almost throughout India. In every Branch something *practical* is being set on foot, and the members seem quite enthusiastic and determined to work in real earnest.

But I really think that it was at BENARES that we experienced our greatest success, when you consider that it is *the* sacred city of India, the stronghold of Brahminism (the "Rome" of India, in fact), and that Mrs. Besant has her headquarters there! We were there for five days, and have only just arrived here this morning, having left BENARES yesterday afternoon, quite a large number of the newly formed Branch seeing us off at the station. We held three meetings there—two in the Town Hall and one, the last, in a large hall in our hotel. Both the second and third meetings were held "by request;" and the last one was particularly well attended.

The members are bright fellows, many of them college students, and all of them speaking English well. The officers of the newly formed Society (which, by the way, numbers upwards of fifty) are all men of good position. It is, to me, simply amazing the way our ideas take, and the earnest, enthusiastic spirit those who are attracted to us display. At least it *would* be amazing were we working on ordinary lines, or under a Leader less gifted and remarkable—even from an ordinary standpoint—aside from anything else.

At Benares we saw yet another method of

Continued on page 2.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. 1. BOSTON, JANUARY 18, 1897. No. 31

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24 MT. VERNON ST., BOSTON, MASS.Subscriptions to Foreign Subscribers in the Postal
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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

A TIMELY QUOTATION

To the Editor of the News:—

Perhaps your readers will be interested in the following, taken from H. P. B.'s 'New Year's Greetings in "Lucifer" for January, 1888.

"The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure or prosperity. . . . The Stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The Theosophist, who is at all in earnest, sees his responsibility and endeavors to find knowledge, living in the meantime up to the highest standard of which he is aware. To all such *Lucifer* sends greeting! Man's life is in his own hands, his fate is ordered by himself. Why, then, should not 1888 be a year of greater spiritual development than any we have lived through? It depends upon ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns toward the light. Why not so with us?

"And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases, and man with it; and as a day can be colored, so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently."

The account in the News for this week of the watch-night meeting in Boston reminded me of the above, and it will perhaps be helpful to give it a new circulation.

Let me add that I am pleased to learn the Crusaders are to shorten the time before

their return, and arrive in America earlier than they had planned, and just before the beginning of the last year of the 5000 year cycle. See "Secret Doctrine," vol. ii. p. 435.

G. A. M.

The Pulse of the People.

IS THERE NOTHING NEW?

The *New York Journal* says:—

"In a study of the tools of the ancient Romans, as preserved at Pompeii, Prof. Goodman has been most impressed by the resemblance between many of the implements of 1800 years ago and those of to-day. Except for the rust, the iron tools of a Pompeian factory might almost be taken for those of a modern tool-shop. Sickles, bill-hooks, rakes, forks, spades, blacksmiths' tongs, hammers, soldering irons, planes, and shovels are much like those of to-day; but the most marvelous instruments are those for surgery, beautifully executed, and of design exactly similar to some recently patented and reinvented. Incredible as it may appear, the Pompeians had well-made wire ropes. The bronze brazier and kitchener had boilers at the side and taps running off the hot water; and there were ewers and urns with interior tubes and furnaces precisely like the present arrangement in steam boilers. Metal safes had substantial locks, many of them ingenious and intricate. Lead pipes under the streets distributed the water supply; and there were many public drinking fountains, with private fountains in most of the large houses."

SEATTLE (WASH.) T. S.

T. S. activities in Seattle are as lively and vigorous as elsewhere. The Branch meets in regular session at 612 3d Ave., on Thursday night; H. P. B. Training Class, Tuesday night; public meeting, Sunday night; Beginners' Class, Sunday at 1 P. M. The attendance at all these meetings is splendid.

The Branch rooms have been improved and decorated, and the library greatly added to. The library is now doing excellent work. The Seattle Public Library also contains many Theosophical books donated by members. They are much used and read.

Dr. Tenny, of the Cincinnati Branch, and W. E. Ostrander, of the Denver Branch, were recent visitors.

The recent work, in Seattle, of Dr. Allen Griffiths, the Pacific Coast Lecturer, was greatly appreciated and gave beneficent results. He never did better work in Seattle. His press articles travelled over the entire Sound and mountain towns: thus he got to the minds of thousands.

Mr. E. O. Schwagerl of Tacoma Branch, a staunch and loyal worker, has been very ill with inflammation of the stomach. He is now on the mend.

Prof. Fred G. Plummer, the author of "The Last Change of the Earth's Axis," and other articles on symbology of value to students, was elected President of the TACOMA BRANCH for the ensuing year.

Jesse L. Greenbaum, President, Mrs. August L. Schrader, Vice-President; Fred L. Spinney, Secretary and Treasurer, are the officers of the SEATTLE BRANCH the coming year.

FAMISHED INDIA.

Continued from Page 1.

disposing of the dead, in the "burning ghats" on the river side—the left bank of that "sacred stream," the Ganges. The left bank is accursed, nothing grows or lives there, and if they did, they would be doomed to hell! by the very fact of their living there, only. So the right bank, which is high and steep, simply swarms with dwelling-houses and temples, which jostle and push each other up the bank in the most extraordinary and picturesque confusion. Every other building is a temple, in Benares, and there is one (which I saw) which is covered with sheets of beaten gold!

I was lucky enough to see one body in process of being consumed, and another laid ready in the shallow water (this is obligatory), awaiting the completion of the pile of wood which the male relatives of the deceased were building. The nearest (male) relative lights the funeral pyre—and is in consequence *unclean* for ten days afterwards. On our way back—we were in a boat—we saw the second pile being set alight, with great ceremony. The burning body was realistically ghastly, brown knees, etc., sticking out, only partially consumed! We saw, also, the dead body of a yogi—or sanyasi—floating down the stream. Only the bodies of these "holy" men may be cast into the river; the Government has prohibited every one else's—fortunately! The water is of the most revolting and filthy description; yet thousands bathe in it every morning—which is what we went down to see. They drink it, too!—hence much cholera.

Four of our party came on here—Calcutta—two days ahead, to prepare for our meeting of this evening. We have already friends here, in the persons of Dr. and Mrs. Salzer, who are members of the Society. She is a Swede, and was a Miss White, I think. He is an Austrian. They are exceedingly kind and desirous of entertaining some or all of us in their home; but only two were able to take advantage of their hospitality.

On Board the S. S. *Golconda*.

Dec. 1, '96.

I was unable to finish my letter last Thursday, as we all had so much work to do, and only to-day can I take up my tale again. To begin with, the meeting of Thursday evening: it was very fairly well attended, and quite a large sprinkling of Anglo-Indians were present. Many stopped to speak with us afterwards, and the reception which we held at the hotel on Friday afternoon was quite a full one. The SOCIETY IN CALCUTTA was then formed, with a round dozen of names to start with.

You will be interested to hear that Dr. Bowles Daly, a very old member, was one of those who joined us. He left the old T. S. some time ago.

Mrs. Tingley had previously sent Mr. Paterson and Mr. Wright to see a very interesting native school, founded, supported, and conducted by a native gentleman—Rakhal Chunder Sen,—a man deeply interested in the welfare of the children of India, and who started this school with the express purpose of instructing the boys of India in the *vedas*—in addition to the ordinary curriculum. This turned out to be another proof of our Leader's wonderful prevision; for this very man is now President of the T. S. in Calcutta. He and a large body of Theosophists not long ago took an independent stand—so far as Mrs. Besant is concerned—and constituted themselves as an independent body of Theosophists in Calcutta. Now they have most of them joined us, with this man as President, the very same position he occupied before.

On Sunday afternoon our hands were very full, for from three to past eight, we were hard at work. We began by hearing the boys of this school—which is in quite a large building, in the native quarter of the town—go through some of their "exercises," chanting the Gayatri and portions of the *vedas*—intensely interesting, of course. Then at five we had a public meeting in the large open-air hall of the building—lent us by the President—which was crammed. All the boys were up in one of the galleries, and they numbered over a hundred. This took about an hour, and after that, a Branch meeting was held, and officers were elected. Quite a different stamp of members in Calcutta from those in any other place—most of them being much older men, and were already well acquainted with Theosophical ideas. Now all this was accomplished without the presence either of Mrs. Tingley or Mr. Hargrove, who left Calcutta on Friday for Darjeeling—on special work—and only returned yesterday in time to join this steamer, by a tender, in the late afternoon; the rest of us having gone on board at noon.

We are en route for MADRAS, which we expect to reach towards the end of the week. I cannot tell you how wonderfully well Mrs. Tingley is keeping; after the heavy fatigues of her hurried trip to Darjeeling and back she came on board yesterday afternoon looking the very picture of health, and says herself that she has not been so well for ten years past. She had, moreover, a very tiring hour or two at the hotel in Calcutta, before she came on board. She was perfectly besieged for interviews, not only by native gentlemen, but by Anglo-Indians as well. She says she will have some very interesting tales to tell of her trip to Darjeeling, by and by.

This Crusade is really a marvellous object-lesson, and the perfect harmony and unity

which exists among all of us is almost incredible—considering the imperfect state of human nature. Each seems to have a special part to play, a special work to perform—which calls out his or her peculiar powers and energies—so that the sum total of the whole presents a solid unit, composed of the various aspects of human nature; for where one is weak another is strong, and one supplies what the other lacks. With Mrs. Tingley and Mr. Hargrove this is especially so—I mean in that they seem to act almost like one person—they give as it were in detail, a picture of what the party as a whole represents.

All send best regards and good wishes—especially our dear Leader.

Yours very fraternally,

ALICE LEIGHTON CLEATHER.

P. S. I forgot to tell you that, while we were at Benares, Mrs. Tingley sent round to Mrs. Besant's Headquarters, for a book that she wanted to give one of our new members—but specially instructed me not to go in. The book was one of W. Q. Judge's. Needless to say, it was not on any of their printed lists. They keep nothing of his. The bungalow itself rather reminded me of the "Indian Section T. S."—"Much cry and little wool!" It had a distinctly "seedy" air about it, and did not exactly shout "success" to the surrounding air. One has to come out here and *see things for oneself* if one wants to know a little more of the real truth about much that has hitherto been *not quite clear*.

From several sources we learned that no active work goes on in Benares at all, there is a sort of galvanic action when the lecturer comes, and collects audiences. Then all subsides once again into quiescence. There as well as everywhere else the natives flock to Mrs. Besant's lectures to *learn English*!—We heard this everywhere.

DAYTON (OHIO) BRANCH.

The regular annual business meeting of this Branch was held on Wednesday evening, January 6. Reports of Secretary and Treasurer show the condition of the Branch to be healthy, if not vigorous. Seven members have been added during the year, and two dropped. Average attendance during the past year—members 11, visitors 13, total 23. Average contributions, \$2.47 per week. During the year the nucleus of a library has been formed.

The following officers were elected for the year 1897: G. E. Harter, President; Louis Epp, Vice-President; A. Mendenhall, Secretary; Phil Swartztrauber, Treasurer; and Margaret Shepherd, Librarian.

We start the year with 25 active members, and think we see ample encouragement ahead.

SEPTUS.

When harmlessness and kindness are fully developed in the Yogi (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him.—*Yoga Aphorisms*.

GERMAN NEW YORK.

ANOTHER OF THE MANY T. S. ACTIVITIES IN THE METROPOLIS.

The German Branch T. S. in New York City has the euphonious name of DEUTSCHE THEOSOPHISCHE GESELLSCHAFT „GERMANIA," and has been holding its regular weekly meetings at the rooms of the Lotus Circle, No. 607 E. 14th St., since leaving Headquarters some months ago, with a view of more easily reaching the German element, and bringing Theosophy to the working people who reside in that neighborhood.

Meetings are on Friday evenings; also a private class is held, for members only, at the home of one of the lady members. Here earnest study is undertaken, under the leadership of Mr. Prater, the object of which is to fit members for more active work in the future, and thus further aid the spread of the great truths of Theosophy amongst the Germans in this city. Considerable interest has been already awakened, and the *New York Staatszeitung*, the most influential German newspaper in the state, published an article on Theosophy written by our President, Mr. Genzenbach, which brought a number of enquirers to the meetings. There has hardly been a meeting since, when some new face has not appeared, that had never been to any Theosophical gathering before, and a few of these have become members already.

A concert held by this Branch, some time ago, at the Aryan T. S. Hall in Madison Avenue, netted a neat fund for the Crusaders; the music being given voluntarily by members of the T. S. Branches. It was of a very high order, as acknowledged by all.

The outlook is very encouraging, and throughout harmony prevails. All the members are imbued with the desire to do their utmost to let at least the hard-headed Germans know there is such a glorious thing as Theosophy.

CAMBRIDGE (MASS.) T. S.

In October this Branch made a radical change in place and methods of work. Cambridge, with its 90,000 inhabitants, has really as many towns as wards: so different are the characteristics of these sections. Old Cambridge, Ward One, where the Branch has from the beginning held its meetings, is the aristocratic and collegiate town, and regards somewhat scornfully the less ancient and fossilized wards. The Cambridge F. T. S., feeling that the well-known prejudice was interfering with their helpfulness towards residents of other districts, last fall, left Old Cambridge and moved to what is known as Cambridgeport, the business and, in a measure, manufacturing district. This large area is, as yet, new ground to the Branch, although from it have come some of its strongest workers.

Having thus practically moved to a new town, the Branch has had much of its pioneer work to do again; and some of the members, reading of the success in other localities, have had periods of discouragement at the smallness of the meetings. This smallness has also been brought about because that large class of people who keep attending meetings without ever joining the Society, are this winter busy running after various Hindus of as many different persuasions, who have taken Old Cambridge and Harvard's Psychological Department by storm.

These good people are all too busy learning how to breathe to attend meetings which merely teach them how to do their duty.

But, thanks to the faithfulness of the members, the meetings have gradually increased in size, and, watching from the platform, the President sees with pleasure that the same visitors return and bring with them others.

Wednesday evening, January 13, a Home Crusade meeting was held. In spite of the intense cold—several degrees below zero—the Hall was well filled, with an audience which listened with great interest and departed with evident reluctance. The short addresses were all excellent and clear, and the music as good. Cambridge is fortunate in having a very good violinist, who, with a careful and sympathetic accompanist, furnish music for each Sunday meeting.

The Branch has also an Inquirer's meeting, Friday evening, and an S. D. class for members on Wednesdays. These, with the very successful Lotus Circle, keep the members active and earnest, and all feel that the beginning of 1897 sees the Branch on a better footing and with brighter prospects than ever before.

Mr. C. A. Griscom Jr. left New York last Tuesday, and is now *en route* for Japan. As he is taking this trip for his health, he will not hurry any of it, and will, therefore, reach Honolulu not much before the Crusaders, whom he expects to meet there.

OLYMPIA (WASH.) T. S.

Since becoming settled in our new rooms, Olympia Branch has undertaken some Crusade work. A card party was given which proved an enjoyable affair for the guests, and netted a good sum toward defraying the expenses of a Brotherhood Supper. It had another result, too. It made certain members register sundry vows to the effect that they would redouble their efforts to work for Theosophy, and so hasten the day when humanity will be willing to congregate for social pleasures without expecting to be fed with dainties—that happy time when something good to eat will not be the crowning pleasure of every entertainment.

But the Brotherhood Supper? Ah! that was different. That was labor well spent. About seventy-five people were gathered in; and, after a short program, including a little talk on Theosophy, by our President, Dr. Strickland, a recitation and music, supper was served—a bountiful mixture of substantial and dainties. It was a happy affair, as it brought us in contact with a few hungry souls of whom we intend to see more. Several of the guests have since attended our meetings, and feel that a new interest has been added to their lives. Like many other Branches we are few in number, and poor in purse, but we find that the more we do, the more we want to do. Greeting from Olympia to all Branches which this may reach. A. R. S.

CHICAGO CHATTER.

Loyalty Branch held its annual election of officers on Tuesday Evening, January 5, which resulted in the choice of the following: President, A. M. Smith; Vice-President, E. T. Cedarholm; Secretary, Miss Eva F. Gates; Treasurer, W. A. Barron; and Arthur S. Bailey, Mrs. Scott, and S. H. Sexton, as Councillors in addition to the above elected officers.

This is regarded by the members as an unusually strong Board of Officers, and when the Crusaders come whirling through Chicago, they will fittingly represent the great Middle City, and assist the Crusaders in any work the latter may have to do.

Many of the members in this western country would like to see the coming Convention of the T. S. in A. held in Chicago. It is the center of the country, and out of the 103 Branches represented at the last Convention 57 are either west of here, or here, while 23 would reach here

easier than New York, making a total of 80 out of 103 Branches which would be best served by having the Convention in Chicago.

Reduced railway fares could be secured, and the natural comfort of the delegates looked after fully as well as at any other place.

Chicago was to have had the Convention last year, but every one here realizes that the change was best.

The two other Branches, here, belonging to the T. S. in A., the Englewood and Saga, are working along faithfully, and gradually increasing in strength.

At the Brotherhood Settlement, Mrs. A. B. Leonard is looking after the interests of her poorer neighbors, while the activities of the Boys' Club, Girls' Club, Lotus Circle, and Sunday evening meetings for grown persons still continue and grow. The large room there is very tastefully fitted up with large pictures of H. P. B. and W. Q. J., while smaller photographs of the Outer Head and others adorn the walls.

Over the large portrait of W. Q. J. is arched a deep yellow crepon background, bearing on its surface in vivid purple letters the words, "Truth, Light, Liberation for Discouraged Humanity." The effect is remarkable. PARSEE.

KRISHNA T. S.

(PHILADELPHIA, PA.)

The Branch now has a library of almost two hundred books on Theosophical and kindred subjects, and this is gradually being augmented. The literature of the Society is absolutely free to the public, and a point is made of this fact at every public meeting. Reading matter, by this means, is easily accessible to everybody applying.

Great interest has been aroused through the recent visit of Brother James M. Pryse, who was with us three days and two nights, meeting every member and delivering two public lectures. The Sunday evening lecture was especially successful, Brother Pryse being greeted by a "crowded house." Our Brother has left us with a more than brotherly feeling for him, and we all hope to see him again, very soon.

This cannot be closed without an appreciative word for THE THEOSOPHICAL NEWS. Advantage was taken of the recent propaganda edition, and two hundred and fifty copies were placed where it was thought the most good could be accomplished, and it is known that the result was satisfactory in the extreme. With us the weekly appearance of the News is become a necessity, not to be given up except at a great sacrifice.

"The Dweller on the Threshold"

By R. MACHELL,

of London, Eng.

NEARLY all F. T. S. have heard of MR. MACHELL'S wonderful mystical paintings.

We have had this one reproduced in panel size. It is a very fine engraving, colored, (by a new process) and is an exact reproduction of a copy of the original, made and sent to us for this purpose by MR. MACHELL himself. With each copy goes the artist's explanation of its symbolism in design and color.

We offer one of these pictures for six subscriptions to the THEOSOPHICAL NEWS. These must not be renewals and must be sent at one time.

The pictures are also for sale by us at \$3.00 each. They will make an exquisite gift to any mystic, whether Theosophist or not.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 32.

BOSTON, MONDAY, JANUARY 25, 1897.

Price 2 Cents.

INDIA REVIEWED.

MUCH DONE—MUCH DOING—MUCH
TO BE DONE.

A Deserted (?) Town.—The Sacred Ganges and its Votaries.—Glimpses gathered on the Crusade's Swift Journeying.

Vast land of ancient glory, fare thee well!
Farewell, oh Aryavarta, brow begemmed
With Himalayan peaks. A little while,
Oh home of sacred shrines, from thee we part—
A little while, then come again. To-day,
We say, oh India, humbled low, "no more
Thou holdest sov'reign sway. The jewelled
crown,
The sceptre, and the royal robe are lost.
Inert, with ashes smeared, with dull, fixed eyes,
Thou sit'st before thy old-time gods and dream'st
Of what has been, but from thy grasp lett'st slip
That which is now." Old-land of jungles deep,
Oh land where nautch girls dance, oh sunny land,
Land of the rishis once, beloved home
Of Vishnu, Shiva, Brahm, to-day we say
To thee "farewell." To-morrow we shall say,
"Arouse thee from thy long-time sleep. Behold
How quick revolving cycles bring to thee,
Again, the glories of the past, but new—
An incarnation but begun, which, when
It has attained the fullness of its growth,
Shall far excel in grandeur, greatness, wealth,
In learning, wisdom, what has ever been."
The gods return. The four-fold powers proclaim
The hour for thy rebirth has come. Once more,
From their well hid retreats, the mighty ones
Come forth and mingle yet again 'mongst men.
India, arise! India, redeemed, awake!
Son and companion of the Gods, look up!
The time of penance has gone by; the time
Of thy redemption, long-deferred, has come.
H. T. P.

Madras, India, December 7, 1896.

To write of one nation is to tell of many. Their histories, characteristics, welfares, disasters, growths, decays are too intermingled to allow of complete separation. To know India one must study much that is non-Indian.

This age of ours is called *kali*, the black. *Kali*, the black, and *Sudra*, the fourth, are one. It is truly *sudra* born, for is it not servant to the petty self and all the powers that play on that self's plane? But, though *sudra* it may be, yet in its aspect, it is of the *vaishya* caste—the caste of barter, merchandise, and gain. England is sometimes called a shop-keepers' land. A shop-keepers' land, indeed, it is, but so, now, is every other. Germany, what is she? A great race, consciously striving, with her very utmost

power, to gain the forefront in the barter of the world. Her armies are subservient to the traffic of the state. England, unrivalled in her trade, like some great merchant ever watchful, guards against incessant encroachments on her real or fancied rights. France, with plate glass windows, shows her wares, but they have lost something of their beauty. Italy, bankrupt, is happy if she keeps the wolf outside. Greece, youthful, tries to redeem a lost estate. Egypt, in every sense, is in the hands of mortgagees. India, alas, poor India!—into so many receiverships has fallen, that the last incumbent faces a problem without a solution.

Such is, in metaphor, the state of various countries. Times alter. Eons roll round. The new day is unlike the old. The coming year has changes unforeseen. Races go and others come. Tides rise and fall. The moisture of the ocean, carried, unperceived, to mountain tops, returns as rain. The affairs of men are ever in a state of flux. We ask ourselves, "What fate's ahead?" The dark precedes the dawn. The *kali* ushers in the Golden Age. Sages, in their sagas, tell us so. The "sages" are no less reliable because we know them now as philosophers and scientists. The "sagas" are worthy of careful thought, though in familiar forms,—addresses, essays, articles. These sages perceive, though dimly yet, how, in due course, the fittest has ceased to be that which he was. Once speed of flight, precision of attack, brute force, were the decisive factors in terrestrial evolution. Then brains and subtlety. These now give turn to something higher still. The age of competitive barter passes by. The time when we are servants to surrounding influences begins to cease to be. The time for mastery has come. These things must be borne well in mind by those who wish to understand.

The journey of the Leader with her attendant body-guard through Aryavarta, like Spenser's "Fairy Queen," should be read three-foldly. There is the story of the strictly Theosophic work; the account of certain trips with curious incidents; and that which those who can surmise must gather for themselves—not precisely a moral, but an inside history, pregnant with promise.

On the twenty-fifth of October, the party of eight arrived at BOMBAY. They found, on investigation, that the Society which Madame Blavatsky had started with so great

an impetus had become decrepit, though not actually defunct. The numerous Branches, as was then suspected and afterwards found out, had, in the main, ceased to exist, except on paper, and in the minds of a few interested parties.

On the twenty-ninth the Crusaders held their first public meeting. It was well attended and followed by two others. A large Branch—the first in India—would have been started had the conditions been altogether desirable. But with a quondam Theosophy before the public for several years, this would have been unwise. For this reason affairs in Bombay were left somewhat inchoate, though an organization was formed, waiting for the Leader's return for future activity.

From BOMBAY the route was to JEYPORE. About that, later on.

From JEYPORE half of our party went to DELHI as advance agents. There they found the Town Hall engaged for the evenings of November tenth and eleventh by a lecturer who has, for the last two years, been antagonistic to the work which our late beloved chief, William Q. Judge, carried on for humanity at the cost of his life. This left the Crusaders the ninth and twelfth. The outcome was superlatively satisfactory. At the last meeting the audience was most enthusiastic, showing every mark of gratification, crowning Mrs. Tingley, in the name of their fellow townsmen, with garlands, ending up with the formation of a Society, great in numbers, and with the finest kind of people as its officers. It was most pleasing that these officers represented not one, but several religions. The President, Shri Krishna Dass, who, the writer was told, in a tone of deep respect, owned half Delhi, who is well known for his benevolence and clarity, is of one faith; the vice-president is of another; the treasurer is of a third; the secretary is a Rajpoot. Considering the fiery eloquence put forth on the tenth and eleventh by that person whose ambition has been the cause of so much dissension in every organization with which she has ever been connected, the long misrepresentations of a quasi Theosophical nature, made for the last few years, and the attacks on Mrs. Tingley and the others since the beginning of the tour around the world, the outcome was most encouraging, most significant.

Continued on page 3.

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THE INFLUENCE OF DRESS.

(For THE THEOSOPHICAL NEWS.)

Looking back over the history of dress, its influence is easily ascertained, as well as the source or sources of its modifications. We are not at present concerned so much with these, as with the root idea that the dress of any given period or nation, sets forth, mirror-like, the prevailing thought of nation or era. We need only remember the symbolism of the attire of ancient Egypt, when religious ideas governed and illuminated daily life; or the harmonious and flowing dress of Greece, when the ideal of "pure art" was the flowing lines of the perfected human form, which those graceful garments imitated and revealed. When, in modern times, the commercial idea came well to the front and the acquirement of wealth ranked first in the ideals of nations, the dress of men changed to its present practical form, for satins, silks and laces could not go down to the marts of the world and compete in daily work amid crowds of toilers and all the machinery of modern life. So it has come about that dress is really a symbol. Not only the nurse, the nun, the soldier are summed up by their attire, but we all look upon dress as revealing, to some extent, the character of individuals, their taste and the usages of their life. This is more obvious to the mind where nations are concerned. The Frenchwoman is never mistaken for the Englishwoman, nor the latter for an American. Yet see them in bed gowns and there is uncertainty! It would assuredly seem that dress conveys a meaning

of its own and is, to that extent, a symbol read by the seeing mind.

Back of the whole question of dress, however, we find one primary idea, the idea of Sex. Dress serves pre-eminently to mark the sex distinction. It was not always so, I have been told. Further back than the count of history reaches, it is said, the dress of the sexes was almost similar and always it was intended, in those wiser days, to conceal and not to reveal, the personal contour of form. How this idea of sex has come to be the ruling thought which it is to-day in the world at large, we need not enquire. We see that it is so, that extravagance in dress has come to a surpassing point, especially with Americans; its sumptuous variety marks the swift rounds and changes of materiality and material pleasure, and it is largely used to embellish and reveal the form, to attract by accentuation of personal charm and enhancement of the body. The tendency of this custom need not be dwelt upon here. It is evident to every thinking person that the Sex idea predominates, with its corollaries, in the dress of the day. How many young girls and women have been morally degraded for and by it? How much money is thrown away upon it? What time, what thought, energy have not been wasted in this one direction? Dress! The play, the picture, the entertainment, the woman, fail or succeed by it—or by the "artistic" lack of it. Everywhere it has assumed proportions of vast importance for its power to exert a great, lower plane attraction and influence has come to be admitted without a question.

Considering these facts in the light of Theosophy, it would seem that a study of our philosophy must alter the point of view to some extent. Perhaps, when reincarnation is universally accepted and the real man is acknowledged to be the soul which garbs itself in form, now of one sex and now of the other, the present marked distinction will be done away with almost altogether. When the Soul and not the body is the chief object of care, the centre of attraction, the aim and end of life, surely then there will be little or no preoccupation as to dress, so far as its power to awaken the senses or to accentuate pleasing bodily differences is concerned. Then the form will be cared for as the habitat of the Soul; it will be concealed, but not tightly imprisoned; colors will be chosen with a view to their vibrations, their effect upon thought; jewels, when worn, will be bearers of health, magnets attracting higher influences; fabrics will be vital, energizing. Dress will be regarded from the standpoint of the conditions which it affords to psychophysiological development and the maintenance of bodily and nervous equilibrium. In a word, the attire of the body will be chosen with a view to assist the manifestation of Soul through and by Body; to provide a balanced instrument for the Soul.

Air, Water, Food, Dress; this quaternary will be the base upon which bodily harmony shall rest secure; at present it goes jarringly, for the fourth support is lacking. Dress would still be symbolical, but now of the Sovereignty of Soul.

Those members of the Society who met the Crusade on its course may remember the dress worn by the women; a walking gown of dark coppery blue (*indigo*), loosely draped and very full, concealing the lines of the form. There was another dress, a long one, worn at public meetings, and both of these were believed to be modifications of dresses worn in Egypt. I had singular confirmation of this fact in the statement of an archeological student of note, who told me that such dresses, with a "check" gauze, were described in very rare and ancient Mss. I had disputed that "inartistic" check (it lined the hoods), with Mrs. Tingley, and I felt merry over my own discomfiture when the dictum of the student was heard.

Most of us know that the adoption of a given dress for a given pursuit stimulates thought and fixes attention on that pursuit. At the Wright wedding, Mr. Hargrove is quoted as saying:

"... The garments and emblems worn are not for display, but are used to hide the personal form and to start vibrations by means of color and motion that will be far reaching in their effect and beneficial to all concerned." We knew that every cause produced effects for good or ill, that "e'en wasted smoke remains not traceless," yet still the thought that we can even dress so as to benefit the world of souls, comes with a fresh and joyous charm.

I have every reason to believe that it would be most pleasing to Mrs. Tingley if the Crusaders were welcomed, throughout the States, by ladies wearing the same simple street dress of dark blue. It was adopted by some of us in England, the late lady Malcolm being one, and we said at the time that the adoption of the street gown for functions and work of the T. S. would show fraternal and cordial welcome to our Crusaders, would lend harmony of color, of vibration and of thought, to our next American Convention, and might even start the keynote of a much needed reform in dress. Dear News don't you think it would be nice and that we might do it?

JULIA W. L. KEIGHTLEY.

The News—an androgynous organism, by the way—would gladly have inserted the above article, even if it had come from a less valued correspondent. It is another interesting example of the waves of thought, so often noticed in the history of the T. S. Conversations heard, in the last few weeks, have shown that the women of the Society are beginning to realize that their responsibility

—as Theosophists—to the world lies along many lines; and that one of these lines may be dress. Surely if our duty is to change the thought of the world, to break the molds of mind, we should not lightly throw aside the strong helps given by form and color.

A glance over the past twenty years proves that, in spite of jeers and abuse, the Theosophical movement has *led the thought of the world*. Science, art, fiction, all bear its imprint. Shall dress be the sole exception? Rapid correspondence during the past week has shown that, in New York and Boston at least, Mrs. Keightley's suggestion will be carried out. Indeed, the women among the New York *Home Crusaders* have all winter worn the gown referred to. It is sensible, comfortable, graceful; three adjectives which can certainly not be applied to the fashions of the present day. May it not be as Mrs. Keightley suggests, that the wearing of this gown at the next Convention, by a large body of women, shall be the tiny beginning of a much needed and—if truth were told—much longed-for reform?

The present cycle is seeing swift changes in the appearance of the T. S. and its work. Yet *each one* of these changes was planned, longed-for, and *willed* by H. P. B. and W. Q. J., during their stay with us; though we did not see it at the time.

This matter of woman's dress is no exception. Only a short time ago—in one of the conversations referred to—an old member of the T. S. and devoted friend of H. P. B. related a chat held with her. The talk had been on modern as contrasted with ancient dress, and the symbolical and occult use and beauty of the latter. H. P. B. ended the conversation thus: "*I hope the day will come when I shall see you and all the other women of the T. S. wearing that ancient gown.*"

Sisters! She should see it at our next Convention.

M. L. G.

MANASA T. S.

(TOLEDO, OHIO.)

No better proof of the swift advances that Theosophy has made during the past year could be asked than the fact of so many Branches having been obliged to move to larger quarters. In spite of the absence of many of the visible leaders of the Society, of the financial drain on members in various directions—and this in a year of so little national prosperity as 1896—there has been not merely a holding of ground already won, but a steady advance nearly everywhere. Step by step the progress has been made, but made strongly and surely.

Among the latest of the Branches to write us of the winning of a new vantage ground is MANASA T. S., of Toledo. From every point of view, the Branch starts well the momentous year of 1897.

It has secured large and commodious quarters in a most desirable location—in the Chamber of Commerce Building, room 309, and on Tuesday, January 5, these were thrown open and formally dedicated.

Reception invitations in regular form had been sent out, and at eight o'clock the room was well filled. The hall has nearly twice the capacity of their former one and has been very tastefully fitted up, the "fitting up" including, as in most cases now, a piano.

INDIA REVIEWED.

Continued from Page 1.

While the final work of organization was going on in DELHI, two of the party, in response to an invitation, had been sent by the Leader to LUDHIANA. They arrived on the thirteenth. Finding that the person referred to above was to hold forth on the fourteenth and fifteenth, the Town Hall was secured for the sixteenth. Here, at Ludhiana, one of the American Theosophists, going, by invitation, to hear the lecture, just spoken of, quickly detected one of the reasons for the decay of Theosophy in India. It was the ultra partisanship of the lecturer, which showed itself in the most unmodified praise of the religion, the race, the philosophy of the audience. It was flattery, unstinted in quantity. India was said to have the pure race, the matchless philosophy, the pure science. Western science was dubbed a "jargon." The Egyptians and Greeks were called "mongrels." It was asserted that Islam and Christendom had "no spirituality." Oh, ye who have sacrificed your lives for a little nucleus without distinction of race or creed, how have your lives' works been perverted! But the vehement appeal to prejudice elicited no warm response or hearty applause. How could it, when the hearers, in a half famine-stricken district where the people of whole villages, in normal times, have but a meal a day, and are now reduced from even that, were told that now was the time when they must choose between the spiritual and the material? The idea of telling the starving man that there is a dilemma between the loaf of bread and his soul's salvation! The hand would take the bread, and the intuition scorn the false reasoning.

What was heard at the meeting of the following evening, the sixteenth, contrasted with this most strikingly. The audience, composed, to a great extent, of the same people, listened with close attention and warm approval to a plain, simple talk which dealt entirely with the *practical needs of India as she is*, not the glories of India as she was. If the doctor is to give medicine according to the symptoms, he will not dose this country with metaphysics just at present; but instill good, solid, unadulterated American common sense. And—it takes. The patient swallows the medicine with most manifest relish. It doesn't need to be coated with flattery.

At the close of the meeting at Ludhiana, a Society, strong in vigor and numbers, was started, and the two wayfarers then took the midnight train to LUCKNOW to rejoin their comrades.

It seems unnecessary to go any more into these details. LUCKNOW was reached by the first installment on the fourteenth, and the others three days later.

On the eighteenth, a contingent of four left for preliminary work at BENARES, being followed by the others on the twentieth.

On the twenty-third, the advance-guard moved on to CALCUTTA.

On the thirtieth, all hands left for MADRAS.

At BENARES, a sacred city, and said to be a center of spiritual forces, it was a surprise to find nothing being done by the reputed representatives of Theosophy excepting the holding of an occasional meeting on some special occasion.

In summing up, it may be truthfully asserted, that the original surmise that the old Branches in India are to-day simply figments of the imagination, existent only on paper, was entirely correct. But the Theosophical Society in India, now called into existence, affiliated with the Theosophical Societies in America, Europe, and Australia, is a solid, vigorous body, starting in on a career of progressive usefulness. This Society in India is the eighth national organization formed since Katherine A. Tingley and her party left America, less than six months ago. But there is an enormous amount to be done in the future. The country has a population of two hundred and eighty to three hundred and twenty millions, according to various estimates. Schools there are, but they have a religious bias. *The disseminating of broader ideas, the improvement of certain social conditions, the lessening of race prejudices, the scattering of correct conceptions of hygiene*, and many other, and important things must be accomplished. They who, in this land of dreaming, wish to help on towards the formation of a nucleus of a Universal Brotherhood, must do much plain pioneering. Living in India is remarkably cheap. The use of a small amount of American gold, coupled with a good, energetic worker or two amongst the Branches already established, would bring about marvellous results. In a saturated solution, even a slight vibration may cause precipitation. Where a country's cycle is changing, an almost infinitesimal impulse may give enormous momentum.

Now for somewhat different things. What reader of Theosophic lore does not feel an extra thrill at the mention of the red Rajputs? Jeypore is in the heart of Rajpootana. It was the first place visited after leaving Bombay. It is strictly Hindu. While the American party was there, but two occidental faces were seen on the streets. The two very broad, straight thoroughfares running at right angles through the city, give the impression of a town laid out under Western supervision. This is incorrect. The place was built, in the early part of the last century, by a native Maharajah, to take that of the then capital, Amber. Why this city of Amber, with its beautiful palaces and imposing forts, should have been given up when in a flourishing condition, seems to be one of the

unanswered questions which the historian occasionally has to face. But let us get back to Jeypore. It is the capital of a still independent state, the English having a Resident there as adviser to the Ruler. There one sees the Eastern life, which, so unlike that of the West, gives a perfect background for the tales of the "Arabian Nights." Not that this is in Arabia, but the local coloring is the same, and a trifling exercise of the poetic faculty brings back the good old stories of our childish days. The little shops, merely rooms with one side open on the street, the dealers sitting cross-legged, the multi-colored garments, the swarthy skins, the lustrous eyes, the women carried round in palanquins, all have a strangely familiar look, though never seen before. The people are proud and courteous. You pass through their midst—scarcely an eye is turned toward you; and yet, you are to them one in hundreds of thousands. So much for the streets. In the palace,—on a night of festival,—good fortune took two of the American party there, on the great night of the year, Divali—everything is a blaze of light, jewels, and glittering marble. Nautch girls dance, courtiers move about, torches flash, strange instruments emit a weird and tuneful harmony. Back of the palaces, within the pleasure grounds, great tanks are filled with crocodiles, ready to snap rapacious jaws on all that comes their way. Not far off are the huge stables, filled with elephants and horses. At the gates of the palace, black-bearded soldiers stand on guard or lounge about. It is all wonderfully dream-like and unreal to a Western mind, when viewed in retrospect. And yet, JEYPORE was but the prelude to AMBER. Oh, AMBER, mysterious town, who can forget the crenellated walls which wind about thy hills, thy pleasure gardens, unfrequented, thy palaces, uninhabited, thy fort, unvisited, inaccessible, which crowns thy lofty hill, and in whose unknown precincts no Western foot has ever trod, within whose gates the ruler himself, even, has never passed. To that day, when in thy haunts we stood, we backward gaze and feel, again, its charm of perfect peace. In thought, we see the mighty elephants, with hooded backs and gaily stencilled ears and fronts, kneeling at the bidding of the dark mahouts. Once more we mount their lofty backs and feel, beneath, the measured sway. Much would we give to place our hand, again, upon the hanging trunk, and looking in the luminous eyes of the mahout, win back, at last, an answering smile. AMBER, deserted town, thou speakest to us not of retrogression and decay, but of a hidden life, which, unsuspected, in thy walls awaits its fitting time.

One day, when the group of eight were sitting silent on the parapet of the bungalow at which they were stopping, suddenly, without warning, unheard and unperceived before, a slight figure, with mantle almost wrapped around its face, was seen standing in their midst holding

a note in an outstretched hand. The dusk of evening, lightened only by the rays from a lamp in an adjoining room, made everything indistinct. In the sudden excitement, attention for a moment being directed to the note, the weird bearer vanished as mysteriously as he came, seeming to be absorbed into the night. Eyes, strained in all directions, saw no sign of his departing form. Was it a phantasm or a reality?

Sometimes one seems to hear the ring of far-off bells, and yet is sure no bells are about. This is a queer world of ours. Sounds, sights from other planes mix in with those of ours, although we know them not as such. At one place, in an ancient temple where common rites are carried on, and to which the Leader was carried, accompanied by Mr. Hargrove, they came across some things known only to the initiated few. An unseen force still goes out from these old time sources, which permeates the very air, helping to counteract another, of a harmful kind, projected, not unconsciously, from other seats. While in this so-called life, we wander in the midst of greater things. Even at deserted ELEPHANTA, the silent influence still goes out. It's curious how these places, these sacred spots, are, so often, alike. At ELEPHANTA is the mass of solid rock, the height, the hidden ways as wells such as found at Eleusis—a natural formation, and the pyramids at Ghizeh—an artificial formation. They all retain a remnant of what once was theirs. ELEPHANTA, once a home of the long-lost Mysteries,—though the first sculptures in the adamant rock were skillfully disguised by priestcraft of a later date and a degenerate age—even now shows, to those who have been trained, the strongest traces of the sacred rites. The shrine, the fane, the curtained place, the priestly chamber, the broad steps up which the neophyte approached the holy altar, the spring of living water, the place of fire, the subterranean retreat can, almost always, be vividly recalled. At ELEPHANTA, as later at other spots, the pilgrims felt the matchless influence of the brooding place.

BENARES, on the night of the November full moon, is a sight never to be forgotten. The sacred Ganges is filled with votive earthen lamps, carrying their little load of oil and lighted wicks, which make the surface of the placid waters sparkle with innumerable lights. The temples which line the banks are all ablaze, every littlest corner, cornice, and projection having its tiny light, which, owing to some character of the oil, produces the purest golden flame. The steps of the steep streets, the gairs and platforms of the ghats are filled with devotees, women wrapped in saris of brightest tints, of every conceivable shade, sparkling with bangles and tinsel, the men equally brilliant in the folds of their graceful chuddahs. The ceaseless movement to and fro, the play of colors, the universal illumination produce an effect unknown in our less warm and highly-colored West. The scene at sunrise is quite as wonderful. People in bright garments are everywhere, walking up and down the steps, bathing in the stream, drying themselves on floating platforms or the low bastioned, flat-topped towers of the ghats, praying, chatting, making invocations, casting wreaths and flowers upon the floating stream. Is it to be wondered at that at such a place as this, again concealed with consummate cunning and skill, there are hidden mysteries? Of course some will smile incredulously, thinking of fakirs, jugglers, charlatans. It is these, and these only, that are known to the public. But there are those, as in other lands, known only to those whom they choose to meet.

DARJEELING, over a day's journey from CALCUTTA, fairly borders on Tibet. Swiss moun-

tains dwindle into insignificance compared with the Himalayan grandeur. Beyond DARJEELING the loftiest of them looms up. Here Mrs. Tingley, being invited, spent a day, accompanied as before by Mr. Hargrove. It was odd, unless the tale be a true one, that an ordinary lama should have told of a holy man, once resident in Rajpootana, now dwelling near the mountains of Kuen Sing; odd, because it is just what Madame Blavatsky asserted, publicly, many years ago. In the main, this visit, even so far as known to the writer, must be passed by. Something had happened to our Leader. What? She had gone away weak, almost worn out. She returned, rejuvenated. A strange light appeared to come from her face. Perhaps it was the aura of the mountains. Certainly, as said on good authority, she takes on the conditions of the lands she visits. So much; no more. But patience all. The gleam is coming through the chinks. The light shines into the darkness outside the wall. The barrier is just ahead. Once a few have scaled the ramparts, the doors will be open thrown, the gates will stand ajar!

HENRY TURNER PATTERSON.

BURCHAM HARDING'S TOUR.

Indianapolis, Ind., was the next place visited by Brother Harding. He arrived Sunday, December 20; met the E. S. T. group, and in the evening addressed the T. S. members upon the "Advance of Altruism." Our old, sturdy member, Judge R. W. McBride, secured a hall in the State House, and two public lectures were delivered. Dr. W. P. Adkinson, Secretary of the Branch for many years, took active steps to secure a public hall for the Branch. Success came beyond expectation, for a magnificent one, seating 200, sumptuously furnished, was secured in the Propylæum, the Woman's Building.

December 27, Brother Harding returned to St. Louis, Mo., and inaugurated their new Hall. A Lotus Circle and class were held in the afternoon, and a public lecture delivered in the evening. The Hall, a large Masonic lodge-room, holding 300, is elegantly furnished, and music is provided.

December 28, Kansas City, Mo., was reached, and an E. S. T. meeting began operations. The 29th and 30th public lectures in the Masonic Building drew crowded audiences. New Year's night was fittingly celebrated by a "Brotherhood Supper" to the poor and hungry. Kansas City has a good grip of the real work, and is in earnest in driving right ahead.

January 5, Denver, Colo., was reached, and that evening an E. S. T. meeting held, followed by a reception in the Branch rooms, where an address was made to members. A large hall, seating 600, was secured in the Masonic Temple, and was crowded at the three public lectures. Class work was attended to, and a new class formed to study the "Lotus Circle Manual," to fit and prepare the teachers for the work.

January 10, about 140 poor and hungry partook thankfully of a "Brotherhood Supper."

CRUSADE GOWNS.

Boston members are enquiring as to how and where these may be made, what is their shape, etc. Others will probably do the same.

For the benefit of all, arrangements have been made with an F. T. S. to make such gowns, or provide the pattern—taken from a gown of Mrs. Kelghtley's sent her for the purpose.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information, address:—

MISS MARY H. CRAIG, Dressmaker, 224 Massachusetts Ave., Boston, Mass.

Those in the vicinity of New York, may obtain information from

MRS. SARAH W. CAPE, 144 Madison Ave.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 33.

BOSTON, MONDAY, FEBRUARY 1, 1897.

Price 2 Cents.

SWEDEN'S ACTIVITY.

Solidarity and Earnest Work Bring Steady Growth.

Since the last news from Sweden inserted in *THE THEOSOPHICAL NEWS*, December 21, our work has steadily improved, as shows the number of our members, which now amounts to 210.

"Isis" had its last private meeting for this year on December 6, very well attended. Mrs. Scholander has always interesting articles on the "Crusade," gathered, of course, from the *News* and other magazines; this time it was from letters by Mrs. A. Cleather and Mr. Williams, and exceedingly interesting, especially the news from Athens.

The President read a paper on the different states of consciousness. Mr. Svensson had promised an introductory paper on "Is it, from a Theosophical standpoint, right to relieve pain?" And a very lively discussion followed, showing the great and only part Karma plays in this important question. Probably Mr. Svensson's paper will soon appear in our magazine *Theosophia*.

Our next meeting was a public one on December 19. Doctor G. Zander opened this meeting. His intention had been to hold a series of popular lectures on Theosophy, but his time being very limited, he had for this purpose chosen Mr. C. F. Wright's book, "Modern Theosophy," and is now translating this work chapter after chapter. It is striking how these well-known truths of the old wisdom religion, appearing in new attire, are always as fascinating and interesting! Then followed a paper by Mr. Nyström on Reincarnation, which he illustrated with new and interesting facts, showing how this doctrine existed from immemorial times. He cited first of all Pythagoras and Plato, and came afterwards to more modern times, beginning with Lessing and St. Martin, and finishing with Schlegel, Herder and Fichte.

Mrs. C. Scholander read a review of T. S. work, and spoke of the improvement Theosophy had made since '95, and Mr. Cederschiöld closed the meeting with a short speech in which he wished all the members to celebrate Christmas time in a true Theosophical way, and to lay down all selfishness at the feet of the Divine Child, being the best gift for the new-born Avatar.

The first private meeting of "Isis" Lodge for '97 took place January 3, and was well attended. The President gave the Lodge

a New-Year's greeting, and hoped that we all might help each other in renewed work and in sympathy and brotherly feeling, purifying our aura with kind thoughts for humanity, and thus making ourselves receptive for higher influences. Followed Mrs. Scholander's usual and interesting review of the "Crusade," and a long and lively discussion on Reincarnation.

"Isis" sends the "Crusade" its most heartfelt wishes for the coming year, and for the continuation and success of this world-embracing work! Loving thoughts will follow it on its way step by step from devoted members.

A. C.

IN GERMANY.

LEIPZIG BRANCH.

Good Work There as Elsewhere.—Increase of Membership.

Herr Hugo Aurig, Branch Secretary, writes that the Branch has now over twenty members on its roll, and that they hold their regular weekly meetings every Thursday evening, at 8 o'clock, at the Vegetarian Restaurant "Manna," Hochstrasse.

Papers, short addresses, and discussions are the order of the evening. The Branch has a well-stocked library, the books circulating freely. The President, Herr Richard Bresch, has published a 14-page pamphlet, "Theosophie und die Occulte Lehre," which is sent broadcast in the city, a special effort being made to reach persons known to be of studious habits. In addition, advertisements of the meetings are inserted in various newspapers in order to add their mite to the general propaganda of Theosophical verities.

P.

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CRUSADE IN CEYLON.

CEYLO-AMERICAN T. S. FORMED.

A Beautiful Land.—Curious Ways of Hall-Owners.—Flexibility Necessary in Crusade Work.

COLOMBO, less than two weeks before Christmas day does not make one shiver with cold. If it did, the poorer natives would not be able to go around *au naturel*, excepting a small piece of cloth, as they do. The skate market would never be a good one here, nor the sale of sables profitable, even if there were sufficient wealth to make their purchase possible. No, Colombo is decidedly warm; but not unbearably so, and they do say, not even very disagreeably so at any time. In the middle of the day, the heat pours down rather intensely, but the sea breeze which springs up in the afternoon tempers this, and the evenings are matchless.

In such a climate, life is largely out of doors. Everything tempts to this, and there is no reason why the temptation should not be yielded to: not the least. If one does yield to the temptation, he is well repaid, though the English in these warm places are affected with "liver," and rather frequently talk about "liver;" but then, they carry their English ways about with them so persistently that their systems don't get the opportunity to adapt themselves. Others, who are more pliable, have less trouble. Just think, in the Tropics, of having the diet principally meat and using, as the mainstay in vegetables, cabbage and potatoes. That's what is done in the hotels, and it is done to suit the English taste. Naturally, all kinds of hot things, like curries, have to be resorted to, but even they, in time, fail to excite the liver as at first. Oh, for the abundance of fruit and good, wholesome vegetables which, in the United States, are a matter of course. Not that they cannot be raised here; but they are not called for. There are plenty of good, reliable things indigenous to the country. All that is necessary is to utilize them.

One of the conspicuous features of this place is the luxuriant vegetation. Warm countries are not always fertile. Moisture has much to do with it. But when moisture and warmth are combined, as they are in Ceylon, then the result is remarkable. A

(Continued from Page 2.)

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

CRUSADE IN CEYLON.

Continued from Page 1.

Western florist, in love with his business ought to go quite mad with delight in the scenes of this island. Every house is surrounded by a foliage so beautiful, so varied, so richly tinted, that one is lost in constant wonder at its beauty; a beauty by night as well as by day, for the moon can shine very softly in these moist skies, and some of the plants have learned to adopt a color on which the moonlight can play with exquisite effect. So abundant is the leafage, so numerous are the trees, plants, and shrubs that, looking from a neighboring elevation, one sees only an apparent forest, though a city of one hundred and twenty thousand people lies right before him. The numberless cocoa nut trees add much to the charm of the scene. The bread-fruit and the mango also play their part towards an ensemble of which one gets some faint conception from picture and description. All this, however, has nothing to do with affairs Theosophical.

Late on the afternoon of the ninth of December, the Crusaders landed at the Colombo jetty from off the good ship—they're always called good, though in this case the term was justified—the good ship Golconda, of the British-India line, which had brought them from Calcutta and Madras. While some of the party were looking after the disembarking—a troublesome detail, as it has to be done in small boats—others were making investigations in regard to place and time of meeting, as there were four days,

less than five at the most, to be spent in the island. These investigations were continued the next morning and a hall finally secured. As soon as the hall was engaged circulars were gotten under way and advertisements put in the newspapers. This does not seem much when written out; but habits are different in Ceylon than in the United States. People are much less active; a greater amount of running about is necessary, and constant supervision is needed to see that when a thing is undertaken it is completed on time, if finished at all.

However, the meeting was well advertised, so that there was a large audience when it took place, Saturday afternoon, December twelfth, at five o'clock. There was one little hitch, which may be mentioned here, to show what unexpected obstacles constantly arise. An hour before the meeting, one of the Americans, fortunately and almost by accident, went to the hall. It was not only unopened, but in a state of the utmost disorder, the proprietor having forgotten that he had let it, though his bill had been paid two days in advance. In consequence, chairs had to be placed, the stage cleared, rubbish tucked off in corners, while the audience was coming in and being seated as fast as the seats were ready for them. Think of the Chairman and some of the speakers of the evening all over the auditorium, acting as bosses of workmen, decorators, ushers, pamphlet distributors, and then, just at the moment of opening, rushing on the platform to address the audience which they had just been seating, and with which they had, but a moment before, been chatting. Then, in the midst of the addresses it grew dark, and, as the methods for lighting were rather primitive, before the whole place could be illuminated a partial light was thrown on the speaker of the moment, so that at least she should be visible, if the audience were rather guessed at than perceived.

But all these hindrances didn't make the least difference. Every one was interested. The speakers are used to peculiar, even trying circumstances, and the outcome was most gratifying.

After the meeting, those in the audience who wished to join the Society to be formed stepped on the platform, signed the necessary form, met this morning, December 13, at eight o'clock, elected their officers, and are now in full swing as the "Ceylo-American Theosophical Society." The organization is an exceedingly strong one, giving every promise, on account of the character of the members, of proving successful to a degree. It has obstacles—what organization has not?—but it has in it men of the right calibre. Understanding, as they do, the principle of non-sectarianism, there is no reason why they should not go forward on a path of great usefulness, helping on that unity, harmony, and fellowship amongst

races, which is already so well under way in the body of pioneers called together by Madame Blavatsky, drilled by William Q. Judge, now under the leadership of Katherine A. Tingley.

Andrew Perera is President of the Ceylon T. S. It was he who, in 1880, at great expense to himself—and equal self-sacrifice—made the work of Colonel Olcott so successful. It was also he who, in 1883, resigned from the Society because he considered the statements made to the Buddhists of Ceylon and the Hindus of India entirely incompatible, and could get no satisfactory explanation of the conflicting assertions. He is of the right stuff, and the Society ought to be happy to have him at its head.

What a difference there is between Cinghalese and Hindus! In India one is impressed with the patient suffering. It is perceptible in the face; it shows in the pathetic pose of the frequently-clasped hands. There is also the power of persistent purpose with the patience, and it is easily understood how this, with the deep religious fervor of the race, might degenerate into fanaticism. Is it the people who make the religion, or the religion which makes the people? The Cinghalese are so different. Bright, laughing, well fed, kindly, it is hard to believe that they could ever become extreme zealots, or be carried away by unlimited fervor. Both sides have advantages and disadvantages.

One word, in closing, about Adyar. The day that was spent at Madras—Adyar is in a suburb—was the most miserable since June 13 last—in fact the only miserable one. The ship was left in the morning; it was raining. It was reached in the evening; it was raining then, simply pouring down. It rained all day. The people walked round knee-deep in water. The roads were streams of water. The carriages rolled through water; the horses waded in water. The disembarkation and embarkation were in small boats. In the evening the sea was high. The night was also dark. The Madrasese are said to be fine sailors. They undoubtedly are, for the small boats actually reached the ship without swamping. It is to be hoped that the gloom of the day isn't symbolical of the place visited.

The fires lit over twenty years ago are being blown into flames. The brightness begins to send out its irradiating beams. Happy are they who live in the light. Doubters there still are; doubters there must be. They are bound to throw shadows. The greater the light the deeper the shade. But strong ones have passed through the fires. They reach out to help. Courage! Falter not! Dangers must still be met, attacks withstood. But whether they be from without or from within, they can be met with the calm courage of those who know that the day is won.

HENRY TURNER PATTERSON.

A GREETING.

All our readers will be glad to see, this week, the face of one whose name has often appeared in our columns in connection with the present work in England—Mr. Herbert Crooke, Deputy-Vice-President T. S. in Europe, President of the Southport Lodge, devoted and untiring Home Crusader for England, and much-valued contributor to the NEWS. We give below a copy of a letter sent by him to all F. T. S. in the Indian and European National Groups.

67 Lord St., Liverpool, 1st January, 1897.

DEAR BROTHERS:—

It seems fitting, at the beginning of a New Year, that those interested in the great Theosophical Movement, and working for its recognition in every country where thoughtful men and women can assemble, should now and again communicate with one another, exchange ideas, and thus demonstrate, in active practice, those altruistic teachings which are becoming more and more widely known under the name of Theosophy. Thus, on behalf of our fellow-members in Europe, and in the spirit so widely spread abroad here by our Leader, Mrs. Katherine A. Tingley, and our American Brothers the Crusaders, who represent the Movement in America, I greet you all and wish for you a great success in this New Year—the Year of Promise for the whole Theosophical Movement.

It is marvellous, when we look back upon the last 21 years, what great and important strides have been made in establishing the ideas of Karma and Reincarnation amongst the peoples of the West, in disseminating the thought of Universal Brotherhood among the peoples of the East. In such a retrospect I am reminded of those words of portent in the "Bhagavad-Gita," chapter four: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world, . . . for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." The history of all nations and of every religion has demonstrated the truth of this utterance. We see it in the life of Gautama, Buddha, who preached the gospel of loving-kindness to man and beast; in the teaching of Jesus and Paul, who brought the knowledge of the inner life, so sadly perverted by its modern professors, the missionaries, their fellow sectarians; and in the struggle of Mahomet against the fetish-worship of his day, and in many another reformation of more recent times.

The writings and lion-hearted work of H. P. Blavatsky as the founder of the Movement in the present century; the undaunted energy and untiring zeal of our brother, William Q. Judge; and the present efforts of our Leader, Mrs. Tingley, all mark the spirit of the Theosophical Movement with the same characteristics as belong to former reformations, and, for those who read between the lines, once again the truth of that prophetic utterance, made 5000 years ago, is vouchsafed in actual experience.

Your land has been recently visited by Mrs. Tingley and her devoted band of Crusaders, and we have read of the wonderful enthusiasm and interest aroused there by her stirring words, her

helpful thought, and profound sympathy and goodwill, also of the numbers who have gathered about her and professed willingness to follow in her wake, forming themselves into Branches of the newly-organized T. S. in India. May such resolutions be extended among all the thinking men and women of your land, and contribute to its uplifting and the regeneration of its people.

I understand it is Mrs. Tingley's intention to return to Europe and to India, in the course of another year, to continue the work so well and happily begun. I rejoice that this is so, for I know what it will mean for you all.

Ample evidence of the Force of the Masters of the White Lodge that works through this great Crusade has been given to us in England, for our Branches and activities have been more than trebled in the short space of five months. Public meetings, often with audiences of over 1000 people, have been held in our large cities. Free Brotherhood Suppers for the poor and neglected ones are being regularly provided, and the Lotus Circles, or classes for young children, are de-



MR. HERBERT CROOKE.

manding increased attention, and are preparing the way for the young fathers and mothers of our race to readily take in the teachings of the Wisdom-Religion when they shall have reached years of mature thought and active life. In all this work we have the assurance of help from those unseen Powers, Elder Brothers, Great Souls, or by whatever name we may know those who have renounced the "Bliss that is beyond" in order that they may sustain and help the race. And These have always Their Messengers among us.

In our humble opinion Mrs. Tingley is one of these Messengers, and what she can help us to do if only we be faithful to the ideal of our Movement, has already been demonstrated by the effect of her visit to this and other countries.

Branches and National Organizations have sprung up in what seemed most unlikely places. Energy and activity are everywhere displayed, and it is prophesied that in less than five years there will be such a change of public opinion as will swing into it all the timid and doubtful ones, those who long for the Truth, but fear to

step outside the narrow circle of their fathers' creed, or the other moulds of mind which have crystallized about them, thus dwarfing their spiritual growth.

It is a beautiful picture, pregnant with a great hope for our common humanity, to witness the devotees of the many schools of thought, in your country, meeting together under the banner of Truth that floats above the platform of our great Society, resolved with one accord to learn the Truth concerning Man, his nature and purpose in life; to realize what is the goal of existence, and to bring from your various founts of wisdom the lore by which once again the world of men and women may walk in the paths of wisdom, and produce in themselves that divine power, "the Deva-sight and Deva-hearing," which have been ours ere this Black Age deadened our powers, and which when redeveloped will make of Man a God.

This Movement is strong now, and is growing stronger day by day, because many of our members have awakened to the fact that mere reading, memorizing, and study, and the many practices for self-culture which some schools of Occultism recommend, do not give that high spiritual attainment, that deep spiritual perception, which the Great Teachers of the world have declared to be the *Summum Bonum* of existence. They have turned once more to the teachings of H. P. B. and the Masters, and have found that "to live to benefit Mankind" is the first step on the path of real Occultism. Hence we are standing together, shoulder to shoulder, in the work, laboring together in full accord, each tolerant and considerate of the other's religious or philosophic opinions—those who will not so work are compelled by the law of Nature to withdraw from this work, they are, as it were, exuded and cast off, as are foreign and deleterious substances from the body. It is always thus Nature works, and man, in copying Nature, when making a machine to work, must balance, and adjust, and harmonize the several parts of it, so that no part shall be unnecessary, and no part be over-burdened with work.

Brotherhood most fully expresses this idea of mutual toleration, regard, and helpfulness, and thus the wisdom of the Founders of our Movement is shown in making Brotherhood the fundamental principle of our Society, its other objects being always subservient to this.

Now, my Brothers, in conclusion, permit me to urge upon you to promote harmony among me your fellows, to work unitedly, as one man, in this great Cause for "distressed Humanity," and to cut asunder all doubt with the sword of knowledge, which flames in the hand of that one who seeks steadfastly and dauntlessly to live "to benefit Mankind." Him will Nature, the Gods, and all men stand ready to serve.

Again, wishing you a happy and prosperous New Year, I am,

Yours faithfully and fraternally,

HERBERT CROOKE,

Deputy-Vice-President T. S. in Europe.

"The first and only right of the neophyte is—to be tried."

The man of doubtful mind enjoys neither this world nor the other (the Deva world), nor final beatitude.—*Bhagavad-Gita*.

All doubts come from the lower nature, and never, in any case, from the higher nature.—Z.

SAN FRANCISCO.

ATTENDANCE TREBLED SINCE LAST APRIL.

Busy Preparing for the Crusaders.—All Hands Hard at Work.—Brotherhood Suppers.—Excellent Lectures.

SAN FRANCISCO T. S. held its annual meeting December 29, when, as a windup to a very active year, it admitted five new members. The reports of the officers indicated a very successful season, so far as work and interest were concerned. During the year there were, in round numbers, 500 meetings held. The attendance at Branch meetings increased from an average of thirty during the first three months of 1896 to one hundred for the last two months, while the total average monthly attendance increased from 600 at the first of the year to 2000 at the close. Detailed reports of the various classes were presented, but accounts of these have already been sent the NEWS.

The following officers were elected: President, Dr. Jerome A. Anderson; Vice-President, E. P. Jones; Secretary, Amos J. Johnson; Treasurer, E. B. Rambo; Executive Committee, Mrs. Annie T. Bush; Councillor to Pacific Coast Theosophical Committee, Dr. W. W. Gamble; Delegates to P. C. T. C., Miss Anne Bryce, Paul Bunker, Mrs. Mattie E. Fountain, E. P. Jones, J. Emmett Smith, and Harry T. Sproul; Reception Committee (to welcome visitors at the door), Mrs. Annie T. Bush, Dr. W. W. Gamble, and Mrs. M. K. Choice. All were elected by acclamation.

It is expected, especially in view of the visit of the Crusaders in February, that San Francisco T. S. will treble its membership in the present year, just as it trebled its attendance in 1896.

On New Year's Eve a Brotherhood Supper was given at the Men's Home. About sixty guests sat at table and thoroughly enjoyed themselves. Good music was provided, and the old tunes brought tears to the eyes of more than one. Dr. Allen Griffiths made the address of the evening, and short talks were given by several others.

It has been decided to defer the Home Crusade that was projected for the surrounding towns. Now that the Crusaders will arrive so soon, the energies are to be devoted to preparing for their reception, and to allow them to map out the lines of work on their arrival.

Sunday lectures in December were: 6, "Early Days of Christianity," Dr. J. A. Anderson; 13, "Gods, Heroes, and Men," Amos J. Johnson; 20, "A New Hope," Mercie M. Thirds; 27, "A Theosophical Idea of Duty," E. P. Jones.

Subjects of Branch study were: "The Purpose of Life," by J. A. Scharlin and E. P. Jones; "Septenary Man," by Mrs. E. P. Jones and A. J. Johnson; "Theosophy and the Poor," by R. C. Krause and E. B. Rambo. On December 18, the Branch held its monthly Home Crusade meeting, and was addressed by Mercie M. Thirds on "The Warrior Within," Evan Williams, "The Character of the Crusade," Miss Anne Bryce, "The Crusaders' Special Message to the Discouraged Part of Humanity," Dr. W. W. Gamble, "What the Crusade is Doing," E. P. Jones, "Aids to Brotherhood," A. J. Johnson, "What the Crusade has Accomplished," Dr. J. A. Anderson, "The Necessity for the Crusade."

The Pacific Coast Theosophical Committee has issued a call for a general Committee meeting after the arrival of the Crusaders, as members are expected here from all over the Coast at that time. J.

BROOKLYN ACTIVITY.

New and Good Forms of Work.—Strong Co-operation.

The Theosophists of Brooklyn have chosen for their watchword for the new year—"Light." It is an appropriate and a prophetic word—the word for 1897.

The indications of the growth, popularity, and influence of Theosophic ideas in this city are very encouraging; the field for work is large; the workers earnest and enthusiastic; and the prospects altogether bright. Several persons have come into the Society with the new year, and interest in the various activities seems to be on the increase.

The Sunday evening lectures, given at the Brooklyn Headquarters, 464 Classon Avenue, are well attended. In the last two or three months several members have delivered their first lectures, and promise well for the future.

The Thursday evening meetings of the Brooklyn T. S. are becoming more popular each week, and most interesting and beneficial discussions are held.

Every Tuesday afternoon, between four and five o'clock, tea is served at the Brooklyn Headquarters, to Theosophists and their friends. Gentlemen attend this Theosophical tea as well as ladies, and a most agreeable and profitable hour is spent in discussing Theosophical ideas and explaining them to visitors.

Several new members have been added to the Society in this way, and much credit is due the ladies who have charge of this activity, for the general interest and appreciation excited by this method of propaganda and study.

The UPASIKA T. S. of Brooklyn is experimenting with a new method of study. The members have decided to take up the study of cell life and growth, and their analogy and relation to the growth of Spiritual Man, the Races, and the Universe. "Upasika" means "students of physiology," and by a knowledge of some physiological facts they hope to be able to better understand the Universal growth. Many of the Upasika members are active in the work of the Brooklyn T. S., and altogether the work in Brooklyn is one of co-operation.

Child-Life, which has been referred to recently in the NEWS, is among the recent activities in Brooklyn. Although it has yet issued only two numbers, several very good notices have appeared in newspapers and periodicals not of the T. S. This would indicate that it reaches and interests outsiders. It is hoped that its circulation outside the ranks of the T. S. will draw the attention of mothers and teachers to the Lotus Circle work. W. F. S.

SALT LAKE CITY (UTAH) T. S.

Burcham Harding has arrived, and the Salt Lake City Branch has entered upon a new era in its existence. Much quiet, though effective work was done during the past season, but his coming has awakened us all to a renewed sense of the vast responsibilities resting upon all members of the T. S. at this point in our history. We also realize how great a privilege it is to be a Theosophist, and to be identified with the present movement for the uplifting of humanity.

The first evening after Mr. Harding's arrival, a Branch meeting was held, at which were planned the lines of work to be pursued during his stay, and plans formulated for its further extension.

The next night he delivered a public lecture on the "Theosophical Crusade," and gave a graphic

history of that wonderful movement, from its inception to the present time. The lecture was intensely interesting, and created a profound impression upon those in the audience who had not heard before of the Crusade. Several new people joined the Branch, and a very large addition is anticipated before Mr. Harding leaves the city.

Arrangements have been made for three more public lectures, besides classes for beginners, who will have the advantage of Brother Harding's personal teachings. J. A. F.

FORT WAYNE (IND.) T. S.

The most important business this year has been securing a larger and more central room. It is within half a square of the transfer station of all the street-car lines. Three of the largest hotels are within a block. The entrance, on Calhoun street, the principal street in the town, bears a large sign upon which is painted, "Theosophical Society, Vodermark Hall." The attendance has been much larger, and the indications point to the commencing of a new cycle of work for this Branch, in a much wider field.

The syllabus for the year 1897 has just been printed, and consists of twelve subjects; these are again divided so as to give a subject for each Thursday evening during the year. The twelve principal subjects are: "Theosophy," "The Crusade," "Secret Doctrine," "Reincarnation," "Prison of the Soul," "Liberation," "Brotherhood," "States of Consciousness," "Sacred Books," "Mahatmas," "Duality of the Universe," "The Soul," "Steps on the Path," "Saviors of the World," "True and False Ethics," "Illusions."

The Lotus Circle is well attended, and this department of Theosophical work is vastly more important than the majority would think. It is the children that are the messengers to spread Theosophy. Men engrossed in business pursuits, crowded with cares, may find time to give some thought to the subject, but the child is in search of information; when it hears anything it does not understand it will ask, and it will keep on asking until its little brain is satisfied. There are now enrolled in this circle some twenty-three children, who find the lessons and exercises very interesting, and who sent a collection of \$2.25, on the 13th, to the Crusade fund. J. M. K.

YONKERS (N. Y.) T. S.

This Branch is still small, though strong in its unity of purpose. Regular Sunday evening meetings are held in a centrally-located hall. The Branch owes much of its energy to the devoted work of Mr. B. B. Gattell, of New York, who has been tilling this field since April last. Great help was also given recently by a visit from the New York Home Crusaders, three of whom have since been there to lecture. Good Karma promises also, for the near future, a lecture by Brother Smythe.

As the local papers are distinctly unfriendly, the meetings are advertised by "flyers" slipped into the New York Sunday papers. This cannot be done everywhere—unfortunately, for it is an excellent means of attracting attention.

If you were now perfected in unselfishness in the *real* sense, you would have a conscious existence separate from the body, and would be able to quit the body at will.—Z.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 34.

BOSTON, MONDAY, FEBRUARY 8, 1897.

Price 2 Cents.

AWAKENING LEMURIA.

Good Work at the Centers—A New Line of Activity—Theosophy Among the Maoris.

The WAITEMATA CENTER continues its weekly meetings each Thursday evening at the rooms of the T. S. in Australasia, N. Z., "Marine Chambers," Lower Queen street. Members attend regularly, and occasional visitors drop in and join the subjects under discussion with great interest. As most of the members belong to the Esoteric School of Theosophy, a meeting is held fortnightly from 7 p. m. to 8 p. m. before the meeting of the Center.

Members are trying to keep in touch with the Crusaders, and type-written circulars have been scattered all over the colony to all likely to be interested in Theosophy, notifying them of the dates on which the Crusade will visit the various towns, and giving a brief outline of their mission.

THAMES CENTER continues its meetings on Monday evenings and Thursday afternoons, at the residence of Bro. Neill, Pollen street.

On November 28, 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 as we were on the eve of the general election.

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" that they insisted on another lecture in the evening. As a result, 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 have undertaken 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.

SOUTHERN CALIFORNIA.

During December, Abbott B. Clark, Southern California, lecturer, made a trip around the "kite-shaped track" or "Orange Belt Line," of Southern California visiting the towns of Covina, Pomona, Ontario, Redlands, San Bernardino, Riverside and Villa Park.

Eleven lectures were given and several question meetings and classes, with the result that Centers were formed at Pomona, Redlands, and San Bernardino. The last two number twelve to fourteen. The above towns vary from five hundred inhabitants to seven thousand, and the audiences in each from thirty-five to seventy. Thirty-one notices or reports on Theosophy or the Crusade were printed in the papers. Much interest is manifest in the School, and many persons, some who have not even read Theosophy, express a desire "to attend that School."

James M. Pryse is now in Southern California, and doing the members incalculable good. He will visit all the Branches and most of the Centers.

As the Crusade nears, the volumes of Lodge Force rise wave on wave, until the vibrations of all Nature progress an octave.

SHACKTI.

BRIXTON (ENG.) LODGE.

January 8, the members of the BRIXTON Lodge wishing to meet occasionally, in an entirely informal manner, with friends from other Lodges, invited a number of such to join them in the Lodge rooms at 8 o'clock, when tea would be ready.

The evening passed remarkably quickly; every one seemed to enjoy the music, recitations, and the few short speeches, and to feel the general warmth and friendliness. About ten neighboring Centers and Lodges were represented.

During the evening the good feeling of our own Lodge to the president was shown, when a photograph of a group of many of the members was presented to him.

We hope on other occasions to meet the same and other friends in this way. On the day following this, about twenty children met for an evening of games and fun. These were members of the Lotus Circle, which is held weekly. The other regular Lodge meetings are held three times a week.

At present the most prominent work of the Lodge is to carry out the idea of Herbert Crooke, the "Home Crusader," and start five new Centers in localities arranged around Brixton, somewhat in the form of a five-pointed star. This we are most desirous to see done in as short a time as possible.

WESTERN PENNSYLVANIA.

The Pittsburg Branch started off the New Year with a Lotus Circle and a class in the "Key to Theosophy."

We have some seven or eight children enrolled and trust soon to have many more. The little ones take to Theosophy as naturally as a duck does to water! One of them declares that she "don't believe what her Sunday-School teacher tells her any more!"

The class is conducted by Mr. M. A. Oppermann, and its members are not likely to go into mental pralaya with that "brother" in charge.

The PITTSBURGH Branch is a continuation of the VISNUP Branch and the IRON CITY Branch of Pittsburg and Allegheny respectively, and is now four years old. Its membership does not increase very rapidly, but holds its own. What is done is done by dint of *push*. Young as the Branch is, it is already parent to two other Branches, the WILKINSBURG Branch, and the WILLIAM Q. JUDGE Branch of California, Pa. Both of these Branches report brighter prospects ahead. All three expect a visit from Mr. A. E. S. Smythe, in February, and very glad we are to have him. The kindly "little folk" of Ireland travel wherever Brother Smythe goes, and as a lecturer he has the Irish gift of always "getting there"—even if he has to go round the whole Zodiac to do it!

One word more: "we" are going to have a Banner—and a Brotherhood Supper, too, before long.

F. M. G. C.

CRUSADE GOWNS.

Further Details.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.50.

As it is desirable that the gowns shall, for the harmony in vibration, be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information or patterns, address:—

MISS MARY H. CRAIG, Dressmaker, 224 Massachusetts Ave., Boston, Mass.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

A VISION.

Outside it drizzled dismally. Feebly
The sun had tried to drive away the mists
Which overhung. The spongy earth was soaked.
Forbidding was the prehistoric town.
Its massive, reeking, rocky walls, dark streets,
And narrow ways, within themselves preserved
Imprints which, though forgot, still had their
force

And weighted down the will. The very soil
Steamed with effluvia from the past. Within,
The room was cheerless, comfortless, and damp.
Pain-racked, upon the bed a woman lay.
Moaning, from side to side she turned, then
slept.

The watcher by her side slept too, perhaps,
For he was worn with lack of sleep, or else,
May be, slept not, nor dreamed, but saw, awake,
With higher sense, perceptions purified,
Upward-streaming rays of violet tint,
Rich-tinged with falling flecks of golden hue,
Forth-rushing from the suffring sleeper's head,
Irradiating the dull room, until
The stupid walls had lost their weary white
And glowed with warm, magnetic shades, so soft,
That every ugly, ugly spot was beautified;
And heard, or thought he heard, a whirling
sound

Of wheels revolving, revolving with rapidity
Incredible. The harmony of light
And sound thrilled with a rhythm magical.
The sleeper saw a vision. This was it:—

Ranged round, chain after chain of mountains
vast,

So vast that no one yet has ever seen
Their like, rose, crest surmounting crest, the last
Glittering like opal in the distant sheen;
But yet, no barrier did they intervene
To hide from view the almost boundless plain
Which lay, spread out, the mountains, huge,
between,

Of so great size that fancy's utmost strain
Conception of its magnitude could not attain.

As purest glass, the mountains' sides were clear.
A light diffused through the translucent walls,
Each ray diffusing some prismatic spear
Which scatters into colors where it falls,
Flooding the plain, turn'd it to fairy halls.
A great white horse, of matchless speed and
grace,
Moving, unguided by discordant calls,
Fleeter than fleetness, sped about the place,
Upon his back a rider of majestic face.

Behind the horse a chariot large was drawn:
The sleeper resting in the middle seat.
About her, brighter than the new-born morn,
Were six who thought that there was naught
more meet
Than listening, as disciples, at her feet.
Far, far above the clouds they sped. Their way
Was zig-zag as, in summer's heat,
The lightning cleaves 'twixt earth and sky. No
stay

Was theirs. They wished it not. They cared
but to obey.
Beneath, some thought they heard a whirling
sound—
Most heard not, quite absorbed in their
pursuits—
And looking upward, from a weary round,
Caught golden gleams—which sober sense cap-
tured—
As from a star which 'cross the night sky shoots.
The gleams which caught the eye sunk in the
heart,—
Though often faith and doubt had their dis-
putes,—
They formed a line of force no stress could part,
Which stretched from the wide plain up to the
ethereal cart.

Unto the swift-revolving spokes, fixed fast
With dextrous turns, these lines were inter-
twined,
Mingling tints with many a rare contrast.
Thus there was formed a mighty strand, refined,
Which, in due course, could raging races bind.
It formed a girdle for our mother earth,
A golden cincture of a wondrous kind,
Surpassing everything of fabled worth
Because it helped to give the golden age its birth.

HENRY TURNER PATTERSON.

NEW ENGLAND NOTES.

BOSTON (Mass.). The Sunday evening meetings are well attended, averaging sixty. Music, vocal and instrumental, is an added attraction. The return force of the Crusaders begins to be felt.

CHELMSFORD (Mass.). The President, Mr. F. H. Scales, delivered an excellent lecture before the Lowell (Mass.) T. S. recently, and has been invited to repeat it before the Young People's Guild of the Unitarian Church of Chelmsford. The subject is "Buddha."

EAST HAMPTON (Mass.) has a Lotus Circle with over thirty members.

LYNN (Mass.). Study and lecture meetings are held alternately, with an average attendance of from twenty to thirty. Though a small Branch in the midst of a large city, the members are looking forward to a time when they will have greater advantages.

MALDEN (Mass.). The attendance at meetings is increasing. There is to be a Home Crusade meeting, February 7.

SOMERVILLE (Mass.). "The active members of this Branch are a solid unit in the Movement, and will persevere through every discouragement, no matter what the character. Their motto is, 'Onward for the Truth.'" Good re-

sults are expected from the Home Crusade meeting, January 31.

PORTLAND (Maine). The following "resolutions," to be kept before the mind's eye as objects to be definitely striven for, were made for the year 1897: (1) that efforts be made to establish Centers in outlying places; (2) that a syllabus be made, and kept several weeks ahead; (3) that an enquirer's meeting be started; (4) that some one member be given full charge of all clippings of interest, preserving them in a scrapbook or file of envelopes; (5) that tracts be distributed as widely as possible; (6) that a room be taken in the poorer part of the town, and a Lotus Circle and Brotherhood Suppers be started; (7) that efforts be made, as opportunities offer, to reach charitable and penal institutions.

CHICAGO CHATTER.

The Spiritualists of this city are getting an opportunity to know what Theosophy is.

There is quite a body here who are followers of Mrs. Cora Richmond, who teaches them the ideas of Reincarnation and Karma, only she does not use these terms, but calls it "re-embodiment" and "the impulse of the soul." There are quite a number here: one group of which, numbering twenty, meet, as the "Psychic Club," in Eaglewood.

Saturday evening, the 24d, Mr. Sigmund Stern, of New York, and the writer addressed them on the broad and universal laws underlying Theosophy. The address was productive of considerable questioning on the part of the President and others, and it will undoubtedly have considerable effect on the Spiritualists of Chicago.

Geo. M. Coffin, of Washington, Deputy-Comptroller of the Currency, and President of the Washington Branch, was here for some days on business, and during that period found time to talk Theosophy to some bankers, deliver two lectures to Loyalty Branch, and to answer completely, and in a very pointed manner, the attacks on our Leaders made by the Besant faction.

Clark Thurston, President of the Providence Branch, was here Sunday evening, January 25, and delivered an effective little address on the "Heart Doctrine" after Mr. Coffin's lecture.

Among those who asked questions were two National Directors of the American Railway Union, who are much interested in Theosophy.

In the approaching storm, which we all foresee, put it down as a sure thing that the Branches of Chicago will stand solid as a rock. They have all been their "racket" before, and are strong and will endure.

JAMES M. PRYSE.

James M. Pryse reached Los Angeles, Cal., January 3, in time to make a short address at the close of the regular Sunday evening lecture. Mr. Pryse stayed in Los Angeles a week, meeting members at the Headquarters, Blavatsky Hall, 525 West Fifth street, every afternoon. Tuesday evening he lectured in Pasadena, Wednesday in Los Angeles, Thursday in Pasadena again, and Friday in East Los Angeles, and on the 10th he occupied the platform at Mr. H. A. Gibson's regular Sunday morning meeting, speaking on "Theosophy and Christianity." January 11 he left for San Diego, where he remained four and a half days, and "talked every day from 2:30 until 10 p.m., with a slight intermission for tea." The 16th he spent at Villa Park, near Orange. Sunday afternoon, January 17, he lectured at Riverside, and on Sunday, Monday, and Tuesday evenings held Branch or informal meetings. On Wednesday he met the Class afternoon and evening in Redlands, and on Thursday lectured to a good-sized and very appreciative audience in Unity Church, Ontario. Returning, he reached Los Angeles on Friday, January 22, and, on the 25th, gave the regular Sunday morning lecture in Blavatsky Hall, leaving, in the afternoon, for Amalie mines, on his way to San Francisco. A. B. C.



The Site of the S. R. L. M. A.

San Diego, Cal., January 23, 1897.

TO THE EDITOR:—

As an account of the purchase and situation of the land for the new "School" will be of interest to many Theosophists, I have taken occasion to address the following inadequate account to the readers of the THEOSOPHICAL NEWS.

Mr. E. B. Rambo, of San Francisco, and the writer were directed to proceed to SAN DIEGO, in Southern California, and to there find and purchase sufficient land for the purposes of the enterprise. Maps and plans were furnished, and sufficiently detailed instructions were given to prevent mistakes.

Mr. Rambo reached here on Friday, January 15, and at once proceeded with the collection of data, the names of property-owners, their addresses and circumstances, the values of land, and in many cases, offers and specific prices for property in the neighborhood were obtained.

The writer reached the city on the evening of January 9. Early next morning we drove out to Point Loma, a peninsula about seven miles long and from one to two miles wide, running north and south, and reached from its north-western end. We examined various properties within the rather narrow range which our instructions and the natural and arbitrary lay of the land permitted, and we were not long in discovering that nature had provided one supremely ideal spot. Investigation proved that the owners were willing to sell, and at a possible price; so that an offer was made and promptly accepted. The examination of titles, filing of deeds, and other accessory legal formalities took several days, but on the 23d the purely formal work of purchasing was completed, and the property passed to the ownership of the School, where it will probably remain many hundreds and perhaps thousands of years.

And now for some description of the country. This is not possible without the use of many adjectives and superlatives, but no account could possibly exaggerate the supreme beauty of the School site. Charles Dudley Warner, standing on it three years ago, said that it was one of the three finest views in the world. Nature seems to have drawn deep from all her resources to produce ideal conditions. San Diego itself is on the eastern side of a bay which is formed by two peninsulas, one, Point Loma, coming

from the north, and the other, Coronado Beach, coming from the south. Point Loma is the westernmost point, and much the highest. Consequently any one standing on it, looking east, sees first at his feet the inlet from the ocean, about half a mile wide; then the lowlands of Coronado Beach, a half mile broad; then the Bay of San Diego, stretching south for several miles, and about half a mile wide; then the city, on the hillside by the water; then many miles of beautiful rolling hill-country, gradually rising, rising, rising, until, perhaps twenty miles away, the main mountain chain of Southern California is reached. Over these, again, and many miles farther off, are great towering peaks, covered with snow at this time of year. To the north and to the south, there is very much the same view: rolling country, with great gullies or cañons; then foot-hills, mountains; and finally, the giant snow-capped hills. To the south-east, you look over and down on Coronado Beach with its famous hotel.

Of course, on the west, and to the north-west and south-west, stretches the limitless Pacific, the most beautiful of seas. The monotony of the ocean view is broken by four or five uplands. The nearest, Corpus Christi—so called because it bears a gruesome resemblance to the profile of a corpse—is many miles away; while others, plainly visible, are said to be ninety miles distant.

Think, for a moment, of the grandeur of the view. Standing on an elevation nearly four hundred feet above the sea, you have at your feet a precipitous descent to the great Pacific Ocean; looking south, you see the coast-line curving round, as a half-moon, to the Mexican border, twelve miles distant, and beyond, the mountains; to the east, you

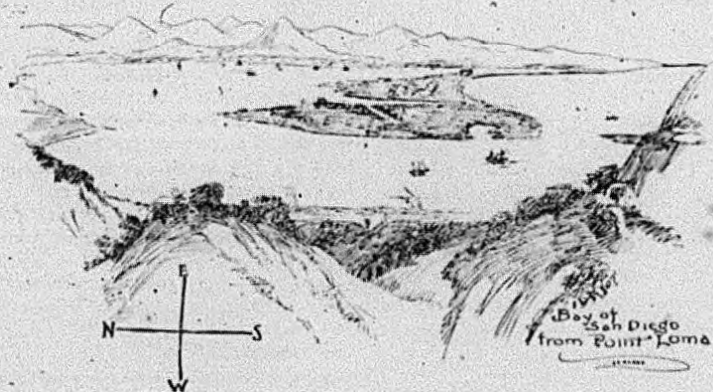
skies of Egypt and Italy, and around one the balmy air of Greece, or Spain. Without going into statistics, it is interesting to note that the average winter temperature is sixty degrees, the average summer temperature



sixty-eight degrees, that frosts are unknown, and that the hottest day in summer is not as trying as an ordinary hot spell in Boston or Chicago.

Flowers, fruits, vegetables, everything grows here the year round. We picked strawberries and ripe oranges in the yard of a friend living in the city, and have been delighted to see thousands of lemon, orange, fig, olive, and palm trees. To quote from Ernest S. Green:—

"A region as fair as Arcadia, and as fertile as the lowlands of the Nile; a realm of perennial seed-time and harvest; a land where the tall, stately palm of the southern seas waves in the balmy breezes, side by side with the trees and plants of the frigid north; a clime where the four seasons are blended into one continuous spring—where a mantle of snow was never known to cover the soil, and no case of sunstroke is upon its records; a country where flowers of rarest beauty, both from the north and the tropics—including the rose, the California poppy, and sa-



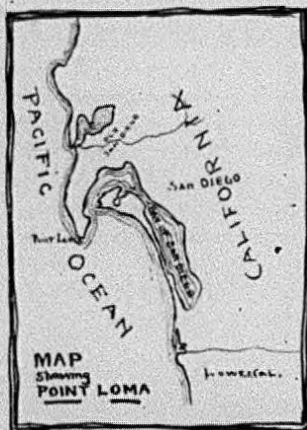
overlook the bay, the city, the plains, and again the mountains; northwards, you follow the coast-line past promontories, inlets, hills, and vales, until again your eye rests on the ever-present, ever-beautiful mountains. You can see 100 miles in every direction, while standing on the ground to be shortly dedicated to the permanent building. Overhead, and by no means the least adjunct to the sum-total of the scene, is the wonderful blue dome of the heavens which, in this country, has been compared to the noted

cred lotus of the Nile—illuminate the scene and perfume the air; such is the bay region of San Diego country."

The site itself is on the western and higher half of the plateau or mesa which runs along the whole peninsula, a quarter of a mile from the sea, on the one hand, and three-quarters of a mile from the bay, on the other. It is approached from the north by a gentle slope, which gradually rises until the summit is reached, and the grandest prospect breaks upon your vision. The

land to the west falls precipitously, by leaps and bounds and jagged crests and gullies, to the sea, while to the east it slopes gradually away to the other edge of the plateau. You look down on immense groves of perennial green lemon and olive trees, all under careful cultivation. There are but three or four houses within a radius of several miles, and these mostly belong to the care-takers of the orchards. The one drawback to this otherwise perfect country is the scarcity of water. There is but ten inches of annual rain-fall, all of it during the winter season, and all water, even for farming purposes, must be brought from the distant mountains by huge pipes and flumes. The water, however, is good and wholesome, and there is plenty of it.

I feel how inadequate any verbal description of this place must be. Even photographs and pictures would not give fair representation of its manifold beauties; for the lights and shadows as they creep over the water and the hills, the albatross as it floats serenely by, the meadow-larks with their liquid song, the varied flowers and the curious cacti, they all cannot be photo-



graphed, and yet they form an integral part of the great whole.

On this fair spot, seemingly specially created for the purpose, will shortly be founded the SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY, and if the beneficent powers of nature can contribute to its success, surely we have a right to anticipate a great and noble future for this institution.

Another building site, of which there are many on the property, was chosen for the first building, which is to be immediately erected; arrangements were made for the foundations of the cornerstones; an archway at the entrance to the grounds was contracted for; and a vast amount of necessary detail work was seen to. Throughout all our work we were attended by the greatest good fortune. When we wished something done, the right person to do it would present himself and volunteer his assistance. With-

out knowing what they were working for, all with whom we came in contact seemed filled with a willingness and spirit of accommodation and interest that repeatedly struck us as remarkable.

Certainly the preliminary work of the founding of the School has been singularly auspicious, and we must only hope that the next steps will meet with such ready and complete success.

G. HILJO.

WITH THE LOTUS CIRCLES.

Under this head we hope to have appear, twice a month, chatty accounts of methods of work found helpful in various places. We shall be glad to hear from all Lotus Circle Superintendents, especially in regard to work done by the children themselves. The "Forum" is the official organ of this very important and beautiful activity; but there are many points of keen interest for which it cannot, of course, find room, and it is these which we hope all L. C. workers will exchange through our columns. The Superintendent of the *Aryan L. C.* sends us, to begin with, a very helpful and suggestive sketch.

A "LOTUS CIRCLE" CHAT.

At the Headquarters Tea,

New York, Saturday Afternoon.

"How do you do, 'Lotus Sister'? You are the very one I am looking for. Come and tell me what your 'Lotus Children' are doing these days."

"Color and music are the keynote of their work. We have been trying to follow a suggestion, sent over by our Dublin artist, to use 'large colored drawings in chalk, on a white or yellow board.' Not having the board, and much more important, no rapid sketch-artists among us, the next best seemed to persuade our professional artists to aid us. But alas! They all have 'reputations' to guard, and the labor was too arduous. 'Color' we were determined to start the New Year with, so there was nothing to do but evolve artists. A sixteen-year-old member of the Circle was found to respond to the ideas suggested, with a slight knowledge of drawing and great love for color. We started in, as an experiment, with three-foot squares of ordinary light-brown wrapping paper and a supply of colored chalks, such as kindergartners use. Day and Night chasing each other round the world represented Duality. Rain and earth elementals, painting the rainbow in every conceivable shade, with the sun illuminating it, illustrated the seven-fold manifestation. Then we grew ambitious for the Connecting Ray, and had St. Michael and the Dragon. A golden sun, in opalescent flames vanishing into yellow rays, stood for Universal Brotherhood, and we finished the series with the T. S. seal, done in colors. Next time we are to have the 'Solar Bark,' by Aretas, and the children are to have it to look at every time they sing the song."

"What a pretty idea! And that reminds me. You know our new music books are to be out in a week. Don't you think it would be a good plan for the children to own their books? They will cost only a quarter. The children will take better care of them, and then they can take them home and learn the words thoroughly."

"Yes; and the new song books are well gotten up, I believe, so our music will have a 'boom' now."

"But tell me more about color. How do the children all share in it?"

"One good way is to make the lesson into a little play. For *Universal Brotherhood*, we talked of spiders' webs and how they are made. Then it was suggested that the children think of a great web of light spreading everywhere; and the idea of centers was brought out. Then, to make it more realistic, the children made a web. Fourteen short strips of yellow cheese-cloth made a nucleus, and from these radiated the prismatic colors in longer strips. A small child held the center, and each strip was held by a child. Then a long strip of white was woven around, and at each point of intersection a gold-paper star was pinned. The web was quite firm, so that when one part was lifted, it all vibrated, and the small center had difficulty to maintain her equilibrium. Then the children sang, 'The tissue of the life to be, we weave with colors all our own,' etc."

"On the last Sunday of the month something extra is always done—but it all relates to the lesson of the day. This time it was the T. S. seal, so we made it into a little play. The older children made the symbols for the play, and rhymes were made to bring in the whole series of lessons. Twelve of the oldest children represented the serpent, by wearing on their heads gold circles from which hung, on either side, a short piece of green tulle striped with gold. The twelve marched up to the platform, to music, and, forming the serpent, each in turn recited a line or two. Then the tiny blue circle was formed by five infants, each wearing a blue head-dress spangled with gold stars, and each recited a line. A child in the center of the blue circle held a large gold Swastika, about which she had three verses to say. The triangles came next, bringing in all the medium-sized children, each wearing either a red or a blue triangle fastened to the head by a band of cheese-cloth. Then a very small child held up a large, glittering Tau, and recited:

'Life in the center in glittering white
Is shown by Egypt's cross of light.
The goal of perfection it is for man,
Brotherhood Universal in the finished plan.'

"When the children were all grouped in form of the seal, they sang 'God is one and liveth,' etc., and then marched back to their places."

"Wouldn't it be a scheme for us to co-operate on materials for these 'little plays'? All the children love to do anything of the kind. It really seems one of the best ways to bring in all the Circles. We have often had verses taken by a number, each child a verse, instead of one child doing it all. Even the infants do the same by saying one line each, in turn. It works well."

"There must be endless ideas afloat, if we could only garner them in. Why do you suppose L. C. Superintendents don't send in to the 'Forum' more detailed accounts of their work? The 'Forum' is, as yet, our only organ, you know. And besides, every Superintendent in the land ought to be in close touch with the L. C. Committee. Co-operation in this work is most essential."

"For that reason, cannot we manage to meet here occasionally and have a real Lotus Circle chat? And why not get our little courier News to shake hands for us with all the other L. C. workers in the world—the East with the West, and Europe with America?"

"Delightful! And speaking of 'news,' suppose we join the cozy group at the tea-table and hear the 'latest.'"

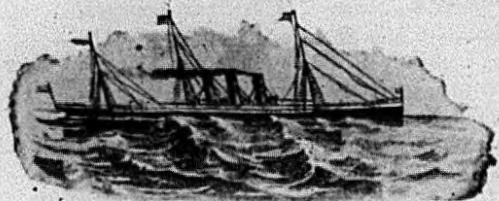
THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 35.

BOSTON, MONDAY, FEBRUARY 15, 1897.

Price 2 Cents.



HOME AGAIN.

The following telegram was received February 11.

Theosophical News, 24 Mt. Vernon St., Boston.—Crusaders arrived this morning. All well. Greeting.

IN AUSTRALASIA.

FIRST WORK THERE. — MELBOURNE AND ADELAIDE VERY SATISFACTORY. — NEW ZEALAND EAGERLY PREPARING FOR THE CRUSADERS:

Melbourne, Victoria, January 2nd, 1897.

It's midsummer, here in Australia. "Happy New Year," "Merry Christmas," plum puddings, mince pies, straw hats, punkahs, sunrise before five, sunset after seven, and sea-bathing make, to people from the northern hemisphere, an odd jumble. However, though cold winds are from the south and hot ones from the north, the sun does not rise in the west, as for a moment one of the Crusaders thoughtlessly admitted. In the main, Australia, so far as it has been seen by the American band, is quite like their own country. Far more so than England. The streets of the two cities thus far visited, Adelaide and Melbourne, are wide and straight, the stores are well kept and attractive, the people quick and alert, the air clear and bracing.

It is curious to note how, over the whole world, the English character appears to be forming, or at least markedly affecting, the existing national ones. Whether the British traits, as modified by Egyptian, Indian, and Australian environment, will become so changed as to be the marks of new and separate races, or whether they will all blend into one, as is hoped in some quarters, cannot yet be forecast. There is an idea partially prevalent, that English, or English slightly changed, will become the language of the globe. Let us hope that this is so; that a fusion of tongues is taking place. It may help on the fusion of hearts.

Is it imagination that causes one, though on the ocean with the great dome above and the fluid mass below, to think of the terrestrial sphere below the equator as diverse from it above? That was the impression made on more than one, sailing over the great Indian Ocean. Perhaps it was a full moon shining intermittently around scattered masses of cloud in a saffron sky, that produced the effect; perhaps old Lemuria, miles beneath. Who knows? At any rate, many of the scenes were grand, as well as beautiful. Even animate nature is not missing; for the glistening little flying-fish constantly shoot like rockets out of the deep, and the albatross, skimming over the water, follows in the wake of the floating home of steel and iron.

The trip from Colombo to ADELAIDE was so pleasant, in spite of the constant rolling, that one of the deck-hands said he had been on the line for seven years, but had never seen one to equal it. Luck changed for the ship, though, when ADELAIDE, where the Crusaders left her, had been passed. Some of the passengers, who remained and went on to disembark at MELBOURNE, said that from ADELAIDE to MELBOURNE they had as bad an experience as they ever had on the ocean. So, once again it is seen how Fortune smiled on the modern Argonauts. Also, for the seventy-first time, the right course was taken by the Leader; for it was due to one of her "promptings" that the ship was left at Adelaide.

At ALBANY, where a stop was made for a few hours, Brother Wilton Hack came on board. It was a treat to the party to meet, again, "one of our own." Mr. Hack went to Albany for the sole purpose of spending a few days with the travellers. Joining them, as he did, on the 24th, there were three uninterrupted days before ADELAIDE was reached. Of these, one day was Christmas. An installment of the Crusaders spent one day with Brother Hack at his home at Glenely, and as he rejoined the party for the two days at Melbourne, he and the American contingent became pretty well acquainted.

On the evening of December 21, at the request of the passengers on the steamer, a meeting was held. Apparently no one failed to attend. The session continued two hours. The addresses were followed with the closest attention. The questions, after the addresses, could not have been more sat-

(Continued on Page 2.)

BURCHAM HARDING.

A BRISK REPORT FROM THE PIONEER.

A New Idea in T. S. Headquarters at Salt Lake City.—Good Lotus Circle Work in Rapid City.

Tremendous Public Interest Aroused in Lincoln, Neb.—Omaha Again Takes up Active Work.

January 12, arrived at SALT LAKE CITY, Utah. E. S. T. and T. S. meetings were held, and active propaganda arranged. Four public lectures in Unity Hall attracted 250 each evening. Daily classes for beginners brought in several new members. The Branch has secured a large new store on the ground floor in a central block. In this block William Q. Judge gave the first public lecture. The front of the store will be utilized as a reading-room; the back is partitioned off, forming a fine hall seating 300. The Branch has 50 to 60 members, and is determined to permeate the Mormon center and the vast tract surrounding it. The members are devoted and earnest.

January 19, RAPID CITY, South Dakota, was reached after a journey of over two days. The great distance from other Branches has fairly isolated this one, but the members have carried on the work with great determination and success. The Black Hills have been strewn with literature and Theosophical articles in newspapers. Three public lectures were well attended, and gave rise to much discussion and some opposition by "orthodox" teachers.

To meet the increasing needs of Lotus Circle and classes, the hall has been resented and decorated; and there is promise that the devotion of the members will change the thought of the Black Hills.

Sunday, January 24, a public lecture was given in the City Hall, Deadwood, S. D., which was well attended in spite of weather —20 degrees below zero. A Center to study was begun.

LINCOLN, Nebraska, was entered January 26, and a Branch meeting held. Two public lectures were well attended, and a third was demanded; and attracted about 450 people. Classes were held and a "Brotherhood Supper" given to the hungry.

(Continued on page 4.)

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

WHAT DO YOU THINK OF IT?

Some weeks ago we made a statement in regard to the small support the NEWS was receiving and its inadequacy to meet the publication of this paper. We asked for subscriptions, and some good work was done in some quarters in this respect; but nothing to what is necessary to keep on with the expense of publication. We called attention to the picture "The Dweller on the Threshold," which we offer as a premium for six new subscriptions at one time, and which we are selling at \$3.00, mounted on a mat. Everything done along these lines helps us; but we are sorry to say that the response has been in but a small way. Now we have to put before our readers, and particularly Branches, the following suggestion offered by the energetic President of Krishna Branch of Philadelphia, as a way to put the NEWS on a good paying basis as a Theosophical newspaper, both for members and for the general public.

"There are, say, 130 Branches in the T. S. A.: suppose 50 of these guarantee to take, say, 250 or 300 copies of the NEWS apiece in the following way. One week, four Branches will have reports of their activities, specially, and copious notes from good lectures, each of the four taking, at a fair price, 250 to 300 copies of the paper for local use. The next week, four other Branches: the third week, four others again: and so on until the 48 or 50 Branches have all been served. Then start over again.

"Now, each week, the Branches taking the extra issue would have the benefit of a local Branch paper, and would, besides, help the NEWS, while, at the same time, all other subscribers would get an interesting paper, and the general public good Theosophical teachings.

"On special occasions, a strong Branch might want more space and more papers; this could be arranged by letting the supplies and issue go over until the following week.

"If 50 Branches combined in this way, they would have to pay for 250 or 300 copies once in three months: if more entered the scheme, less often.

"In any case, it would not come hard on any one Branch, and the NEWS would gain in interest and financial support."

The above would necessitate the putting out of an eight page issue, thus doubling the expense, but the paper would be well worth the usual price of 2 cents a copy. We are willing to co-operate in this scheme, and would be glad to hear from any Branch or Branches who will be parties to it.

IN WESTERN NEW YORK.

Another Lecture Tour by Brother Smythe.

Brother Smythe has again been with us, and the results are indeed gratifying.

Wednesday evening, January 20, he lectured in Buffalo, at the Genesee, on "Theosophy and Occultism," with very much interest manifested.

Thursday evening a party from the Buffalo Branch accompanied him to North Tonawanda, where a lecture on "Theosophy and Brotherhood" was given, in Kent's Hall, to an intelligent audience, mostly from the laboring classes. Here also interest was aroused, and the people were given something as a basis for Brotherhood. There is material for a Branch here, or a Center—at least if the leader were present.*

On Friday evening, Bro. Smythe lectured at Lincoln Hall, Rochester, N.Y., on "The Purpose and Aim of Theosophy, and on Saturday evening at the same place on "Reincarnation." Good sized audiences greeted the lecturer, and very intelligent questions were asked.

Bro. Smythe was enabled to lecture in "The Flour City" mainly through the efforts of Mrs. C. H. Darrow of that city. She laid the lines in such a manner that the newspapers gave, in every instance, complete reports of the lectures, and also furnished reporters to "interview" the lecturer. The work in Rochester has been in pralaya for some years, for divers reasons; but the giant is awakening, and in the not far dim and distant future, with the assistance of Syracuse and Buffalo Branches, it is hoped that a Branch may be formed as a result of the reading club started on Wednesday, January 20, at Mrs. Darrow's.

Buffalo is anxiously awaiting news of the plans of the Crusaders, and will provide one of the largest halls in the city for lectures, etc, and also entertain all the members of the Crusade either at private houses or hotels, as they may prefer. We hope the "belt" may touch us.

J. C. G.

*Why doesn't Buffalo provide the leader?—Ed.

IN AUSTRALIA.

(Continued from Page 1.)

isfactory, being carefully framed and pertinently put.

At MELBOURNE, Brother A. A. Smith, of SYDNEY met the travellers shortly after their arrival. He had been sent as a representative of the SYDNEY BRANCH. If Brother Smith is a sample of SYDNEY brethren, they must be a fine lot. Nothing that he could possibly do did he fail to do. After a few hours, greatly appreciated by those he visited, he hurried back to SYDNEY to make preparations there. Prospects seem good for a rousing time in that city.

Here in MELBOURNE work has not been allowed to lag. The place was reached on Tuesday, December 29. Two days after, the public meeting was held. This evening and to-morrow evening there are to be informal meetings at the hotel where the Crusaders are stopping. Some of the newspaper accounts have already been forwarded. The details of the public meeting are similar to those of others, held elsewhere. Here Mrs. Tingley spoke, which is always a treat. Even if one could not hear her words, he would still, if the least impressionable, feel the magnetic force which she throws out. Mr. Hargrove surprised some old friends in the town, who knew him a few years since. They think he will, in time, make his mark as an orator. The evening was pleasantly varied by Brother Hack taking part. He is a large man, has a good voice, plenty of ideas, and no lack of words in which to clothe them. Added to this, he is a sympathetic speaker. Naturally he could not fail to give pleasure.

Telegrams keep pouring in on Mrs. Tingley from all about. They promise well for the immediate future. But it is better for ordinary clay to prophesy after the event. Therefore, SYDNEY and AUCKLAND must be reserved for later. Yours faithfully,

HENRY TURNER PATTERSON.

Melbourne papers which have reached us give good and clear accounts of the work done by the Crusaders. The details of that work are of course practically the same everywhere. It was feared that the holiday season and the great strike on in Melbourne would prevent much work being done there. But the Crusaders were pleasantly disappointed.

The Herald gives a long and courteously written report of an interview.

As elsewhere, the Crusaders found themselves met with the ridiculous statement which has been so energetically circulated by Mrs. Tingley's would-be detractors. Mr. Hargrove's emphatic statement, that she is not and never has claimed to be, the reincarnation of Mme. Blavatsky, made its impression on the interviewer, and was clearly and correctly reported.

The rapidity with which the Crusaders manage to get halls here, printing and advertising done is amazing. The advertising circular distributed in Melbourne is a refreshing change in type and paper from the Indian ones. At the end of it is the following statement:

"The members of the Crusade wish it to be distinctly understood that they have no connection with that organization to which Mrs. Annie Besant is attached, and of which Colonel Olcott is president."

FROM A NEW PEN.

Remarks on the Conditions of Success in India.

In the consideration of any movement and its principles, the philosophic student directs his attention to the results of their action, and thereon forms his judgment respecting them. In doing this he has to acquaint himself with all the various circumstances, favorable or otherwise, against which they have had to contend; the adverse influences and unseen forces by which they have been assailed, ere he can pronounce a correct verdict. To enable your readers to do this, I propose without entering into minute details, to furnish a few particulars in connection with the Crusade to India, the difficulties and obstacles against which it had to contend, and which may perhaps give an adequate answer to the question which has frequently formed a subject of personal thought: "What has the Crusade accomplished in India?" And then leave them to draw their own conclusions and form their own opinions.

In the popular mind, India is generally regarded as the land of wonders. From the earliest ages marvellous accounts have reached the West respecting it, which have excited the greatest interest and aroused ardent desires to become better acquainted with its national life and religious state, as it really exists at the present time. It is, however, impossible to do this without a personal acquaintance and a prolonged residence, in order to study and fully master the elements of what may be termed the Indian problem, and accurately and clearly divine the future of such a country as India. For in it are to be found a hundred different races and nationalities, each with its characteristic form of religious belief, and regarding one another with secret and at times ill-disguised feelings of curiosity and contempt.

On first entering India, the question that confronted the Crusaders who had achieved so great and phenomenal success in Europe, was this: What was the best course and method to pursue in order to come into direct touch with Indian life and thought, so that their labors might produce the best results? Arrayed against them were forces and obstacles which apparently were inseparable. Everything foreboded disaster and failure. Was it to be expected that what missionaries and philanthropists, supported and backed by wealthy societies, had failed to do, would be accomplished by a little band of obscure Crusaders, whose only equipment for their work was their earnest love of humanity? There was to be encountered the giant tyranny and tremendous powers of the Brahmins, which they knew would be arrayed against them wherever they went, and often set in motion by one whom it is needless to mention.

What impression could possibly be made upon the millions under the absolute control and sway of an autocratic sacerdotalism which, up to the present time, has never been paralleled by that of the most powerful monarch? There was also the lifeless inertia, the impassive temperament of the Hindoos which make them a byword amongst nations, together with the general and widespread indifference existing among all classes to anything of a spiritual character that calls for action and constant endeavor. There, too, was the presumed existence of a Theosophical Society, that pretended to have girdled India with well or-

ganized lodges, and active centers of Theosophic life and energy. All these and many other causes conspiring and operating together, combined to make the Crusade appear in the light of a forlorn hope, a perfunctory effort, a useless expenditure of time, energy, and money.

The first blow directed against it emanated at Bombay, from a *soi-disant* Theosophist, who announced throughout India the arrival of a party of masquerading Theosophists. The malevolent stigma in this instance proved harmless, and really became the primal cause of the remarkable success attending the Crusade, wherever they went. After meeting a hearty and generous reception, and the good wishes of the Blavatsky Lodge in Bombay, the Crusaders visited Delhi, Ludhiana, Lucknow, Benares, Calcutta, and finally Colombo in Ceylon, and were everywhere received with demonstrations of enthusiasm and welcome, and succeeded in forming and enrolling large societies, whose object will be to make Theosophy an *activity*, and something far different from the cold intellectualism which has been presented to them in the past.

At all these cities and many other places, our Leader was received and welcomed with marks of the greatest respect. She was visited by Sanyasis, Lamas and high priests, who all treated her as their equal, and at Delhi she was presented by a native prince, on behalf of the general community, with a magnificent floral garland and a jewelled emblem, as a token of their love, and appreciation of the great and good work she had begun in India. It was somewhat a surprise to find that Theosophical Lodges presumably active in the above cities existed only on paper, or were in a moribund condition. Doubtless this is the case with many others, from which we may rightly infer that the Theosophical seed sown in India has either been bad in quality or not adapted to its soil, and that though planted and well watered with streams of rhetorical eloquence, has never taken root. What India really needs is a practical, social Theosophy. A Theosophy of action and not so much of meditation. It has already meditated long enough.

In leaving India, the Crusaders feel conscious they have done work which will not prove vain, and profitless, and have inculcated the lesson of Self-Reliance, the essential element needed in India's future development and spiritual uplifting. In doing this they have not had recourse to praise nor flattery of the Hindoos. They did not array themselves in native habiliments. They had no occasion to besmear themselves with bhahut, to mark their foreheads with a telak, or even bathe in any holy river. They indulged in no fulsome eulogies of apocryphal Rishis or Sages, or learned discourses upon the ancient wisdom religion of India. They went and worked on the lines of a common sense Theosophy, and found that, like honesty, it was the best policy in the long run.

It may seem invidious to refer to individual effort among the Crusaders; but it is only just to the writer of the article that appeared in the November THEOSOPHY, giving details respecting the other members and entirely ignoring his own. Therefore is it a great pleasure to me to bear testimony of one whom we all dearly love and honor for the noble example he has set before us of self-abnegation, and devotion to the duties and labors which devolve upon him, and the excellent spirit in which he has discharged them, winning the esteem and admiration and good will of every one who has come into contact with him. His urbanity of manner, his gentle yet effective speech and address, have greatly contributed to the success of the Crusade, and shown that the mantle of his master and teacher has fallen upon no unworthy disciple. Our great wish is that Brother Hargrove may live long to wear it,

to shed lustre on his office, and reflect honor and credit upon Theosophy in general.

REV. W. WILLIAMS.

FIACON (GA.) T. S.

A New Center Started Among the Negroes.

The work in this section is moving along smoothly, and while lacking the feverish intensity of a month ago, when our anniversary was celebrated, is of a strong, healthful character. Especial attention is given to study and practical application of Theosophy to everyday life.

Our meetings are all well attended, particularly the public meeting on Sunday evening. The program is carefully arranged, and consists of fine music, good speeches on interesting subjects, followed by informal talks with inquiring investigators, which are always instructive as well as entertaining.

Two Branches have lately been organized in this territory. One in TAMPA, Florida, which starts with a charter membership of fourteen names and with extremely flattering prospects of success. Also one in DENNISON, Texas, concerning which no data are at hand.

In addition to the above, your correspondent has to report the formation of a very valuable Center, among the negroes of this city, for the study of Theosophy. The members of this Center are men of culture and education, and of considerable influence among their race. They have been studying the philosophy for some time, and are earnestly working to fit themselves to spread Theosophy among their people.

Our Lotus Circle is progressing finely, and, although not large, is becoming established as one of the most prominent activities in the work here. The Leaflets and Teacher's Manual are invaluable aids in this work, and are greatly appreciated by those having the Circle in charge.

MILWAUKEE T. S.

MILWAUKEE Branch held the annual election of officers the first Wednesday in the New Year. All the officers were re-elected, and the work will go on with its accustomed force.

The Milwaukee Crusaders held another meeting on Thursday, January 14, with very gratifying results.

The Katherine A. Tingley Lotus Circle is doing some creditable work, and is held at the T. S. Rooms, while the Harmony Lotus Circle, which was formed in the New Year, is held on the North Side at the home of one of the members who is a "shut in," and is thereby doing the little she can. There are only eleven members, as yet, but a fair prospect for more.

There are four Centers for study, all of them active and sowing the seed.

I think each F. T. S. feels a responsibility to do their level best, as a preparation to fit them to receive the Crusaders in March.

M. ARYAN.

Advertisements.

An Outline of the Principles of MODERN THEOSOPHY, by Claude Falls Wright

CONTENTS: The Arcane Philosophy, Cosmological, The Planetary World, Anthropological, Masters of Wisdom, The Theosophical Society, Conclusion, Appendix. 200 pages, cloth, \$1.00; paper, 50 cents. Published and for sale by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass.

BURCHAM HARDING.

(Continued from Page 1.)

The Branch is about to engage a public hall, and pursue active public propaganda. The interest aroused by the newspapers and lectures was phenomenal, many non-members offering financial help to support the movement. A Lotus Circle will be one of the new activities, as also classes for beginners.

January 30, OMAHA, Neb., was reached. This Branch has, in past years, trained several splendid workers, who have gone elsewhere, but the Branch has, perhaps because of this, recently been in pralaya. Three public lectures were crowded, several people having to leave for lack of space. Daily classes revived interest, and a "Brotherhood Supper" to over 100 hungry people taught a great object lesson in real charity. The Odd Fellows' Temple has been secured for Sunday meetings, the work organized, new members secured, and Omaha promises to outstrip her old career of usefulness. The "force" of the home-coming Crusaders is felt everywhere, carrying all before it.

B. H.

WORK IN NORWAY.

A WORKINGMAN'S CENTER SOON TO BE STARTED.

Mr. Herbert Crooke writes us of the work in Norway. As everywhere, work is being done among the laboring classes and, as everywhere, is very successful.

Brother Elfving of Fredrikshald has succeeded in gathering around him a number of workingmen, among whom he is doing excellent and very satisfactory work preparing for the organization of another Lodge in Norway.

The men he has gathered together are keen and thoughtful, and Brother Elfving has no trouble in keeping their interest upon some one or other of the "great, interesting problems of Nature," hour after hour.

Brother Elfving expresses the thanks of himself and comrades for the "noble greeting" sent to them from Colombo by Mrs. Tingley. They also remember gratefully the spiritual energy and hope brought over by Mrs. Keightley and Miss Hargrove from London, last summer.

KRISHNA (PHILA., PENN.) T. S.

Sunday evening, January 31, Krishna's Crusaders attempted to interest the people in the north-eastern section of Philadelphia in Theosophy. If a full house, rapt attention, together with numberless questions, and pressing invitations to repeat the entertainment are indicative of success,—then, indeed, this Crusade Meeting was decidedly successful. There were five papers given. The President, Mr. Bridle, opened the meeting with a fine address upon

the aim and object of the T. S. This was followed by "Krishna's Orator," Prof. Ludlem, on "Thought, or Man the Thinker." Next on the programme was an excellent paper on "Karma and Reincarnation," by our Secretary, Mr. Shaw. Mr. H. D. Bridle followed with "The Seven Principles Simplified." This subject was treated in an original manner, and could be easily understood by all present. Mr. Brush then gave us a beautiful idea of Brotherhood, which ended the programme, as far as the papers were concerned. The question-cards were then collected, and had they all been answered, the meeting could not have closed before the wee small hours of the morning. One of the most enjoyable features of the evening was the sweet music rendered by the Elert Mandolin Club, composed of young men who are becoming much interested in the teachings of Theosophy, and who, we hope, will in time become so full of Theosophic thoughts that they will drop a few at each of their musical engagements. If we would all do the same it would not be long before the "City of Brotherly Love" would become a fact, instead of a name only. C. B. B.

A Meriden, Conn., paper says, January 29:—

THEOSOPHISTS' SOCIABLE.

The sociable held by the Theosophists last evening in City Mission Block was very enjoyable and largely attended. Guests from Hartford, New Britain, and Wallingford were present. A very interesting programme was rendered, which included an instructive paper by Miss Frances Ellen Burr, of Hartford, and an address by W. H. Todd, of New Britain, explaining the Objects of the Society, dwelling especially upon that which has reference to the Brotherhood of Humanity.

Musical selections were given by Mrs. Green, and light refreshments were served.

WELCOME HOME CRUSADERS!

Welcome home beloved Crusaders,
Welcome to our sight once more;
Ever in our hearts we've kept you,
Since you left Columbia's shore—

Glad, Victorious, now returning
From your journey round the world,
"Truth and Light and Liberation"
On your purple flag unfurled—

Ten thousand true hearts, happy, greet you,
Bless you for the work you've done;
Ten thousand brave souls glad to meet you,
Will carry on the work begun.

Messengers of truth and freedom,
Bearers of the Radiant Light;
Lighting fires the whole world over,
Making many a heart more bright.

Heralds of a new age dawning,
Brotherhood's brave pioneers;
Let the radiance of the morning
Calm the whole world's anxious fears—

Hail! Seven pointed star, returning
To the West, from whence you rose;
What love for thee in our hearts is burning,
Only the soul in each man knows.

WM. FRED SABIN.

THE DWELLER
ON THE THRESHOLD.After the Mystical Painting by
R. Machell, R. B. A.

"The aspirant, crowned with bay leaves, the symbol of his triumphs in the world, but wearing a cloak of dull heavy red, the sign of the passions that still hang round the man, has scaled the mountain of the material world. He sees the golden light and the radiant figure waiting to receive him, but the dark shadow of the Dweller on the Threshold rises and shuts out the light and throws him back on the rocky path. The storm-clouds are round him; but the love of the woman shields him. She cares naught for her own progress, thinking only of him, and the light shines on her, making the red of her robe almost pure flame color, and the mistis above her shine over her head like an aureole."



The above makes a picture panel size, and a very beautiful reproduction in form and color of one kindly made for us by Mr. Machell. It is mounted on a fine grey mat, 13½x17, and is all ready for framing. Much care has been put into this reproduction, with some consequent delay. The pictures are now all ready, and will be forwarded at once on receipt of \$3.00, or six new subscriptions to the News, sent at one time.

CRUSADE GOWNS.

Further Details.

For the benefit of all, arrangements have been made with a dressmaker, M. F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25.

As it is desirable that the gowns shall, for the harmony in vibration, be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information or patterns, address:—
Miss MARY H. CRAIG, Dressmaker, 224
Massachusetts Ave., Boston, Mass.

By a mistake, the price was printed last week as \$1.50.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 36.

BOSTON, MONDAY, FEBRUARY 22, 1897.

Price 2 Cents

THE CRUSADERS.

IMPRESSIONS THEY GAVE AN AMERICAN F. T. S. — WORK, WORK, WORK.—STORIES OF NARROW ESCAPES.

The Courage and Endurance Shown by All.

*On Board S. S. "Alameda,"
Pacific Ocean, February 7, 1897.*

I have been asked by Mrs. Tingley to write the News a little account of my first impressions of the Crusaders and their work, as gained by personal contact and many conversations. I was privileged by my Karma to meet them on their return journey at the Sandwich Islands, and to accompany them back to America.

To give a comprehensive account of my impressions, without writing a book, would be an impossibility; for I have been talked to continuously for nearly three days, and to relate a hundredth part of what I have heard would be impracticable.

In the first place, as to the work done. It not only has not been exaggerated in the accounts sent home, but I find that in many ways it is greater than I had any idea of. Many things were done, meetings held, and Centers formed, which in the hurry and pressure of work were not recorded and written about. For instance, a meeting was held in Egypt, near the Pyramids, that has not been described, to my knowledge, in any of the communications sent back to America. Nor could the hurried and casual letters of the Crusaders give any idea of the warmth and strength and devotion of the hundreds of men and women whom they have met and formed into organizations that will increase and grow, until, in some countries, they promise to have a material effect upon the future. Especially is this so in Greece and India. The way the peoples of these two countries responded to the force of the Crusade, was truly wonderful, and there is little doubt but that seeds were sown that will bear great and everlasting fruit.

An extraordinary feature of the whole Crusade has been the remarkable way in which the right person turned up at the right time, in the right place, to enable the little party to take the utmost advantage of the short stay they had in each place.

There has been some comment about this, but it cannot be truly appreciated until one hears the details of the incidents and becomes somewhat conversant with the local conditions.

Another extraordinary feature of the whole enterprise was the phenomenal good luck, or protecting hand, or what you will, that followed the party around the world. A record of the escapes they have had would read like a thrilling romance. Twice they but just finished their work and left places when dreadful plagues broke out. Several times some little incident would cause them to change their plans and take a boat instead of a train, or vice-versa, and in each case the means of transportation they just escaped taking met with some disaster. Once, in India, tickets had been actually purchased for a certain city, when the plan was changed, and it was discovered that if they had gone, they would have been quarantined forty days. Their departure from Egypt was hastened several days, and by this they got ahead of a typhoon that sank three boats. They had expected to leave Adelaide by boat, but suddenly Mrs. Tingley decided to take the train, and by so doing she missed the worst storm that had visited the Australian coast for years. Think of a party of eight, debilitated by overwork and months of constant travelling, going through India without an illness. The record of the whole Crusade is singularly free from accident, mishap, or misfortune of any kind. Nor could one listen to an account of their adventures without having a still greater realization of the hardships, worries, trials of patience and endurance that they were all subjected to. It was a wonderful schooling, and a difficult one, and that the party returns a single entity, as it went out, is one more testimony to the genius of its Leader.

Perhaps of all the impressions received, none is more forcible than that of the tireless energy, indomitable will, profound knowledge of human nature, sagacity, diplomacy, and true faculty for leadership displayed by Mrs. Tingley. Constantly in pain, often unable to leave her bed or to lift her hand—for she has been much more ill than we have understood—she has yet successfully led a party around the world, has directed the smallest move of each individual, has, in a word, done everything to make the Crusade not only possible, but a great and lasting work. She missed but two meet-

ings on the whole trip, and yet was forced to spend at least a part of each day in bed.

I shall not attempt to praise or justly estimate the work of the different Crusaders, for they have all done their best, have all done what was required of them, have done just, faithful, honest work. But I cannot leave this subject without specially mentioning Mr. Hargrove, without whom, perhaps, even Mrs. Tingley could not have pulled the Crusade through. Always at hand and ready, and never found wanting, tireless, quick to respond to the slightest hint, he proved an assistant worthy, even, of his chief, and to quote Mrs. Tingley's own words, "I could not have done without him."

Another little thing that impressed me was that not a moment of time is wasted. It is work, work, work, all the time. Only eight of them, and one too ill to write; with over two hundred Branches receiving regular letters, with countless individual correspondents, with plans of future work to discuss and prepare, and necessary articles to write for magazines; no one not seeing them and knowing can imagine the amount of actual physical labor needed to attend to their correspondence, and they all show the signs of the hard work, although it has done most of them good and not harm. No sightseeing anywhere, with but three or four exceptions, and these exceptions with a purpose. From train or steamer to hotel, from hotel to hall and back again, with every available moment, even including many meal and sleep hours, given to visitors and letters, any one who thinks crusading is fun would quickly change his mind if he could watch the Crusaders for a day. On shipboard, which is proverbially a place where you cannot work, they are at this moment hard at it. Patterson, sitting next me, is writing a history of the T. S., to be placed in the box buried with the corner-stone of the new School. Hargrove is at his typewriter, always busy answering innumerable correspondents. Mrs. Cleather has just finished writing a huge pile of letters. All are at some special task or occupation. I was given seven things to do before I had been on the ship four hours, and now have nineteen pages of a memo. book filled with commissions. Many of these have to do with the preparations for the dedication of the site of the school.

The corner stone ceremony promises to be very impressive judging from the plans. A

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THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

VOL. 1. BOSTON, FEBRUARY 22, 1897. No. 36

Entered at Boston, Mass., Post Office as Second Class Mail Matter.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

IN BRIEF.

Press of Crusade matter has made necessary the boiling down of some of the week's home news.

The Buffalo Branch writes of new and better headquarters. The room, a large one, is truly favorably situated—in the Bryant and Stratton College Building—with many hundreds of students passing the open door. As the room is to be open every afternoon as a free reading room, the members hope that many will drop in.

E. S. T., Meeting, classes, and Lotus Circle are already being held and the fact must soon make itself felt in the building.

Fine music by one of the members, who is also one of the best organists in the city, Mr. Denton, will form part of the meetings.

The Roxbury (Mass.) Branch has found a new and pleasant meeting-place in the parlor of the new Universalist Church in that suburb of Boston. The Church committee appear to have been unanimously in favor of so letting their parlor, and many members, as well as the Pastor, expect to attend the Theosophical meetings. The Roxbury Branch is one of the seven Centers usually comprised under the heading, Boston, and is an offshoot of the Boston T. S. proper.

On the afternoon of the 3rd inst. I was in Janesville, Wis., and met the Center there in the cozy parlors of the Rev. Mr. Hendrickson, formerly a Methodist clergyman, but now retired, and very much interested in Theosophy. Some eight or ten of their friends got together in an impromptu way, and we passed three hours very pleasantly in discussing some of the many phases of the Wisdom Religion. From the interest shown, it is hoped that a Branch may be and by be established in that beautiful city. Miss Hendrickson is a very zealous worker, and deserves to have her labors crowned with success.

G. A. M.

THE CRUSADERS.

(Continued from Page 1.)

box will be buried containing a history of the T. S., coins, photographs of W. Q. J. and H. P. B., and some things not to be described. Indeed, without wishing to be unduly mysterious, there is much about the Crusade and its work that from the very nature of things cannot be made public, and of course these incidents are the most interesting of all.

The mayor of San Diego and the officials of the city will be invited to take part in the ceremony and it is sure to create widespread notice and great interest. There is much more that could be said. In fact it is difficult to select what to say; but there is much also to do.

Fraternally,

E. HJO.

SAN FRANCISCO, T. S.

As a good preparation for the coming of the Crusaders this Branch has made a study of "The Mysteries," "Man's Place in the Universe" and "Quality in Nature" during January. On the 12th the Home Crusade meeting was addressed by Dr. Allen Griffiths, on "The Theosophical Crusade;" Mrs. M. K. Choise, "The Ethics of Theosophy;" R. C. Krause, "The Crusade in India;" A. J. Johnson, "The Power of Theosophy;" H. B. Monges, "The Building of the Temple;" Mercie M. Thirde, "Our Opportunity;" and Dr. J. A. Anderson, "The First Crusade." During the month the Branch gained six new members and granted one demit. Other applications are pending.

Sunday lectures were given as follows: Jan. 3, Dr. Allen Griffiths, "Suns, Planets and Comets;" 10th, Dr. J. A. Anderson, "Memories of Past Lives;" 17th, Mrs. M. M. Thirde, "Concentration;" 24th, Mrs. Sarah A. Harris, "Between Two Lives;" 31st, E. P. Jones, "Hidden Meanings in Christianity."

With the beginning of the year the "Pacific Theosophist" reincarnated, or as it announces, it had been dozing for a brief spell.

Rev. J. S. David and Mr. Greenbaum of Tacoma Branch, have located here and are favoring the Branch with their presence.

Word is received of Theosophical activity at Phoenix, Arizona. Mrs. M. A. Broughton, an old San Francisco member resides there, and Mr. and Mrs. J. H. Griffes of this place have recently gone there for a stay of some months, as have also Mrs. Jones of Pittsburg Branch. On January 24, they met and organized a Center, arranging two meetings per week. They will study the "Ocean" on Sunday afternoons and the "Key" on Wednesdays, and try to interest others, so as to form a permanent organization.

Quite a number have arranged to accompany them to San Diego, to witness the dedication of School for the Revival of the Lost Mysteries of Antiquity.

We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends.—A., in Path, May, 1896.

LIVERPOOL LODGE.

ANOTHER SUCCESSFUL SUPPER.

One Hundred Fed, Warmed, and Made Happy for a Short Time.

Another "Katherine A. Tingley Brotherhood Supper," as they rather lengthily express it, was given in Liverpool, Friday, January 22. Our correspondent writes:—

A blizzard swept over the country during the day, and it was pitiful to see our poorly-clad and famished brothers standing outside before the meeting; but our kindly-disposed caterer, although not a member of our Society, admitted some 20 to 30, half an hour or so before the time appointed. There were the usual strugglers without tickets anxious to come in, and as the time of meeting for serving out the usual Hot Pots* had passed by, a few of those uninvited guests were admitted, whilst a few, arriving half an hour after the appointed time, held up their tickets in vain, the doors being closed against them. Our accommodation for feeding, and entertainment upstairs afterwards, was limited to 100.

A good-hearted lady friend of the President of the B. S., who is a confectioner, and not at present a member of the T. S., hearing of our good work in the slum districts, offered to give us 100 mince pies, which duly arrived on the scene of action, and were excellent in size and quality. These were distributed to our guests as they passed out after the entertainment was over, with a shake of the President's hand, and a hearty "good night," which reminded one of the Crusader, H. T. Patterson, when he bade the 300 poor guests that the Crusaders met in July last, good night; only one was more Americanly expressed.

Everything passed off well. Short speeches and songs, comic and otherwise, were rendered by members and their friends, with piano, violin, guitar, and banjo solos. The interest never flagged, the audience demanding encores in two or three cases.

A humorous Irishman in the audience responded to the Chairman's invitation, and gave an Irish wake song, which created so much laughter amongst his comrades, that he nearly broke down in his merriment.

The entertainment concluded by all joining in singing "Auld Lang Syne."

It is evident that we have members amongst us who can entertain any kind of a crowd, and the younger ones, who may at present be unable to answer some of the posing questions put to them by outsiders, are well qualified to render useful service, by voice and instrument, at these meetings. Many of them have already done this, some even giving up invitations elsewhere, where a monetary requital would be rendered. These dear young brothers and sisters require no pressing into this good work, which is a new experience to some of them.

What will not Brotherhood do, when rightly understood! All hearts will respond to humanity's pain, some day.

A. S. H.

Hon. Sec.

*What is a Hot Pot?—Ed.

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.—*Akhara Veda*.

IN AUSTRALIA.

WHAT THE CRUSADERS THOUGHT OF IT.

Their Success Due to the Loyalty and Steadfastness of the Members there.

"The year of shame"—inaugurated by a letter of denunciation to the faithful warrior who was holding the ford—is a thing of the past. Yet the effects of that awful time still linger. This has made the task of "The Crusade" more arduous than it would otherwise have been. This applies particularly to Australia. For no fault on the part of the members, Theosophy is less understood in this progressive country than in many another. This is hard on those who have loyally stood by the Cause. That they have not wavered or grown faint-hearted is amazing. Let all credit be given them for what they have done, what they have borne. Had it not been for them, the outlook would have been poor. It is not poor. Perhaps, without exaggeration, it could be called brilliant. To resuscitate a corpse is impossible. Had the Australians been less steadfast, Theosophy would have been defunct on this continent. It is, however, very much alive, and getting rapidly more so by the administration of a little wholesome tonic. The readers of the NEWS may think this a vainglorious statement, coming from one of the Crusaders; but the Crusaders, as individuals, are right in the astounding work which is going on. It is the collective body, used as an instrument, guided and controlled by the "Leader," which is so important. Let one fall out or hopelessly weaken: another string will be supplied, that the harmony may not cease. Surely, this harmony cannot be heard by the ear of flesh; nevertheless, it goes on, carrying its beautiful cadences into the hearts of men with a sweetness too exquisite to be conceivable to the dull brain.

The Crusade made a short stay at MELBOURNE. It was holiday season, there was a strike, a bad financial condition, and no Branch. Still, the public meeting was well attended. On the fifth of January, the band left for SYDNEY, the writer remaining behind to look after "tailings," in the way of finally organizing the body which had been established. This body is now in full operation, promising to be a healthy root which shall, in time, show a vigorous growth in the air and sunshine. When they get in touch with their Sydney brethren, they should be able to labor effectively.

The Sydney people, who were eagerly awaiting the arrival of their comrades from "the States," have been showing their pleasure and their appreciation in many ways. These manifestations are most gratifying. The public are entirely familiar with the word "Theosophy." The papers are giving,

at the present moment, *many columns* to its presentation. Owing to this, and the zeal of the local members, not to speak of their skill and energy, meetings are running full. The first one—barring a semi-public assemblage on the afternoon of the sixth—was crowded. Yet more satisfactory than the fullness of the house were the interest and close attention of the audience. This attention was undivided; the applause was constant, often interrupting the speakers. As is usual when Mrs. Tingley speaks, her address was the feature of the evening. There is in what she says a soulfulness, which has a peculiarly penetrating and convincing quality. It seems to find its way into the consciousness almost regardless of brain ability on the part of the hearer. Even if the words were uttered in an unknown tongue, they would, apparently, get a lodgment in spite of the lack of intellectual comprehension of their significance. It is this which makes our Leader so powerful amongst the poverty-oppressed masses. They may have a limited knowledge of the meaning of words, but they never fail to grasp the spirit of what Katherine A. Tingley says to them.

This evening a second public meeting is to be held. A report of it will be incorporated in a subsequent letter. Also, an account of the supper to the poor to be given on Monday evening, the eleventh instant, under the auspices of "The Home Crusade of the Theosophical Society in Australasia." The local members have been at this—and all the other activities now on hand—with a keenness and zest which promise much for the future. It is, may be, almost invidious to mention names, they are all such good hearts and strong souls; and yet, there must be a quasi-handshaking over the broad oceans, so that it is not out of place to here introduce, to the brave brothers in America, Mr. Willans, Mrs. Munchen, and their numerous coadjutors, who have done so much to keep the banner waving over the ramparts in this land so far away from the other nations.

The members of the Crusade are individually hard at it in every way. The President of the Theosophical Societies in America, Europe, and Australasia has learned to work with "the Leader" with an intuition so perfect, and on lines of such absolute harmony, that it is an inspiration to all. Brother Williams is steadily getting in closer touch with the spirit of the movement. In speaking he is forceful, leaving, when he closes, a spirit of good-will and peace in the minds of the hearers. F. M. Pierce is doing remarkable work. This does not refer to the management of the affairs of "The Crusade." It is work of a totally different kind, which no one else could do. Everyone that comes in contact with him feels an undefined something, something very good, which emanates from him. He is so unself-

ish, so noble. There is no sickness, no weariness—excepting temporary, from over-pressure—in the ranks. Every member of the party looks forward joyously to the return home and the approaching reunion with the good souls they know so well.

HENRY TURNER PATTERSON.

FURTHER DETAILS.

Australia itself Speaks.—What it Thought of the Crusaders.

It is Australia's turn now to report the ever onward and triumphant march of the Great Crusade. It has been said that at each country visited the power carried with the American Theosophical Crusade increases in ratio to the number of places visited.

That this is true, we here can now bear testimony, and no one who understood our condition and has seen the extraordinary result of harmony and unity at the Convention of the T. S. in Australasia—brought out of a state exactly the reverse—could doubt for a moment the presence of a power unique in modern history, and that Katherine A. Tingley is a Leader of leaders, a channel of harmonious currents, and a unifying and balancing center such as the world has been a stranger to for ages. The task of unifying, under such a decidedly serious condition, amounted to a phenomenon which established beyond doubt the fact that Katherine A. Tingley is the true head and heart of the Theosophical Movement throughout the world.

In ancient days a true king was the natural chief or head of his nation, and loyalty was given, not as a matter of form, but as a recognition that he was the true leader of the nation. So, in this way, has Katherine A. Tingley won the hearts and heads of the Theosophists in every civilized country that has been honored by her presence. America, Europe, Egypt, India, and Australia have each their own testimony, from personal experience, and with a unanimous voice from all.

For some time before the arrival of the Crusaders, their route and dates were changed for Australia and New Zealand. There was no time to stay at Adelaide, so they came on at once by rail to MELBOURNE, and arrived there during the Christmas holidays. One public meeting was held, that resulted in the formation of a Center. Melbourne was unprepared for Theosophy, little or no practical work having been done there for the basic principles of Theosophy, before the arrival of the Crusaders. After holding some receptions and interesting several people, they came right away to SYDNEY, coming upon us quite unexpectedly; for the original route was from Melbourne to Hobart, and thence to New Zealand, leaving us as the last port of call. But the plans were changed, owing to the necessity of reaching California in February.

We had quite a crowd of members at the railway station to welcome them to SYDNEY; for we now have three chartered Branches of the T. S. in Australasia in the city and suburbs, besides one large group of students and two smaller reading Centers. The Crusaders said they all felt they were amongst friends once more, and as if they had landed in America. To us, this was a most welcome compliment, for most of our folks look upon America as a kind of terrestrial Devachan.

They put up at the *Australia Hotel*, in the center of the city, and famous as being the best hotel south of the Line. The manager is an American. Both Mr. Henry T. Patterson and Mr. Pierce

several times remarked, during their stay, how like SYDNEY and its people were to America. Mr. Pierce said he found more "old friends" in Sydney than in any single place in the whole course of their travels round the world. We found old friends, too, in your Crusaders, and fell "head over ears in love" with them all. They were all different, and all beautiful, and nobody could tell whom they liked best, for it was the common conviction that they liked everybody best. One youthful enthusiast declared that it is his firm conviction that if you Americans don't send round another Crusade, soon, we will send one along to you to give you a little encouragement.*

On Wednesday afternoon the flag of Australia was presented to the Crusaders. It has a small "jack" in the corner, and is a white flag with a dark blue cross, upon which are white five-pointed stars, representing the Southern Cross.

It is needless to say the Crusaders were swarmed about by visitors. Public meetings, Branch meetings, caucas meetings, conventions, E. S. T. meetings, and meetings on Bro. Patterson's "sofa!" A Brotherhood Supper—oh! ay!—but that was one of the wonders of this most wonderful time.

As it happened, in the hall where we gave the Brotherhood Supper in the evening, there was the Annual Exhibition of the Society of Artists; so the walls were decorated with oil and water-color paintings, the stage was crowned with the trophy flags of all nations, with the purple banner in the center. We had plenty of music, vocal and instrumental, two special features being a duet called "Brotherly Love," sung by Brothers Burness and Skeppes, and a soprano solo by young Brother Daniel Dwyer, a patriotic Irish song, "The Rising of the Moon." This "brought down the house," Crusaders and all joining in the chorus.

Mrs. Tingley spoke magnificently, making a second speech about our late Chief, Bro. Wm. Q. Judge, which was deeply affecting, and many thought the greatest speech of all that she made while in Sydney.

The most astonishing thing on that eventful evening was the babies. A great many women and children were at the Supper and stayed right through all the speeches and music to the end. Not a single baby in arms, and there were a great number, cried during the evening. Mr. Pierce was discovering a good many of them meditating. Little children, boys and all, made a perfectly attentive and quiet audience, except when applauding, little chaps of three and four clapping their hands.

On Wednesday, January 6, the first public meeting was held in the Protestant Hall. About 1,000 people attended. The audience was like an intelligent and sympathetic T. S. meeting, noting all the points in the speeches and applauding at the right time. The Crusaders all spoke splendidly, especially Mrs. Tingley, whose speeches always carry the audience completely. January 9, another public meeting was held in the same hall to about the same audience, and on Sunday an E. S. T. meeting was held at which several new members were admitted.

The Brotherhood Supper was held on the 11th, and the next day there was another E. S. T. meeting, resulting in a large admission of members to the E. S. T.; nearly the whole of the members of the T. S. joining.

A stone for the building of the Temple for the Re-establishing of the Mysteries of Antiquity will be sent from Australia.

The First Annual Convention of the T. S. in Australasia was held on Tuesday evening. It was the third great Convention of the T. S. held

since the Leadership of Mrs. Katherine A. Tingley; beginning with your great Convention in New York of the T. S. in America, next the European Convention in Dublin, and ending with the T. S. in Australasia at Sydney. All perfectly harmonious.

"What does this mean?" said Bro. H. T. Patterson. It means, I believe, a tremendous forward movement of the T. S. throughout the world, and the principles of Brotherhood and true progress our Society embodies.

E. T. Hargrove was elected President of the T. S. in Australasia; E. Aug. Neresheimer, Vice-President; Rev. S. J. Neill, of New Zealand, Deputy-Vice-President; Katherine A. Tingley, Corresponding Secretary; and Claude Falls Wright, Recording Secretary.

The international representatives are Rev. S. J. Neill, John St. Clair, of New Zealand, T. W. Willans, A. A. Smith, T. Soderburg, and Charles H. Marshall. A full report of the proceedings will be forwarded to America.

To give some idea of the enthusiasm of the public meetings at the Protestant Hall: at the Saturday evening meeting, at the invitation of the President of the T. S. in Australasia for New South Wales, the whole audience rose to their feet and gave the American Theosophists three ringing cheers!

The Crusaders left us on Wednesday afternoon, and there was a great gathering to see them off by the S. S. Rotamahana. They left amidst cheers and Coo-ees. Our President, Mr. E. T. Hargrove, when the Rotamahana was steaming down the harbor, got on to the bulwarks and sent back to us a wonderful Coo-EE! loud and strong, with a true Australian ring, which would have done credit to an aboriginal chief.

So ended the last act of the Great Crusade as it left the shores of Australia.

T. W. Willans.

BEAVER BRANCH.

Toronto, Ontario, Canada.

The members are especially jubilant over the success of their first "Home Crusade" meeting, which was held Saturday evening, January 23, in Elm Street Hall, where there was a good-sized audience of workmen. The large number present was, in itself, a most agreeable surprise to the speakers, for there had been many doubts entertained on this point. But the audience was the least part of the success of the meeting, and, at the close, many of those present expressed the hope that the meetings would be continued. Their continuation has been made possible by the generosity of one of the members of Beaver Branch, who has offered to pay for hall rents.

The speakers, on this occasion, were Messrs. S. L. Beckett, Wm. Jones, F. J. Brown, R. E. Port, C. A. Armstrong, W. J. Dunlop, J. Harris, and H. A. Brown, each of whom spoke on some aspect of Brotherhood.

The second of these meetings was held February 6th, and after this there will be it is expected one every Saturday night during the winter, in some part of the city where the working people can be reached.

On January 3rd, by invitation of the Socialist Labor party Mr. A. E. S. Smythe spoke on "Selfishness and what it is doing for us" to a large audience. On the 6th he lectured in Hamilton, Ont., on the "Common Sense of Theosophy." On the 20th Mr. Smythe left Toronto on a tour among the branches of New York and Pennsylvania.

The Sunday lectures by different members has been especially interesting of late in topics and treatment.

M. B.

THE DWELLER ON THE THRESHOLD.

After the Mystical Painting by
R. Machell, R. B. A.

"The aspirant, crowned with bay leaves, the symbol of his triumphs in the world, but wearing a cloak of dull heavy red, the sign of the passions that still hang round the man, has scaled the mountain of the material world. He sees the golden light and the radiant figure waiting to receive him, but the dark shadow of the Dweller on the Threshold rises and shuts out the light and throws him back on the rocky path. The storm-clouds are round him; but the love of the woman shields him. She cares naught for her own progress, thinking only of him, and the light shines on her, making the red of her robe almost pure flame color, and the mists above her shine over her head like an aureole."



The above makes a picture *panel size*, and a very beautiful reproduction in form and color of one kindly made for us by Mr. Machell. It is mounted on a fine grey mat, 13½x17, and is all ready for framing. Much care has been put into this reproduction, with some consequent delay. The pictures are now all ready, and will be forwarded at once on receipt of \$3.00, or six new subscriptions to the News, sent at one time.

CRUSADE GOWNS.

Further Details.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25. As it is desirable that the gowns shall, for the harmony in vibration, be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information or patterns, address:—
MISS MARY H. CRAIG, Dressmaker, 224
Massachusetts Ave., Boston, Mass.

By a mistake, the price was printed last week as \$1.50.

*Conts.—Ed.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 37.

BOSTON, MONDAY, MARCH 1, 1897.

Price 2 Cents.

OCEAN REFLECTIONS.

THE CONTINENTS OF THE PAST AND FUTURE.

Successful Work in New Zealand.—A Strange Visitor at Samoa.—The Belting of the World.—Shall the Work Fade Out?

On board the S. S. Alameda, en route from Auckland to San Francisco, February 2, 1897.

Life on an ocean steamer is an odd conglomeration. Standing in the bow, at night, one looks forward into sidereal vistas and over an astral plane. He is, each moment, at the center of a circle with only an apparent circumference, a semi-sphere with an illusive periphery. As he moves, the center changes. When he is where the circumference seemed to be, another has taken its place. With the use of telescope and sensitized plate, the starry dome ever expands. There are limits nowhere. Near the zenith blazes Orion's diamond-studded belt. Hovering over the horizon, Venus sheds her lustre over the blue-black waves. On the Southern Seas the Southern Cross points the horizon, as does the Pole Star in the North. Mars, resplendent in the east, supplants the beauteous goddess, who sinks into the placid waves. Naught is, but silence; unless, perchance, the swash of waters, thrust to starboard and to port, obtrudes its monotone upon the ear.

Turning backward, presto! how the scene has changed! At every point are seen electric lights. Within the main saloon, plush-covered seats invite to ease. From the piano come the strains of Chopin, Liszt, or Strauss. Here, a lounge looks over the newest novels in the library; there, another glances through the latest magazines; below, maybe, the dinner is being served; stewards are moving about, noiselessly; men and women, if it be a British ship, are sitting round the board in evening dress, course follows course in proper sequence, wines shimmer in the glittering glass. Aft the main saloon the smokers drink the after-dinner "café noir" and inhale the fragrance of the much-loved leaf. Cards, markers, cribbage-boards, and poker-chips lie loosely round in evidence. Further still astern, the second-cabin passengers enjoy themselves, but not so sumptuously. Below,

the steerage wayfarers get on as best they can. Deep down, within the hollow of the hull, the grimy stokers feed the fires, fierce and glowing red, the boiler supplies the engine with its quota of steam, the shaft revolves and turns the ever-moving screw. Thus goes the vessel on. The winds blow. The captain, with his compass and his quadrant, lays his course; the first officer gives, now and then, a questioning look to windward; the purser figures his accounts; the passengers eat, drink, and make merry when the sickness appertaining to the sea admits. Further than Kansas City from "the Hub" may be the nearest land; for weeks no sail may heave in sight, and yet the conglomerate modern life goes on as though it were in the heart of London, Paris, or New York, and not within the merest floating speck upon a heaving monster's back.

Who can say what secrets lie beneath the Pacific's fathomless floor? Lemuria was but a memory countless ages back. Now the little islands, hundreds and thousands of miles apart, show where were once her lofty mountain tops. "The feel" of the Pacific and Atlantic are not the same. The northern and the southern spheres are different, too. Also, the Indian Ocean seems of another sort. On the Atlantic, between the United States and Europe, the vivifying impression is strong enough to well-nigh appeal to the grosser sense. Is the Pacific rightly named? If the Lemurian was the third great race, the Atlantean the fourth, the Aryan the fifth, then some coming race must fill the lands which, lying fallow now below the rolling waves, will, in the aeons yet to be, emerge again, and blossom in the tender air beneath the sun. Looking at the peoples round the North-Atlantic basin, we note their restless energy. We see how they can do within a given time what others cannot do in twice as long. The rush gives opportunity for quick advance, and for as sharp decline. On the Pacific islands, leisure, inactivity are the prevailing traits. This slower movement does not admit of rapid progress. Will this be the characteristic of the far future race to dwell upon these now submerged lands? Possibly this is a bootless query. Certain it is, however, that as the air beats up the sea, and so imparts its life, likewise the sea rejuvenates its bed and makes a used-up soil the proper seat for man's activity.

That once a mighty continent stretched

(Continued on Page 3.)

FROM NEW ZEALAND.

SHOULDER TO SHOULDER.

Tremendous Enthusiasm.—Much Work Started.—Many New Members.

The Crusaders arrived at midnight of January 17th by the S. S. Rotomahana from Sydney, and were met early in the morning by the president, secretary, and most of the members of the T. S. in this city. A public meeting was held on the following evening, Tuesday, in the City Hall, the largest in the city, when a large and appreciative audience listened very attentively to the various speakers. So deeply interested were they all that even the Larikin boys forgot to make a disturbance, and evidently caught on with the beautiful thoughts on Brotherhood, so ably expressed by Mrs. Tingley, Mr. Hargrove, and the rest of the party.

Towards the close of the meeting, two little girls, Alestis and Zara St. Clair, daughters of the President T. S. in Australasia (New Zealand), appeared on the stage bearing the New Zealand national flag, and, marching up to Mrs. Tingley, presented it to her on behalf of the Theosophists in the colony. Zara also presented a basket of beautiful purple flowers. The Rev. S. J. Neill made a very appropriate speech, in which he explained that the flag had been made by the ladies of the Waitemata and Thames Center.

A detachment, consisting of Bros. Patterson, Williams, and S. J. Neill, visited the Thames on Wednesday and held a successful meeting in St. George's Hall, which was well filled. On Thursday evening another large meeting was held in the City Hall, when over 1,500 people listened most attentively to our eloquent Crusaders, and though the meeting was kept up quite late, the interest never flagged. Many questions were asked, and all answered in a manner most satisfactory to the audience, and at the close of the meeting many stayed behind to enquire and speak with the Crusaders.

On Friday evening a successful Brotherhood Supper was given in St. James Hall, when the Crusaders entertained a number of the poor with a substantial tea. Music by Mrs. Cleather, songs by Misses Wood and St. Clair, a duet by Mrs. Cleather and Mrs. St. Clair, and excellent short addresses by most of the party, made the time pass so pleasantly that it was quite late before anybody thought of bringing the meeting to a close. Nearly all the poor children present gave in their names to join the Lotus Circle.

The effect of the Crusaders' visit has been universal. Every member of the T. S. is now wide awake; a Home Crusade has been established; E. S. put on a sound footing; Lotus Circles arranged for, and many new members found. Work amongst the aboriginal natives, the Maoris, has also been planned for; but above all, New Zealand has become a strand in the cable tow with which our gallant Crusaders are belting the earth, and we are now prepared to stand shoulder to shoulder with our American brothers, determined to succeed, and with no thought of failure or surrender.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

"All those errors, all the hypocrisies, that have been developed have proceeded from, or been fostered by, too much intellectual playing with Theosophy. Let us try to make it a living thing, and not a mere intellectual gymnastics. If it is taken up only by the intellect, it will surely break down at the first strain. If your Branch, as a whole, realizes this, then, without stirring from your hall, you can influence, in the most potent manner, a wide area of our movement in America."

—From a letter of W. Q. Judge.

"All around you are those who do not know these things, who never heard of them, and yet many of our fellow-members are only anxious to study for their own benefit. . . . So many people like Theosophy—and yet they at once wish to make it select and of high tone. It is for all men. It is for the common people who are ever with us."

—Letters that Have Helped Me, p. 17.

THE ARRIVAL OF THE CRUSADERS.

As noted in our last issue, the Crusaders arrived at San Francisco on the morning of February 11, by S. S. Alameda, all well, and from newspaper reports received, immediately went to work in their usual vigorous fashion. The *San Francisco Examiner*, of February 13, prints a long article prepared especially for it by Mrs. Tingley, and signed by her, entitled "The Crusade of Theosophy," giving a review of the Crusade, and calling particular attention to the state of affairs in

India, the famine, and the necessity for immediate relief.

The same paper, on February 14, devotes half a page to description of the "Plans for the Theosophist Colony on Point Loma" with two illustrations; and also gives a three quarter page double column article, from the pen of E. T. Hargrove; on "Theosophy and its Teachings."

The *San Francisco Chronicle*, February 14, devotes three-fourths of a page to an interview with Mrs. Tingley, in which the reporter gives a most interesting account of the favorable impression received of our Leader.

The amount of space given, and the uniform courtesy and kindness of the press is most remarkable, and shows the growth of receptivity of the ideas and purpose of Theosophy in the public mind.

Theosophists all over the world have every reason to feel encouraged at the visible results of the work done at this early stage; other and greater results will show themselves later on.

S. R. L. M. A.—LAYING OF THE CORNER-STONE.

Accounts of the laying of the corner-stone of the S. R. L. M. A. have been received through the daily press, and details of the ceremony may be expected to appear in our next issue.

The *Boston Globe*, in its account, says: "The site of the proposed College, or School, as it is called, is surpassingly beautiful, being located on the heights, on the ocean side of the Point, overlooking the mighty Pacific for countless leagues to the west. To the north and eastward, as far as the eye can reach, is a chain of mountains and hills, stretching away to the southward into Mexico, while almost at one's feet reposes the perfect bay of San Diego and Coronado.

"The grounds were elaborately decorated, and are quite extensive, admission being had through an Egyptian arch of beautiful proportions. Flags of all nations and banners were profusely used in the decorations. It was estimated that over 3000 persons from San Diego and neighboring towns, as well as many Theosophists from all parts of the country, saw the ceremonies on this high headland, on which the temple is to rise in white marble, 400 feet above the sea."

SAN DIEGO T. S.

Since the visit of James M. Pryse here some weeks ago, San Diego Branch has been showing increased activity. It has recently rented a fine large hall at 1125 Sixth Street and fitted it up in good shape. The hall is centrally located, near street car lines, etc.

Every Sunday evening there is either a lecture or a paper, followed by questions and answers. Monday evening, a class for beginners; Wednesday evening, regular Branch meeting and discus-

sion of Forum subjects; Sunday afternoon, Secret Doctrine class. The hall is open every afternoon from 2 to 4. The library contains nearly 200 volumes, and is well patronized.

The School for the Revival of the Lost Mysteries of Antiquity being located at Point Loma, within the city limits and just across the bay from the business part of the city, excites much interest and inquiry among the people here regarding Theosophy. The daily papers are devoting much space to the school and its objects, and the general sentiment of both press and people is very favorable.

H. C. C.

DENISON, TEXAS.

The Lone Star T. S. is the name of the Branch formed there in January. This Branch is the result of the continued and earnest efforts of the Misses Munson. The actual formation was made possible by a visit from James Pryse. The Branch started small, but, as thus far it has received a new member each meeting, it promises well for the future.

A Lotus Circle is planned, and a class in the "Ocean" is already under way.

ANOTHER NEW BRANCH

It has been customary to speak disrespectfully of Jersey, and to say she is outside of God's creation and care, that she still has old "blue laws" that long ago should have been laid away in museums of antediluvian curiosities; but these unkind remarks would only cause the Theosophist, stern in duty, to reply: All the more does Jersey need Theosophy. So Mr. John M. Pryse, seeing Jersey City was the largest city in the Union destitute of a Branch, undertook a public meeting on January 29th. A hall richly upholstered, and with a pipe organ, was obtained at a low price. About 120 people, strangers to Theosophy, came (which was good for the first meeting ever held in the town) and listened to a varied program of discussion and music. A feature well received was the recitation of verses from various Scriptures by children. The program announced that in the middle of the evening ten minutes' intermission would be had for the formation of a Branch. A Branch of seven charter-members was the result. The press was very favorable, giving advance notices and column reports. On February 6th a Home Crusade meeting was held, stormy weather diminishing the attendance. One of the members, Miss Landers, owns a large house at 22 Virginia Avenue, and throws open the lower floor to the meetings of the Branch. Thus the future seems promising. The officers elected are: President, Mr. John M. Pryse; Vice-President, Miss Nora E. Landers; Secretary, Mr. Herbert Royston; Librarian, Dr. F. N. Davenport.

The Pulse of the People.

"Is it true," he asked, "that you consider yourself a successor to Madame Blavatsky on the ground of reincarnation?"

Mrs. Tingley laughed as she explained that wherever she went she had been asked that question. "My enemies," she said, "say that I claim to be a reincarnation of Blavatsky. I most positively deny that I make such a claim. I did not seek the position, but I was sought. I had assisted Mr. Judge in some of his work, and when he died he left directions as to my succeeding him; he left my photograph and various directions as to what to do."

Mrs. Tingley then made reference to the proposed establishment of the School for the Revival of the Lost Mysteries of Antiquity, which it is intended to set up in California, and from which it is intended to send teachers throughout the world with the object of educating people in the highest development of their moral, spiritual and physical qualities.—*The Auckland Star*.

BROTHERHOOD SUPPERS.

ENGLAND'S WORK IN THIS LINE.

The Work Begun by the Crusaders
Not Allowed to Lag.—
London's Need.

The Brotherhood Supper Committee for London is giving suppers to the poor in various parts of this huge wilderness of humanity, and it falls to my lot to give you some account of two at which I have assisted. One was given under the auspices of the H. P. B. Lodge in the large room of a cheap coffee-house near by, on January 14. The manager of the coffee-house was sympathetic, and provided a bountiful supper at the lowest terms. The day before, I went out with a lady member to distribute tickets, and we visited first a large yard where "sandwich-men" are employed. This afforded us a vivid and memorable glimpse of one of the phases of life in this wondrous "city of dreadful night"—or now, rather, "city of chill and fateful dawn." At six o'clock, long files of seedy-looking men wound their weary way along the dismal slums to the yard, to receive their quittance and their pittance for the day; many of them old soldiers who had cast aside the buckler for the advertising-board, and now, in their old age, bore about the "double crown"* of glory which their country provides for them. When the yard was filled with serried ranks of these human scaffoldings, boarded from head to foot, we distributed the tickets, and disposed of at least one hundred. The remainder were given in the slums, and those who have engaged in this work know the deep feelings it arouses in the breast—pleasure at the gratitude so easily evoked, a feeling of meanness in doing so little where so much is due, helplessness in face of the vastness of human destitution, an ardent longing to share their life.

The guests were nearly all men, and a strong force of F. T. S.'s were present to entertain them. After a hearty supper, tobacco was provided for all, and pipes for those who had none. Then, songs, given by guests as well as hosts, piano solos and recitations followed, together with simple addresses on Brotherhood and the God in Man. Every soul went away, as usual at these suppers, feeling friendly, cheerful, hopeful, and brotherly, thus letting loose a force for good which, under Law, can never be lost.

The next supper was given at Hammer-smith, a western suburb of London, under the auspices of the West-Middlesex Lodge, and here the conditions were not quite so favorable, as the room was one usually used for Gospel meetings, and the walls were hung with texts. Nevertheless, good work

was done, and the people were well entertained with music, etc.

The Committee have funds still in hand and are busily planning other suppers; so that the movement will eventually make its mark, even on this enormous mass of humanity. H. T. EDGE.

JUMPLES, HALIFAX, ENG.

Katherine A. Tingley (No. 2) T. S.

Our session has opened in a lively way. You may have watched a gardener planting a young shrub—seen him stamp down the earth with his heavy boot? That's the way our Branch is being dealt with—and, personally, I think the shrub knows that such firmness is for its ultimate good. It may gasp a little at the time, but there is sure to follow a wholesome dash of water, as a restorative.

This is enough. The roots will stir; by and by the sap will rise.

During the recess we got the Jumble Sale over. It has realized £6. Five pounds were sent to London Headquarters for the Brotherhood Suppers. One pound goes towards sending Mr. Crooke to the American Convention.

Thanks to the London Brothers our tiny Branch has a fine syllabus for this session. Papers have been sent to us by Basil Crump, Gordon Rowe, R. A. V. Morris, and others, and our hope is that by advertising these attractions we may draw new hearers.

CLIFTON LODGE.

The long-talked-of Brotherhood Supper has at length crystallized on to the physical plane, and on Friday, January 29th, over forty discouraged Bristolians sat down to a substantial meat supper in a local coffee house. Pale and gaunt were some of the guests, and in desperate need of food, some of them having been out of work for four months, and during the first part of the supper a dead silence prevailed, while the serious business of eating was on hand. When the tables were cleared we "began to be very merry," and sang songs with choruses to the sound of a guitar. Several guests contributed capital songs, chiefly pathetic, and two short (very short) addresses were given. Mr. Charles Price, the brother of a member, delivered two recitations, which were heartily approved.

We labor under the disadvantage (if, indeed, it is a disadvantage) of being helped by friends of a variety of religious views, and this, of course, makes it impossible to talk Theosophy, as such, to the guests. Our muzzled condition has, however, this advantage, that, being unable to let off our energy in talk, we are forced to act Theosophy all the more; besides, we have heard of thought transference, and know that thoughts are as catching as measles. The meeting broke up at 9.30 with hearty hand-shaking and "God bless yous," and had the effect of making us resolve to repeat the experiment at no distant date. To sister Margaret Townsend we owe the quiet and orderly conducting of the evening's business.

On Sunday, January 10th, H. Percy Leonard gave a lecture at the Carlyllian Society at Cardiff. About twenty-four workmen gave an interested hearing to what was said on "Theosophy," and some very good questions were asked at the close. The Cardiff Lodge has been having audiences numbering eleven and thereabouts recently, and is feeling encouraged.

H. P. L.

FROM NEW ZEALAND.

(Continued from Page 1.)

from New Zealand up to Hawaii and even further north, there is much to indicate. Those who are not especially in favor of this theory find it hard to know how the natives got from isle to isle. It is a thing of moment, in the well-equipped steamer of to-day, knowing the way, to undertake the journey. Imagine, then, savages, without guide or compass, with nothing better than a canoe, lacking information of where to go and what to seek, starting off on a thousand-mile or more journey. It is incredible. Yet they could not have drifted, for none would supply themselves with a week's water and provisions unless to go on a pre-determined cruise.

Samoa, the home and grave of Robert Louis Stevenson, is a gorgeous place. From its rocky summits, miles upon miles of cocoanut, bread-fruit, mango can be seen, stretching downward to the coast. Beyond, the surf breaks white over the curving coral reefs; within these reefs stretch the broad lagoons. Outside the white-capped barriers rises and falls the deep-sea swell. Along the shore, the quiet waters lap the shell-strewn stretches of beach. The Samoan, virile and agile, but with the instincts of a child, lies on his mat beneath the thatch above, chewing on the cane and fanning off the flies, or plays and swims about in the safe harbors inside the reefs. Beyond the confines of the lagoon he never ventures forth, except in canoe or catamaran; the sharks are too plentiful and too fond of him. The getting of a living is a matter of the utmost simplicity. Fertility only ceases at the water's edge. A palm or two, some bread-fruit trees, a hook or net for fish, a yard or so of print for clothes, and the married man's establishment is complete. A brilliant scarlet flower in the jet-black hair, a wreath about the head, a girdle of leaves and blossoms round the waist do not indicate some rare festivity. It is only the daily custom of these little ones who live with nature 'neath a tropic sun.

And yet, in these odd nooks and places, the Crusaders find a field for work. They only stopped eight hours at Apia, the Samoan port. It was time enough for a native chieftain, one of note and influence, to hunt up Mrs. Tingley and have a lengthy interview. How did he know she was coming? Well, if one can answer many other questions which are bound to come up about the odd and curious incidents since the Leader started with her band, perhaps he can answer this. Certainly the man was not of the common run. Magnificently formed, with a bearing and dignity which were unmistakable, he spoke not only good and fluent English, but French, and understood Latin, also. At the heart of every com-

*Technical name for a large advertisement-bill.

munity are a few, no matter what the outward forms, who seem to know the inner purposes of life. The man of science, the historian, the littérateur, the diplomat, each in his place has his particular part, but behind them all, unknown, unrecognized, unsuspected, are a few, and on these the destiny of nations depends.

In New Zealand, less than sixty years ago, the Maoris—the white man's predecessors—were waging the fiercest internecine wars. To-day, these bloody strifes have become only a record and a memory.

The girdle, which has been carried on the pathways of commerce, has its pendant in the uttermost south, whilst northwards is its clasp. Last June, when the sun was farthest above the equator, the Crusade touched the northmost point. Last December, the solar orb being as far below the equator as he goes, the Crusade was at the southmost portion of its journey round the world. Thus it followed the terrestrial life-giver in his course. Now, hurrying homeward, it has crossed the Line, and presages the advent of the spring. Like gems which stud a golden band, the Anglo-Saxon, Celt, and Norman; Teuton, Slav, and Greek; the people of the Egyptian vale, the dwellers on the banks of Indus and Ganges, the colored Australian, the Pacific aborigine, are all imbedded in one common bond. Some time the deeper meaning of these things will be comprehensible. Now, they are not, excepting to a few. The Leader of the Theosophical Movement said, at its inception, that the Crusade would affect the destinies of nations. This was true. Wati and see.

The Annual Convention of the Theosophical Society in Australasia went off with marked éclat. Majority and minority are ceasing to exist on these occasions, having been replaced by unity. Every meeting in Sydney, including a Brotherhood Supper, was likewise all that could be desired. Packed halls, close attention, numberless requests for private interviews, long newspaper reports and editorials showed how the public mind had been impressed.

The parting was gratifying, though painful. The local Theosophists crowded the pier—from which the Crusaders sailed in the Rotomahana for Auckland—from side to side, and a long distance back from its edge. Hands were shaken over and over again, moist eyes and tears attested the heart-felt feelings, hats and handkerchiefs were waved after the vessel began to pull out, final good-byes were said until the distance was so great that voices would not carry; then a loud, long "Coo-ee,"—the Australian hush-call—carried from boat to pier, was echoed by an answering cry, and an intervening vessel cut off the view.

In Auckland, the Sydney scenes were repeated, though on a smaller scale—the city being only about one tenth the size—and minus the Convention.

The message has been carried: not in word, merely, but in fact. Local differences have been eradicated; harmony has been sown. It rests with those who have received to use the talents which have fallen to their lot.

What is ahead? Who can tell? Great activities have been started. Oh! ye recruits, are ye ready for the task? Ease, comfort, luxury, sight-seeing? No! but work, devotion, self-abnegation. The seeds are planted, who shall tend them? Shall they be allowed to wither and die? Shall they starve for want of water? Who shall see to India? She cannot be left alone. Who shall look after Greece? The need is pressing. The great Leader goes forth again. Who is to follow her? Prepare! Get yourselves ready! The first Crusade grows a thing of the past. After it comes the next, the next, and the next—and the many which are to follow. As Europe was bound together in the mediæval times, so must the world be unified, even now, while we are still in the age of blackness. Some die and pass away. Others rise until those who have died shall have come again. Already the cry of victory begins to rise upon the air. Listen to the cry, and follow the eagle of H. P. B. to the final contest.

HENRY TURNER PATTERSON.

THEOSOPHY IN GERMANY.

THE BRESLAU BRANCH.

This was founded July 29, and during the presence of the Crusaders in Germany joined the T. S. in Germany. The membership is small, but new applications are coming in. The Branch meets every Friday evening at the private residence of the Secretary, Miss Marie Ritter, Schillerstrasse 4. To get better acquainted with the philosophy, the Branch is taking a course of study of the "Ocean of Theosophy" and the "Key to Theosophy." Every four weeks the Branch takes part in a meeting of the THEOSOPHICAL UNION, an organization composed of persons interested in mysticism and metaphysics. The President of the Breslau Branch, Mr. Wolfgang Bohn, has so far given the following lectures before the "Union": "The Theosophical Movement" and "Buddha, an Introduction into Buddhism." P.

FORT WAYNE BRANCH T. S.

One of the most interesting lectures that has ever been delivered in the rooms of this Branch was given Thursday evening, January 28th, by Hon. George H. Coffin, Deputy Comptroller of Currency.

The members of this Branch, learning that Mr. Coffin was in Chicago, sent an urgent invitation to him to pay a visit to this city on his return east. His stay in Fort Wayne was necessarily very short, only a few hours between trains, but that visit, short as it was, has been vastly beneficial to this Branch in many ways. Among those who gathered to hear his lecture on "Re-

incarnation, Karma and the Masters," were financiers, lawyers and business men, whose earnest faces and close attention to the speaker indicated how deeply they were interested in the subject, new to many of them.

The subject was presented from a scientific point, and proof after proof was furnished by the speaker to substantiate every statement. The ebb and flow of the tide, the seasons, the days and nights, the inbreathing and outbreathing were used to illustrate the law of cycles. It was a lecture which made men think.

A letter received by one of the members from Mr. Claude Falls Wright brought the welcome news that the Crusaders had arrived safely, and that they would pay a visit to Fort Wayne on their way east. A committee consisting of Messrs. J. D. Bond, Henry Cohen, and Fred J. Krebs has been appointed to secure a large hall and make other arrangements, so that the public may have an opportunity of hearing the Crusaders while in our city.

A beautiful silk banner, 25 inches by 40 inches, was sent to the Crusaders upon their arrival by this Branch. It was designed by Mr. S. Milton McFerran and painted by Miss Emma Buchman. The seal of the T. S. is in the center, three Lotus flowers decorate the three points at the bottom, above which are the words, Fort Wayne Branch, the whole on purple silk.

The membership has increased by some three new members this month. The Lotus Circle continues to interest the little folks, while the Thursday evening meetings are growing larger and larger. J. M. K.

A DEFINITION.

EDITOR NEWS:—In the Brooklyn letter printed in your issue of February 1, it is announced that the Upasika T. S. of Brooklyn has begun the study of cell-life, and it is added that Upasika means "students of physiology." I have been waiting to see this corrected, as the definition is quite the opposite of the true meaning of the word, but as it appears to have escaped notice, I ask the privilege of being permitted to do so. The root of the word is "*Upasa*," and is given in the St. Petersburg dictionary as meaning "sitting near" (to a teacher); hence, a disciple. *Upasika*, the feminine derivative, is given as meaning a female disciple of religion. There is not the slightest suggestion of physiology in the definitions of any of the various derivatives, but, on the contrary, they all have to do with religious devotion. R.

CRUSADE GOWNS.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25.

As it is desirable that the gowns shall, for the harmony in vibration, be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information or patterns, address:—MISS MARY H. CRAIG, Dressmaker, 224 Massachusetts Ave., Boston, Mass.

By a mistake, the price was printed last week as \$1.50.

IN ENGLAND.

(See the THEOSOPHICAL NEWS for January 25.)

Mrs. Keightley having given one of her gowns for a pattern to two F. T. S. who understand dressmaking, any member who so desires can have a gown made or paper pattern sent (to measurements), and all other particulars, by applying to Miss Tilley, 5 Atlantic Terrace, West, Weston-Super-Mare, or to

Mrs. Clayton, 17 Royal Park, Clifton, Bristol. Profits will be devoted to the "S. R. L. M. A." or to one of the other pressing needs of the T. S.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 38.

BOSTON, MONDAY, MARCH 8, 1897.

Price 2 Cents.

CORNER STONE LAID.

THE FOUNDING OF THE SCHOOL.

Many Hundreds Watch the Impressive Ceremonies.—
Earth, Air, Water, Fire.—The Objects
of the School.

The following letter, from the Mayor of San Diego, is of interest as showing an appreciation of the great good Karma that has come to that city.

San Diego, Cal., February 19, 1897.

MRS. K. A. TINGLEY,
Hotel Brewster, City.

Dear Madam:—

The kind invitation of yourself and the Trustees of the "School for the Revival of the Lost Mysteries of Antiquity" is accepted with pleasure. Sincerely appreciating the great undertaking which you have honored our city by locating in our midst, I do trust I can be of some assistance in seconding your efforts to the full extent of my power. On behalf of the City of San Diego I welcome yourself and worthy associates to our beautiful City, and trust your stay will be most pleasant, for we will do all to make it so.

Thanking you for the honor and compliment of the kind invitation you have conferred on me, I am,

Yours Very Respectfully,
W. H. CARLSON,
Mayor.

That Mayor Carlson is not alone in his appreciation, and that his letter voices the general feeling of the city, is shown by the enthusiastic and minute reports given by all the local press. The *Pacific* gives two-thirds of its front page, while the *Union* takes up one entire page and runs well into another.

In giving our readers an account of the ceremonies, we have thought it well to cull from these papers rather than from accounts sent by members, thus showing what was the impression made upon unprejudiced observers. The *San Diego Union*, of February 24, says:—

The laying of the corner stone of the School for the Revival of the Lost Mysteries of Antiquity on Point Loma, yesterday afternoon, was accompanied by most impressive ceremonies, and the event will long be remembered by those who were fortunate enough to be present. The programme was set to begin at 2 o'clock, but long

before that hour there was a large crowd present. By the time the exercises opened nearly a thousand people had gathered, about 250 of whom were accommodated with seats, the others standing patiently all afternoon.

That this number of people took the trouble to drive six or seven miles into the country, most of them for the privilege of standing for three hours to witness the unique ceremonies, gave evidence of the deep interest San Diego citizens have in the institution and its proposed work. Every available livery rig seemed to be brought into requisition, besides bicycles and other conveyances, to get the people to the grounds.

Upon arriving there, what first attracts the attention is the superb view. This is the view which Charles Dudley Warner designated as one of the three finest in all the world, and it is truly inspiring. The vision is unobstructed for at least fifty miles in all directions, the glistening waters of the Pacific on one side, the bay and city of San Diego on the other. And while at this favored spot the fragrance of the orange and lemon is in the air and the ground is covered with a carpet of richest green, the snow-capped mountain-range back of the city serves to remind one of less favored climes.

The corner stone was in the center of a square enclosed by ropes of cypress, with a large arch made of evergreen at the front, around which were inscribed the words, "Truth, Light, Liberation for Discouraged Humanity," in large letters of purple on a gold background. From the derrick which was used to lower the corner stone to its place, two ropes were stretched, from which floated in the breeze the flags of all the many nations through which the Crusaders have passed on their journey around the world.

These flags, which were presented to them by the people of the different countries, seemed to comprise all the colors of the rainbow, making a most pleasing effect with the many contrasts of colors and shapes outlined against the blue sky. There were also several unique banners from different Branches of the society, one of antique Egyptian design being especially noticeable. The stars and stripes covered the stand, which was used as a pulpit. Upon it were life-size pictures of Madame Blavatsky, William Q. Judge, Katherine A. Tingley and E. T. Hargrove.

After a number of selections by the City Guard band, those who were to take part in the ceremonies entered the enclosure around the corner

(Continued on page 3.)

THEOSOPHY IN FRANCE.

INTEREST BEING AROUSED AMONG THE FRENCH THEMSELVES.

The visit of the Crusaders to Paris, last year, gave a new impetus to the Theosophical movement which had practically died down. The new organization, allied with the Theosophical Society in Europe, was founded, and members were drawn to it who have since worked most devotedly and with much self-sacrifice. Of these, we may mention Madame Petersen, who has since removed to Boston, U. S. A., Bro. Geo. Lawrence, and Mrs. Wolfe. The last-named speaks French admirably, and has placed her parlors in the Avenue Rapp at the disposal of the Society for its "réunions." Bro. Lawrence has friendly relations with a group of English-speaking Frenchmen, who are becoming enthused in the work. Earnest, faithful work, in whatever difficult circumstances, always attracts the help that makes it so powerful in our movement; and a few weeks ago the visit of Mrs. Keightley and Miss Hargrove, which has already been reported, greatly stimulated our French brethren; and even the casual visit of our sister, Miss Seeley, was not without effect in attracting a new member, Mdlle. Cadier, who is an accomplished English-speaking French lady.

Early in February, and at Mrs. Keightley's suggestion, our Home Crusader, Bro. Herbert Crooke, spent a few days in Paris to inaugurate a more public work of propaganda. Being entertained at the house of Madame Cadier, he was brought into close touch with several French sympathisers, including Mdlle. G. Hoeltzel, a young Parisian lady-doctor, who showed great appreciation of the Theosophical ideas and will become a center of influence amongst her acquaintances. A parlor-meeting was held at Madame Cadier's, and it was resolved to take a Masonic Hall in the Rue Rochefort for a public meeting.

It was in the preparation for this meeting that the devotion of our brethren showed itself particularly, for the formalities required by the Préfet of Police, under the law, were difficult to comply with, and involved much debate and interviewing with officials and persons likely to know the mode of procedure. First, two Electors of Paris

(Continued on Page 4.)

THE THEOSOPHICAL NEWS.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

"For the great mass of men the idea of God is quite overlaid and obscured by innumerable symbolic rites and doctrines that have grown up in the course of the long historic development of religion. All such rites and doctrines had a meaning once, beautiful and inspiring or terrible and forbidding, and many of them still retain it."

—JOHN FISKE: "The Idea of God."

THE BAY OF SAN DIEGO.

A member of the San Diego T. S. has sent us a dainty booklet, "The Bay of San Diego," written—a year ago—by another loyal F. T. S., Stanley Fitzpatrick.

It is exquisitely illustrated, with fine views of the Bay, Point Loma, and adjoining spots, which all will be glad to see. But it is the poem itself which will appeal to Theosophists; for the singer—writing when none, as yet, knew where the School was to be—is evidently also a mystic and a seer. We wish we had space for the whole poem, instead of a few verses. But the book, we understand, is for sale (twenty-five cents), and can be had of the San Diego T. S.

In ages past this land was trod

By nations long since overthrown—
Their cities lie beneath her sod—

O'er them our punier ones have grown.

In grander cycles, yet to be,

This city, pure and free, shall rise.
Her light shall flash across the sea,
Her temples pierce the skies.

O, ancient, silent, starlit land!

A land where God His seal hath set—
Once Great Ones walked the golden strand:
Their mystic presence lingers yet.

Meanwhile she sits, the Ocean-Queen,
Beside her peerless Silver Gate;
Through calm or storm she rests serene—
For what is hers she well can wait.

She waits the time—nor waits in vain—
When lust and greed shall yield to good;
From shore to shore shall stretch the chain
Of Universal Brotherhood.

A promise of the future fills
The air and ocean, vast and deep;
A mystic sense the being thrills
Where San Diego's waters sleep,
Encircled by the sun-kissed hills
That watch and ward forever keep.

FOR STUDENTS.

"A History of the Councils of the Church" by Right Rev. C. J. Hefele, D.D., Vol. IV., published by T. & T. Clark, 38 George Street, Edinburgh.

The above work gives valuable information respecting the Anathemas pronounced by the Church Councils, by which Reincarnation and esotericism were suppressed in the sixth century. Students and speakers will find detailed information which is invaluable in helping enquirers to understand how the "Mysteries" of Christianity were cut out and lost.

B. H.

THE LAMP.

DEAR NEWS:—

Will you kindly announce through the NEWS that, owing to the severe illness of Mr. A. E. S. Smythe, the February number of *The Lamp* has not appeared. No doubt subscribers will be wondering why they have not received it.

When Mr. Smythe returned from his last lecture tour he was too ill to resume his work, and has ever since been confined to bed. He is still very ill.

Knowing this, it will be understood why *The Lamp* is not received.

CENTRAL STATES.

C. S. C. REPORT.

Among the Colored Troops.

COLUMBUS BRANCH has re-elected most of its officers, and begun the year by keeping Theosophy before the public at its Sunday meetings in the following subjects: "Theosophy and the Position of Woman," "Theosophy and the Churches," "Theosophy and Mysticism," "Karma," and the "Value of the Knowledge of other Religions." Attendance good.

In their study-class, the teacher assigns questions to the members who are to prepare themselves and reply at the subsequent meeting.

From CLINTON we hear: "The Branch was never in better working condition than at present." Their number is small and difficulties great, but the "Will to do the work of the Master" strong, so their attitude is right to realize and utilize the Crusade force.

BULWER LYTTON Branch (S. Dak.) continues

her campaign of Theosophy and Brotherhood in RAPID CITY and the Black Hills district. The churches there have manifested quite an interest in Theosophy, ranging in degree from condemnation without a hearing, to a studious investigation and comparison of the relative merits and logic in reason between this philosophy and Christianity.

The membership of DENVER Branch has climbed to 60, but they have mapped out so much work that there is plenty for all to do. They have classes for all sorts of Theosophical study, besides Home Crusade Meetings, Crusade Teas, and a flourishing Lotus Circle which, a visitor writes me, "is very attractive to the children."

GRAND RAPIDS continues to grow in numbers, interest, and attendance. They have a large Lotus Circle and study-class.

HARTINGTON Branch writes that they have been thoroughly stirred up by Mr. Harding's recent visit, and are now working with new energy.

The Branch in KANSAS CITY is energetically and enthusiastically pushing its various activities. "Some of the new members are taking considerable interest—which is gratifying."

LINCOLN Branch has had a revival in interest, membership, and attendance, and is taking advantage of the rift in the clouds to spread the light of Theosophy.

TOLEDO Branch is "experiencing an increase in attendance" since getting into its new rooms. This growth of interest in the public mind they ascribe to the continuous use of the newspapers to keep Theosophy before the people.

MINNEAPOLIS and ST. PAUL have just had a week of unusual activities in lectures, classes, and various "Extras," such as "Our Lecturer" is capable of inaugurating in a most vigorous fashion, while leaving enough impetus behind to insure their "going" after his limited stay has become "past history."

The YOUNGSTOWN Branch notes the attendance of a larger percentage of strangers at the meetings. Among other lines of work, they have organized a "Relief Fund for the Benefit of the Poor," in the name of the Branch. The 18th, they gave a Brotherhood Supper. The attendance at the Lotus Circle averages 41, and to them belongs the distinction of having been the first Lotus Circle to contribute to the C. S. C. propaganda fund. May their numbers continue to grow!

Brother Harding writes in glowing terms of the preparation for his work in SIOUX FALLS (South Dakota); no expense having been spared to attract large audiences—Opera House, orchestra, etc.—all of which resulted in the formation of a Branch.

In JACKSON (Minn.), the five members of the T. S. in A., who have only recently become F. T. S.'s, were found to be a nucleus around which to build a Branch, and a Charter was applied for and Branch formed.

We have a new Center added to the activities of the C. S. Committee that is unique in name, position, and composition. Lieut. Murdock, a Member-at-Large stationed at FORT ASSINIBOINE, Mont., has organized a Center for Theosophical study among the colored soldiers of this fort, and reports great interest. He says that they have named it "WARRIOR CIRCLE," and hopes that it will grow into a Branch. This is the first organized effort among the U. S. troops that I am aware of. They will be glad to know the date of the organization of their colored brothers reported by the Southern States Committee, recently, as they supposed they were first in the Race, also. So the glorious work speeds.

F. PRATT.

CORNER STONE LAID.

(Continued from Page 1.)

stone, and formed in two lines facing toward the center, while Mrs. Tingley stood at the end next to the corner stone. Those within the enclosure were: Mrs. Katherine A. Tingley, leader of the Theosophical movement throughout the world; E. T. Hargrove, president of the Theosophical societies in America, Europe and Australasia; H. T. Patterson, F. M. Pierce, Mrs. Alice L. Cleather, Mrs. Claude Falls Wright, Rev. W. Williams, Dr. Lorin F. Wood, James M. Pryse, E. B. Rambo, Miss Anne Bryce, Col. E. T. Blackmer, C. E. Willard, Allen Griffiths, Abbott B. Clark, and a little boy and girl carrying emblems and utensils to be used in the ceremonies. The ladies wore purple gowns, and both ladies and gentlemen were decorated with the emblems of the Esoteric Council of the Society.

The ceremonies were beautiful and impressive throughout. President Hargrove first made a brief address in which he said he wished to point out the solemnity of the occasion which had brought so many people together from all parts of the country to witness the laying of this corner stone. It might seem strange to the people of San Diego that the founder-directress, Mrs. Tingley, should have selected this spot, never having seen it before, and only coming here after all the preliminary arrangements had been made. It should be clearly understood, he said, that the school was under her supervision, and those who get to know her better will come to know why. The building will be one that will be worthy of the objects of the school.

The band then played the "Intermezzo Simonio" by Mascagni, while the stone was raised over its place and the mortar applied by Mrs. Tingley, after she had deposited a box in the opening in the lower stone. The box was covered with purple, and contained a history of the Theosophical movement, the best thoughts of the Crusaders, a copy of the souvenir programme, and various parchments.

The stone was lowered into place, when Mrs. Tingley said: "I dedicate this stone; a perfect square, a fitting emblem of the perfect work that will be done in the temple for the benefit of humanity and glory of the ancient sages."

Immediately the "sacred word" was sounded by all the Esotericists taking part in the ceremonies, as the stone was fitted into its permanent place, and as the sound ceased the impressive solemnity of the occasion was felt by all the people, the crowd being hushed into the utmost stillness.

Mrs. Tingley took a silver urn containing corn, which she scattered upon the stone, then another urn was brought, from which oil was poured upon the stone, and a pitcher from which wine was spilled. From a brass salver bearing brass urns, were cast the various elements, Mrs. Tingley saying as she threw them upon the stone: "Earth—emblem of man's body; Air—emblem of man's breath; Water—emblem of man's inner-self; Fire—emblem of man's spiritual power." Flowers and other articles were cast upon the stone, and President Hargrove, lighting a fire on the stone, said: "May these fires be lighted and may they burn forevermore." Rev. W. Williams then read the beatitudes from the New Testament, and President Hargrove read from the "Bhagavad Gita."

Each of the Esotericists then quoted a selection from the sacred scriptures of the various nations, and the sages of all times—from the Upanishads, the Bible, the Orphic Mysteries, Confucius, the Eleusinian Mysteries and various sources—all being characterized by great beauty and wisdom. Mrs. Wright and Miss Bryce read two beautiful selections on "Harmony."

MRS. TINGLEY'S ADDRESS.

The Successor of Madame Blavatsky Sets Forth the Objects of the School.

There was complete silence as the last reader stepped back, and Mrs. Tingley unrolled a piece of parchment. She advanced to the stone, and read the following, in a low but clear voice:—

"You have witnessed the laying of the corner stone of the School for the Revival of Lost Mysteries. You have heard described the objects of the school. It remains for me to turn the thoughts of those present toward the future of the human race.

"Few can realize the vast significance of what has been done here to-day. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages pregathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, it will be American in center. This school will be a temple of living light, lighting up the dark places of the earth. And I appeal to all present to remember this day as one of great promise; for this new age must bring a blessing to all.

"Through this school and its branches the children of the race will be taught the laws of physical, life, and the laws of physical moral and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of this future which contains so much of joy for man."

All then chanted a Sanscrit mantram, after which a tone was struck, answered by another, and immediately the stars and stripes were run up to the top of the flagstaff while the band played "Red, White and Blue," and "Hail Columbia."

Everything was in readiness to fire a salute at this juncture, but there were many horses near, and it was thought best to postpone this until later. A beautiful flag was run up, with the design of the great seal of the society in the upper left hand corner, done in gilt on a purple background, while the remainder of the flag was purple and gold stripes, alternating like the regular American flag. This handsome flag was large enough to be seen flying in the breeze, all the way to the city, as the people returned after the ceremonies.

At the conclusion of the ceremonies at the corner stone, the City Guard Band rendered a selection and the addresses were commenced. Mr. Rambo, the first speaker, told of the movement in past centuries and to-day. Mr. Rambo said in part:—

"I am requested, in a few minutes, to give a history of the movement of which the ceremony we have witnessed to-day is the latest act.

"While this School for the Revival of the Lost Mysteries of Antiquity is not founded by the Theosophical Society as such, does not belong to it as property, those taking part in the ceremony of to-day are connected with its membership, and it is a part of a movement for which the Theosophical Society in America stands.

"Speaking to you now, as a member of that society, I believe this movement to be not only the

greatest of this century, but that it has been in progress from time immemorial.

"We read of the masters of wisdom, of the hierophants of various schools, of great teachers and great disciples. All religions have come to us from the east, all advances in science, art and letters from the same source, and scholars proceeded from the west to the east to learn of the wise men. We read of the magicians, alchemists and philosophers who in every age appear to have preserved the knowledge of the past in its purity, when religion became dogmatic, when priestcraft ruled and ignorance prevailed.

"And there have been in every age the guardians of humanity and its salvation."

THE PRESIDENT'S ADDRESS.

Following Mr. Rambo, President Hargrove was introduced, and spoke somewhat as follows: "There have been various reports already circulated concerning the aims and objects of this school. We have been informed that its chief object would be to develop the psychic faculties and abnormal freaks in general. Most extraordinary statements have been made concerning the projection of the astral body through walls, and all sorts of incredible tales have been told. Now it is needless to say that all these speculations are wrong. Nor is the school to be conducted to make money. The tuition will be free, and it will be supported entirely by voluntary contributions. No trustee and no officer will receive any salary whatever, least of all its founder.

"What, then, is its object? For what are we assembled here to-day? The real object of it all is to bring about a true and harmonious development of the characters of its pupils—to educate, in the highest sense—to draw from them the best there is in their natures. We shall cultivate the powers of the mind, which are many and, for the most part, unknown. It has not occurred to most teachers that there are laws of the mental and moral nature of man which will bring about a great improvement of the entire human race. In this school will be taught and demonstrated the real inner nature of man. This was done in the 'mysteries' of ancient Egypt and Greece, and used to be done here before the white race ever appeared on this continent. One of the objects of the school will be to do away with the mysteries, by making plain that which was 'mystery.'

"The founding of this temple takes place under cyclic law. All evolution and all development of the human race, as well as everything else in nature, proceed under the law of cycles. If you will examine into the past history of mankind you will find the unquestionable evidence of this. All nations have grown, reached the apex of their power and glory, and then gradually disintegrated and disappeared. But assuredly ancient glories reappear when the time is ripe. For hundreds of years nothing has been known of the 'Mysteries' in the west. Now they are to be re-established.

"All will remember the saying of Jesus, 'Greater things than these shall ye do also, if ye have faith.' But we must have faith in the divine 'Light that lighteth every man that cometh into the world,' as the apostle John says. To this school will come people from all over the earth. Already letters have been received from people in all parts of the world, applying for admission. It must, in the nature of things, bring prosperity to the town. Those who come will bring all that is best from their own country, and will in turn take back with them the best we have to give. Students will be taught the mysteries of life and also some of the mysteries of death. There will be degree after degree, and each will be taught according to his understanding.

"This study and work for humanity will bring to us the Golden Age, the seed of which is in

truth hidden in the hearts of all humanity. This will bring man into possession of his everlasting birthright, which has but to be evoked to illuminate his soul.

"That to which this all leads, is simply the universal brotherhood of all humanity. This it is that when made real and practical, instead of mere sentiment, will bring in the Golden Age."

Mrs. Cleather was called upon on very short notice to take the place of Claude Falls Wright, who was unavoidably absent, and took his subject, "H. P. Blavatsky." Mrs. Cleather paid fitting tribute to the memory of the great founder of the Theosophical movement, dwelling upon the great obstacles Madame Blavatsky had to overcome, many of which arose from the treachery of those who professed to be her friends. It was this treachery that shortened the life of the great-hearted "H. P. Blavatsky," who had a rough exterior enclosing a warm heart and a noble soul.

ADDRESS OF CHAIRMAN PATTERSON.

The next speaker, Chairman Patterson, was allotted to give an address on William Q. Judge. He said:—

"In affairs, actors and environment are premises. Vary either and conclusions are altered. The same character manifests differently under diverse circumstances. In normal times the course of events runs smoothly on. There are, however, critical periods—periods of supreme importance; periods which are pivotal; periods on which destiny turns. These periods are produced by precedent interplay of actors and environments, are precursors and predeterminers of what is to follow. As the actors, in these periods, are fit or unfit, the train of events ushered in is beneficent or disastrous.

"In the year eighteen hundred and seventy-five Madame Blavatsky founded the Theosophical Society in America. Do you know what that meant? It meant that the new seed was then planted. Not local, not national, but terrestrial conditions were being, already have been, transformed. She who sowed the seed protected it. For sixteen years of such labor that a Bismarck would have been daunted by them, Madame Blavatsky shielded with her life the growing plant. Then her task was ended.

"Who was to take her place? Who carry on her work? In William Q. Judge was found a worthy successor, and of him I must speak. What he was, so far as the outer appearances are concerned, is of small moment. I knew him personally. I knew him well. I have seen him under the most trying circumstances. Never have I known a man more permeated with the spirit of universal brotherhood, more devoted to his fellow men, more imbued with everlasting love for humanity, more fully exemplifying the ideal of renunciation.

"Regardless of worldly interest, he was steadfast, faithful and worthy of unlimited trust. Careless of self, he was capable of an activity that was incredible, a fearlessness never surpassed, a sincerity unequalled. The enterprises, the inception of which was due to him, have already had a potent, far-reaching effect.

"The aperture to the camera is essential if the object without is to be pictured on the screen within. The broken link severs the chain. A cycle has passed and a new one has begun. Between Madame Blavatsky, the ingatherer of the past, and Katherine A. Tingley, the promise of the future, stood William Q. Judge. He was the antaskarana; the bridge; the link; the tie. He, like Cucullain of old, held the ford. Without him the school, whose corner stone we now dedicate, could not have been. Let us not forget him to-day, tomorrow, or in the time to come."

Other speakers were Mrs. Cleather, on "Katherine A. Tingley;" Rev. W. Williams, on "Divine Teachers;" James M. Pryse, on "Esoteric or Real Christianity;" Dr. Lorin F. Wood, on "the Effect of the Crusade." These were all three-minute speeches.

ADDRESS OF COL. E. T. BLACKMER.

Col. E. T. Blackmer, president of the local society, was the last speaker. He said:—

"In estimating the influence that will come to our city and its people from the establishment of a school such as this in our midst, we must look for it along three lines—the material, the intellectual and the spiritual. And first, what influence will it have upon the advancement and prosperity of our city? We may reasonably expect that it will bring to us an increase of population that will be in every way desirable.

"Secondly, what of its intellectual influence? The faculty of the school to be established, in the building of which we have this day laid the first foundation stone, will be men and women of acknowledged intellectual ability and integrity, and here will be gathered the working tools for mental cultivation—books. Here will be stored the nucleus of a library that will in time grow to such proportions and along such lines that this will become the Mecca of students and thinkers from all lands, who will journey hither to gather the wisdom of the ages; and our own people (and I feel warranted in saying that their number will not be few) will eagerly seek for and make their own the accumulated knowledge of a past that has hitherto been to us almost a sealed record.

"Such will be the influence of this school upon our city and its people. Here shall the sign of universal brotherhood be elevated, and the torch of fanaticism and destruction, should it ever approach us and our homes, will be quenched never to be rekindled, in the atmosphere of brotherly love that will henceforth and forever flow from the center of spiritual life and force which we have this day consecrated."

With a few words from President Hargrove the audience was dismissed, and most of those in attendance wrote their names in the visitors' register provided for the purpose."

Some interesting additional details appeared in the *Vidette*, of the same date, which said, in part:—

The site of the proposed temple is such that, when the massive structure is erected, nearly the whole building down to the basement will be plainly seen from any part of San Diego city by looking almost due west.

And none the less sublime and impressive were the ceremonies attendant upon the laying and consecration of the corner stone of the temple for the School of the Revival of the Lost Mysteries of Antiquity.

The grounds include some 135 acres of rich, fertile, and mostly virgin soil, there being several level acres on the immediate summit, the remainder reaching in a gentle slope down to the rocky bluffs against which is the eternal dash and roar of the ocean's waves and tides.

Promptly at 2 o'clock the City Guard Band played an inspiring air, and from the dressing tent emerged the procession.

Clad in a dark robe, with flowing sleeves, her left breast ornamented with a large sixpointed silver star blazing with a magnificent turquoise, beneath which hung the golden jewel of the order, the serpent swallowing its tail, emblematical of eternity, surrounding the mystic, double triangle, enclosing the circle-mounted, sacred tau, with her dark locks bared to sunshine and

breeze, Mrs. Katherine A. Tingley, the high priestess, led the way. She is of tall and commanding figure, with large proportions, a fair countenance, a well-set, oval-shaped, classical-cut face, and a majestic, queenly step.

The band played, and the attendants, bearing the sacred vessels, carried them to Mrs. Tingley, who successively took from them corn, wine, and oil, and poured them upon the corner stone, uttering various sentiments with each libation.

Scattering a handful of dust upon the stone, she said, "This is emblematical of man's body."

A small glass globe, sealed air tight, she held aloft in her right hand for a moment, and then dashed it into a thousand fragments on the stone, with the words, "This is air, emblematical of man's breath."

Pouring some water on the stone, she said, "This is water, emblematical of man's inner self."

Forth from a sacred urn fell a burning fluid, which ran down over the corner stone. "Fire!" she exclaimed, "emblematical of man's spiritual part."

THEOSOPHY IN FRANCE.

(Continued from page 1.)

had to be got who would sign the application and attend the meeting: by the help of our comrades, M. Jardon (an artist of some note) and M. Sée, these were procured, though not without Bro. Lawrence being required to stand for two hours in the drenching rain, and to spend the whole day interviewing different people. Bro. Gibson (who, with Mrs. Off, has recently come from Los Angeles) was also very helpful in visits made by Bro. Crooke to the British Consulate and the Police Prefecture. Finally the precious document granting permission was procured on the Saturday morning, after two days' running about, and advertisements having appeared in anticipation of it in two papers. At the hour of meeting, the hall was comfortably filled with Americans and French people, and the agent of the Préfet of Police (in plain clothes) put in his appearance to witness to the presence of the Electors and the proper conduct of the meeting, with all of which he expressed himself "*bien content*" before going away.

Brother Crooke read, in French, a short lecture on "Theosophy the Hope of Humanity," in the preparation of which he was greatly helped by the revision of Mlle. Cadier, and of which he also gave a summary in English. Questions and discussion followed, Mr. Gibson and others taking part, and Mrs. Wolfe ably assisting in the interpretation of the answers. Altogether, it was a memorable meeting, and many important lessons were gathered from it. Bro. Crooke had several private talks with enquirers, and there is now a good prospect of a French-speaking Lodge being established.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 39.

BOSTON, MONDAY, MARCH 15, 1897.

Price 2 Cents.

THE CRUSADERS.

BUSIER THAN BEFORE.

The Effect of the Work at San Diego.

DEAR NEWS,—In the rush of work as a Crusader I have but little time to write you; for every day my duties increase, and indeed it is so with us all. Last night (March 3), we had a large and enthusiastic meeting here in Salt Lake City, which seemed to give the greatest satisfaction.

I herewith enclose a statement which is made now at each of our Crusade public meetings, which can be published in the NEWS, together with my letter. It will interest your readers, as Mrs. Tingley therein makes certain very clear and definite statements regarding the future, and also brings forward a few facts which are often overlooked or misunderstood by the general public. The whole "statement" shows our Leader's admirable method of introducing our work and the movement generally to the public, forming a sound and common-sense basis.

To return to the meeting last night: all the speakers were in good form, and the Rev. W. Williams especially so. He will become—is already becoming—quite popular in America. He has a certain force and earnestness, even an eloquence, in his speaking which is very moving and attractive. Our good brother, F. M. Pierce, can never be induced to speak in public; but he does an immense and invaluable work in other ways, in getting hold of the best people wherever we go, and giving them an entirely and common-sense view of what they may have hitherto looked upon as *spookiolatry*, or *crankism* generally. Thus all classes are reached, and F. M. Pierce reaches a splendid section of the general public.

We have with us also Mrs. Mayer of New York, who with Mrs. Cape, that old friend and staunch supporter of Theosophy and its Leaders, came out to San Francisco to meet us on our arrival. Mrs. Cape was obliged to leave the party at the conclusion of our stay at San Diego, but Mrs. Mayer is still with us; although I regret to say she, too, is called back to New York, and will have to return thither when we leave here on Friday. She has been doing splendid work, as we have been along, in her own special line,—the Lotus Circle work: stirring up fresh activity everywhere; helping, suggesting, harmonizing and encouraging—filled as she is with the force which emanates from and works through our great Leader, and which touches as with "a live coal from off the altar" the hearts of all those who come in contact with her.

Then also we have with us Dr. Wood of West-erly, R. I., who also came out to San Francisco to meet Mrs. Tingley and the Crusade, leaving a large practice, at considerable personal sacrifice, in order to do so. He has, at Mrs. Tingley's special request, consented to accompany us on the Crusade, taking the place of Mr. Wright, who is absent, with his wife and child, in Arizona.

And so we go along. The Crusade, always forceful and harmonious as a body, seems even more so since we left San Diego. Something new seems to have come in, which makes the work always successful to a remarkable degree in the past, even more than ever to arouse enthusiasm. We hear that the meetings at Los Angeles and Sacramento, held after San Diego, were considered even greater than the ones at San Francisco and San Diego itself. Our Leader has somewhat altered the plan of the speaking and brought out greater powers in some than had been before noticed.

Fraternally yours,

ALICE L. CLEATHER.

STATEMENT MADE AT ALL "CRUSADE MEETINGS."

"We Crusaders, we representatives of the Theosophical Society, have gone around the world establishing, in different countries, international organizations and Branches of the Theosophical Society. These Branches, being now established, are not only working and studying to teach Theosophy to those with whom they come in contact, but they have commenced a permanent, practical work among the poor. In India, where the famine is, and where natives are dying by the hundred, each one of our Branches, called the Indo-American T. S., has committees formed to investigate famine cases, and to pass on such help as may be sent to them for this purpose.

"It should be clearly understood that no member of the Crusade receives a salary, and that some are paying their own expenses. It may be added here, that no officer of the Theosophical Society in America is salaried, neither do members of the Society charge admission to any of their meetings.

"In reference to the 2d and 3d-objects pursued by members of the Theosophical Society, I am permitted to say that there is an Esoteric School in which almost all of the earnest members throughout the world are pupils. This School is under the Leadership of Mrs. Tingley, and the two articles referred to are made subjects of study. We have no institution, at present, where stu-

(Continued on page 3.)

THEOSOPHY IN GERMANY.

GOLDREIF LODGE, BERLIN.

How the Branch Started by the Crusade Succeeds.

DEAR EDITOR:—

By rights we should have sent you, from time to time, smaller reports of our activity, but since this has been neglected, I hope you will insert this lengthy report of our winter's work.

Our meetings are held regularly every Wednesday evening at Fidicinstrasse 16, S. W., the members visiting them regularly. Since the Branch is new, and we have, so to say, to do pioneer work, it was decided to make the study of the philosophy the main feature of this winter's meetings, and for this purpose our syllabus has been the successive chapters in the "Ocean of Theosophy," taking one chapter for every meeting. At first the members thought it rather a dry proceeding, but by and by, when we got deeper into the book, interest was aroused, until it is now acknowledged on all sides that a knowledge of, at least, the basic ideas of the philosophy is beneficent and necessary. The discussions are lively, but are always within the limits of harmonious feeling.

As everywhere else, many visitors come and go, but there is a nucleus of members who study, and visit the meetings regularly. For a change, the discussions were interspersed with the following lectures: "Theosophy in Schiller's Writings," "Education from a Theosophical Point of View," and "Jacob Böhme and the 'Secret Doctrine.'" The latter was based on Mr. Judge's article of like title in *Theosophy* of November, 1896; this was of much value, as it set many right who had the erroneous conception that so-called German Theosophy, as taught by their mystics during the Middle Ages, was different from modern Theosophy; but the above-mentioned article sets clearly forth that Jacob Böhme taught the identical doctrines H. P. B. taught.

During our meetings we follow the following rule. A paragraph of the chapter under discussion for that evening is read, then written questions are handed in, and these are distributed among the members, who are expected to answer them. After all the questions have been answered, a general dis-

(Continued on Page 4.)

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

CHILDREN'S DAY.

IN MEMORY OF WILLIAM Q. JUDGE.

The Birthday of the "Friend of all
Creatures" to be fitly Celebrated
by the Little Ones.

The following correspondence between the Lotus Circle Committee and the President of the T.S.A. explains itself:

MR. E. T. HARGROVE,
Pres. 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 William Q. Judge was born, be commemorated by the T. S. in A., as a "Children's Day." We adults to meet with the children on that day, serving to keep alive in the minds of the young the memory of William 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.

Respectfully and fraternally,
ELIZABETH C. MAYER,
JAMES M. PRYSE,
BANDUSIA M. WAKEFIELD.

SAN DIEGO, February 17, 1897.

Mrs. E. T. Mayer,
Miss Bandusia Wakefield,
James M. Pryse,

LOTUS CIRCLE COMMITTEE.

Dear Comrades,—Your communication of the 23rd of 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 William 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 A.

The Lotus Circle Committee have consulted with Mrs. K. A. Tingley, Leader of the Theosophical Societies throughout the world, regarding the celebration of William Q. Judge's birthday anniversary.

Mrs. Tingley is very much in sympathy with the project, and has suggested a program for the occasion, which has been adopted by the Lotus Circle Committee. This program will be printed and sent to every Branch of the Theosophical Societies.

Lotus Circle Chats.

The EASTHAMPTON (Mass.) Branch has a large and successful Lotus Circle. It has been named by the children themselves the "Sunshine Lotus Circle." The circle meets at 3 o'clock P. M. in the large parlor of the President of the Branch, Mrs. Richmond-Green, who superintends the children's work. The attendance of children varies from 14 to 30, with always several grown persons present. These older ones, when there for the first time, are invariably astonished at the rapt attention of the little ones, and even more at their quick comprehension.

It is the purpose of the leaders to teach the children the basic laws from familiar, every-day subjects. To this end, the wonders revealed by the microscope have been brought into play, and the children, boys and girls, astonished and delighted by the mysteries of a drop of stagnant water. The hitherto hidden infusoria—magnified 300 times—interested them greatly. From that point made it became easy to open new doors into new worlds. The result has been most satisfactory.

WILLIAM Q. JUDGE T. S.

MARKET LAVINGTON, ENGLAND.

The Small Town Stirred up.—Brotherhood Suppers Open the Hearts of the People.—A New Saying.

DEAR NEWS:—

Members of the William Q. Judge Branch find it difficult to write anything that is not a sermon whose text is HOPE. There is much to tell you, so no time is wasted in the following.

Our officers for 1897 are as follows: President, Kenneth Morris; Vice-President and Treasurer, Wm. Merritt; Secretary, D. Wilkinson; Librarian, Samuel Moore.

On Thursday, February 11, through us and in this neighborhood, was given a Brotherhood Supper. Herbert Crooke took the chair. Twenty-three people were fed in our little hall. That sounds small, but Easterton's population is hardly 300. 43 attended the meeting afterwards. Everything was listened to eagerly. When good-night had been said, the audience refused to go—and stayed another half-hour, during which were more songs and speeches.

Previously, your correspondent had been hated royally by every inhabitant, almost of the village. That evening, no one refused to shake hands with him cordially, and there was many a "God bless you, sir!" Verily the truth spake Solomon ben David—who is called "the Wise"—when he said—"A cup of tea covereth a multitude of iniquities." (N. B.—This quotation has not been verified, and I believe it among the unpublished writings of that Prince.)

On the following evening (Friday) we gave a Brotherhood Supper to children. Thirty tickets were given away. Forty-three children turned up—and not one had to be turned away. This, too was a tremendous success. We gave them the rein, and they made just as much noise singing their songs as they pleased. Probably there were not 20 children in Easterton who were not present, and all agreed it was the finest spree they had ever had. *Wz* thought so.

Sunday, February 14, our Lotus Circle was started. Twenty children came. That may be tame in America—but it certainly is "not bad, for the old country." If I allowed myself to prophesy now—but no!

The success of the first Brotherhood Supper here was due to Brother Crooke's presence. His words, his power and tact, seem to have changed the whole state of feeling in Easterton. A new day has dawned here. Heralded by the Morning Star of Hope, the Sun of Realization is beginning to make bright the sky. Verily, for ages the light has shone in the darkness, and now—well, if the latter does not yet comprehend it, it looks as if the darkness begins to think something is up—something that will cause it to go to Patala without a return ticket.

Yours,

AGRICOLA.

NORWAY.

CONTINUED GROWTH IN NUMBERS
AND INTEREST.

DEAR NEWS:—

The following, from my mail-bag, is of interest.—J. K.

"Now we are in full train with our work, and I am glad to say that everything goes well. We started, in September, '96, with 13 members. We are now 24, and there is every sign that we shall increase so as to soon reach the level of the old society where we left it, with 30 members. Our programme for the winter season is: Regular meetings every Tuesday at 8 P. M., where strangers are welcome to hear a short lecture and to discuss a Theosophical subject of common interest and comprehension. The first Sunday of every month we have a meeting at 5:30 P. M., for which special invitations are sent out. We give two or three short lectures about Theosophy and kindred subjects, have music, singing and recitation, and, as a rule, a light 'Brotherhood Supper.' Last Sunday our rooms were crowded and, according to all statements, the meeting seemed to have been a thorough success. We have got a fine piano which is a good help to our E. S. meetings, to the above-mentioned Sunday work, and to the 'Sewing Club' that meets every Tuesday at 5 P. M.

"The female part of our Lodge has realized this splendid idea. They meet—together with a few non-members interested in our work—enjoy themselves over a cup of coffee, and spend a few hours in working upon useful things as well as fancy work, for the benefit of our Society. These are sold or lotted out [Raffled?—J. K.], according to circumstances. Some of the committee—or anybody else—entertain the ladies with reading aloud a novel, a story, or any easily-digested chapter on Theosophical or Occult topics, or give them a piece of music.

"Besides our Lodge work with meetings and lectures, we have published and distributed thousands of tracts on elementary Theosophic subjects, and the effects begin to be testified in inquiries and applications for membership in different parts of the country.

"In a fortnight I am going to lecture on Theosophy in a political club, counting several hundred members. I have got an invitation from the President, and shall of course be glad to make use of such a rare opportunity. So I intend giving a somewhat detailed account of the subject I am treating, that will take nearly two hours.

"In short, everything seems to thrive and promise well for the future. I do really think that we are living in the 'Year of Promise,' and that Theosophy, in its new aspect, will be able to give mankind the spiritual food it has been craving for so

long; bread, and not the stones that were so often previously presented our starving brothers and sisters in the name of our beloved Cause.

"And so this first great Theosophical Crusade has soon finished its important work. Perhaps, by this time, the Crusaders will already have landed in America again, only to start another new and not less significant work. Although living far out of the periphery of its circle, I think we too feel and share our part of the great Force that has swept over the surface of our globe. In any case, there is certainly a redoubled strength of energy, a bright trust in prosperity and a noble self-sacrifice amongst our members that I never witnessed before. . . .

"CARL SJÖSTEDT."

JAMESTOWN (N. Y.) T. S.

We have again been favored with a visit from Brother Smythe, and the usual outflow of good to the Branch that follows a visit from him.

He arrived in Jamestown Thursday, February 11, and held an E. S. T. meeting at noon. Thursday P. M. a delegation from Jamestown Branch accompanied him to SUGAR GROVE, P. A., where a lecture was given in the chapel of the United Brethren Seminary, to an intelligent audience of about 200 on "The Common Sense of Theosophy." The questions that followed the lecture showed a good deal of interest. Several persons lingered after the audience was dismissed, to still further question the lecturer; some even accompanying him to the home of Miss Harriet Lord, in order to clear their minds in regard to some questions touching reincarnation. We all felt that this lecture was the right thing at the right time and place and by the right person. The success was due largely to the efforts of Miss Lord, who is a member of the Branch in Jamestown.

Friday, Mr. Smythe went to SHERMAN where he delivered a lecture in the opera house.

Mr. Herbert Corbett, who was instrumental in having the lecture there, writes that a small but very interested audience listened to the lecture on "The Common Sense of Theosophy." Several other meetings on the same evening kept some away who would otherwise have been present. Five of the leading young men of the place have resolved to form themselves into a study class and take up *The Ocean of Theosophy*.

The interest in the Lotus Circle here in Jamestown is increasing. We find the Manual and Leaflets issued by the Lotus Circle Committee invaluable aids in the work. We expect a musical treat is in store for us in the new song book to be ready soon and are eagerly awaiting it.

J. S. Y.

HARTINGTON (NEB.) T. S.

The Theosophists in HARTINGTON, NEB. seem to be having rather a hard time struggling with the Presbyterian tendencies of the town. Their endeavors to obtain a suitable meeting place for the Branch have thus far been unsuccessful. The Masonic Hall, which in most places has been rather easily obtained, was refused them point-blank, although frequently let for similar purposes. The other desirable halls and rooms appear to be owned by the various pillars of the church and have also been refused them.

If the Hartingtonians do turn Theosophists, they will no doubt make good ones, since, even now, thought appears to be of more consequence to them than money.

Mr. Harding was there recently and held eight meetings in forty-eight hours. It is hoped that his work there will help to broaden the thought of the place.

CRUSADE.

(Continued from page 1.)

dents go to learn these teachings. In each of the Branches, studies are carried on from the center in New York.

"And I am further permitted by Mrs. Tingley to say that all the Instructions hitherto given out in this School were but preliminary; simply the alphabetical part of the whole plan of the teachings.

"In the new 'School for the Revival of the Lost Mysteries of Antiquity,' the corner-stone of which was recently dedicated at Point Loma, San Diego, there will be an Esoteric Department in which the higher teachings will be given to such pupils in this School as are prepared to receive them. When Madame Blavatsky and William Q. Judge founded this School (the Esoteric Section) much was kept back, to be given at the proper time, when students were better prepared. As Iamblichus says:—'As the Lesser Mysteries are to be delivered before the Greater, so also discipline must precede philosophy.'"

A REVIEW.

SAN FRANCISCO, LOS ANGELES, SACRAMENTO, SALT LAKE CITY,
DENVER.

The very vital interest that all feel in the S. R. L. M. A. made it advisable to give our readers a full account of the laying of the corner-stone as early as possible. This necessitated the laying over of accounts of the work done by the Crusaders between the time of their arrival, February 11, and that of the San Diego celebration, February 23.

It is well now to go back a little and pick up the threads.

It is said, in another column, that the force gained at San Diego has been felt at each place, since visited, as an increase of energy in members, and interest in the general public; so that the towns since visited have seen greater success than San Francisco and San Diego themselves. This would be difficult to credit, were it not that all things are possible in Theosophy.

SAN FRANCISCO.

Between the 11th and 17th, the time of the stay here, much was done. A member writes:—

"Friday, February 12, an important reception was held at Headquarters. Saturday, a large E. S. T. meeting admitted 43 new members.

"Sunday, the 14th, was a busy day. In the morning, all went to San Quentin Penitentiary to address the convicts, 1000 of whom attended the meeting and evinced deep concern in the remarks made by Mrs. Tingley and the others.

"In the evening, the Crusaders appeared in Odd Fellows' Temple, before an audience of 3000, and the police reported over 1000 turned away for want of standing-room. Following this meeting, a Brotherhood Supper was given in the basement of the temple, and about 250 unemployed men partook of the feast of substantial edibles, and then listened to the counsel given by our Leader and her fellow-laborers. In the course of her remarks she compared their condition to that of the poor in other lands, showing that even now they were infinitely better off than

were the poor of Asia or Europe. At the close, the men gave three hearty cheers for the Crusaders.

"While in San Francisco, there was a steady stream of callers at the hotel, and in addition to receiving these, the party accomplished a vast amount of routine work. So great was the stress upon them that they seldom were able to retire before 2 or 3 in the morning."

From San Francisco, the Crusade went, on Monday the 15th, to OAKLAND, where a large meeting was held.

From there they travelled down to San Diego. The party were detained in San Diego a little longer than planned by the illness of Mrs. Tingley, who was suffering from fatigue and a severe cold. Before they left, a letter of grateful acknowledgment came to Mrs. Tingley, signed by 600 of the prisoners at San Quentin, which the Crusaders had visited. Mrs. Tingley and her helpers there went personally among the prisoners, giving the idea of Brotherhood. The prison officials were no less pleased than the inmates.

LOS ANGELES.

The stay here was short, but full of work, productive of great interest, which is of the best kind and bound to increase. An audience of nearly 2000 was called out.

SACRAMENTO.

Saturday, February 27, the Crusade reached here, and that very evening gave a Brotherhood Supper to about 150 poor, as usual, chiefly men.

After the supper and its speeches, songs, and music, the Crusaders and T. S. members adjourned to another hall. At this meeting a very valuable bit of work was done: the fusion into one of the two Branches hitherto existing in Sacramento. The result is one for which all seem thankful, and the product is a strong, harmonious Branch, better able to reach out in all directions.

This harmonizing work was a fit preface to the meeting of the Esoteric School, which immediately followed. Several new members were admitted, and the old ones strengthened. As one member wrote us: "Every one felt that it was good to be there, even though midnight had arrived when we adjourned."

But though the retiring was so late, it did not prevent the Crusaders, with several Sacramento members, from rising the next morning, Sunday, at 5:30, in order to take a 25 mile carriage ride to the State prison at Repressa, where they were met by the prison officials with every courtesy.

The Crusaders addressed the prisoners from a balcony, and looked down upon a sight worth riding many times 25 miles to see: one thousand upturned faces—lighted by eager interest and real feeling. After some very affecting scenes between Mrs. Tingley and some of the prisoners, the Crusaders were obliged to leave.

Those members of the Sacramento Branch, Mr. Spinks and Dr. J. S. Cook, who have specially had the prison work in charge, were of the party, and gained fresh enthusiasm, devotion, and courage for their labors.

Unfortunately, the 50 mile ride, with the work and meeting, coming as they did after many long days of hard work, left Mrs. Tingley so much fatigued that she was unable to be present at the meeting held the next night, February 29. "A mammoth meeting," it was called. But it was more than that: it was enthusiastic and earnest.

SALT LAKE CITY.

March 2 saw the arrival of the Crusaders here. They were at once besieged, as usual, by requests for interviews. The papers—as, in fact, is the case everywhere—gave much space to the movement, giving long and good reports and inter-

views. The Salt Lake City *Herald*, that gives two columns of interviews besides its lengthy report, says:—

"During their strange missionary tour, these sturdy advocates of an ethical theory which is now only partially understood, have propagated their system in nearly all the great cities of the world and, as a landmark of their phenomenal task, have left Theosophical Societies in almost all the civilized centers of the globe."

March 3 was a large public meeting. "Immense audiences at Lyceum Hall," says the headline of the report, while the article begins: "The Theosophy Crusaders preached their theories eloquently and fervently, to a packed house, at the Lyceum last night."

One of the specially-noted addresses was that by the Rev. W. Williams, on "Divine Teachers."

March 4, a meeting at the Branch rooms was held, and the next day the party left for Denver.

EASTHAMPTON (MASS.) BRANCH.

This Branch started with eight Charter-members, August 11, 1896: it now numbers twelve.

The Branch meeting is held Monday evening, at the house of the President, Mrs. J. R. Green, Jr. It is understood in the town and vicinity that Mrs. Green is always at home to students and enquirers, and much instruction is given in this way.

Friday afternoon at two o'clock a group meets with Mrs. Green to study the "Secret Doctrine," and the same afternoon at four the Dharma Lodge holds its private meeting. Wednesday afternoon others are studying the "Key to Theosophy," and we see results that give us courage to do more and more.

The Branch has also a flourishing Lotus Circle, spoken of in another column.

THE DWELLER ON THE THRESHOLD.

After the Mystical Painting by
R. Machell, R. B. A.

"The aspirant, crowned with bay leaves, the symbol of his triumphs in the world, but wearing a cloak of dull heavy red, the sign of the passions that still hang round the man, has scaled the mountain of the material world. He sees the golden light and the radiant figure waiting to receive him, but the dark shadow of the Dweller on the Threshold rises and shuts out the light and throws him back on the rocky path. The storm-clouds are round him; but the love of the woman shields him. She cares naught for her own progress, thinking only of him, and the light shines on her, making the red of her robe almost pure flame color, and the mists above her shine over her head like an aureole."

The above makes a picture *panel size*, and a very beautiful reproduction in form and color of one kindly made for us by Mr. Machell. It is mounted on a fine grey mat, 13½x17, and is all ready for framing. Much care has been put into this reproduction, with some consequent delay. The pictures are now all ready, and will be forwarded at once on receipt of \$3.00, or six new subscriptions to the NEWS, sent at *one time*.

THEOSOPHY IN GERMANY.

(Continued from Page 1.)

cussion follows. This is similar to the plan adopted in several American Branches, and works very well indeed. In this way we expect to finish the "Ocean" this winter.

But like our brothers and sisters in America, we do not neglect the social side of Theosophy to promote harmony and better acquaintance among our members. To accomplish this, we have, once a month, on a Sunday evening, a social, to which guests are invited, and where music, singing, and recitations intersperse the conversations. These gatherings are a great success.

In looking back over the last six months, it must be acknowledged that, although we have not gained in membership, the members have acquired a deeper realization of Theosophy, the harmony of the Lodge is strengthened, and a knowledge of the doctrines has been acquired, which will put the Lodge on a good basis to carry on a successful propaganda.

We look with great interest to the next Convention of the T. S. in A., and wish them good luck and success from all our hearts.

At present our affections are especially with the Crusaders and their Leader, who have now nearly finished their difficult but most glorious undertaking. Our grateful hearts will ever beat for them.

PAUL RAATZ.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 40.

BOSTON, MONDAY, MARCH 22, 1897.

Price 2 Cents.

PRISON WORK.

DETAILS OF THE CRUSADE VISIT.

A Prison without Walls.—The Good Results of Humanitarian Principles.—Two Loyal Workers.

*The Southern Hotel, St. Louis, Mo.
March 12, 1897.*

DEAR NEWS:—

I know you will be glad to hear some details of the immense work that has been done in the prisons since we landed in San Francisco. Of course, some of the party went to the famous San Quentin prison, where the Pacific Coast members have already done such grand work. The effect of the Crusaders' visit was magical; especially was this true of the strong, loving words addressed to the prisoners by our Leader. Many said afterwards that it was a turning-point in their lives, and some that they were glad they were in prison! and so did not miss the Crusaders' visit. I must not forget to say that many of them united in sending a most touching little letter, signed by nearly 600 prisoners, to Mrs. Tingley through Bro. Rambo (the prison "champion"!), after the visit, thanking her and the other Crusaders for their coming.

The next visited was Folsom, 25 miles from Sacramento, and I feel tempted to digress into a brief description of the day's work—the whole episode was so noteworthy and, in some respects, so lovely. More especially, too, as I do not think that Folsom is nearly so well known as many other prisons in this great country. The whole visit to Sacramento, by the way, was one wild rush. We arrived on a Saturday afternoon, and we were launched almost straight into a Brotherhood Supper, and two other meetings to follow. This kept some of us up till nearly 2 A. M. on Sunday morning, and we had to rise again at 5:30 that same morning in order to get off to Folsom in good time, for we had to drive the whole 25 miles there and back—50 in all, and some of it over pretty rough roads. But the beauty of that drive was something I shall never forget, and which I would not have missed for anything,—the fresh Californian morning air, like champagne, the exquisitely peaceful feeling, harmonious with the quiet pasture and fruit-growing country we were driven through for at least the first dozen miles or so. After that the roads became higher and more hilly, and we had to ford several streams; this as we gradually approached the range of hills at the foot of which we were to find the most beautiful prison I have

ever seen. You are surprised? but wait a minute. We passed through several mining camps, some deserted; and we also noticed how all the streams, even the tiniest, were of that dull, yellow-brown hue, probably familiar to all who have seen the washings from gold-diggings. By and by we came to the small village of Folsom, very rough and primitive, straggling up the side of a hill up which we too struggled, presently to turn into what appeared to be a lonely carriage drive through a beautiful private park. This again led to the prison grounds proper, into which we passed through a light wooden gate. We drove quietly on about 20 yards, but suddenly were brought up abruptly by a loud hail from a watch-tower which we had not, until that moment, noticed. In that tower were watchmen,



ALFRED SPINKS.

and gatlings were the kind of weapon in which they dealt. We then looked around, while our friendly guide and brother Theosophist (of whom more anon) parleyed with the men in the tower, and perceived about half a dozen of these small, round, wooden towers, each literally "set on an hill," and so commanding the entire prison, with all its buildings, which lay a little below us. We enquired what this might mean, and it was then pointed out to us that there were *no prison walls!* Imagine a prison without walls—but that airy, invisible lines passed, as it were, from tower to tower, and that, should a prisoner attempt to pass beyond these unseen limitations—death! A bullet or two from the gatlings would end his life then and there. So you may well believe that very few men (there are no women in Folsom) ever attempt to escape. Yet you can

(Continued on Page 2.)

IN DENVER.

A CROWDED BUT SUCCESSFUL DAY.

As Elsewhere, Many Turned Away for Lack of Room.—3000 People Listened to the Crusaders.

There is no question, in my mind, but that the center of a cyclone of force reached here with the Crusaders. We have felt this force coming continually; for when Mr. Burcham Harding was here, in January, we filled a hall in the Masonic Temple with 700 and turned 400 away. We were unfortunate in being obliged to take the same hall for the Crusaders, as both theatres were engaged for Sunday evening. The Denver Branch was much worried, knowing full well that the hall would not begin to hold the immense throng that wanted to hear the Crusaders. When Mr. Harding was here the newspaper reporters laughed at us for expecting a crowd; this time they said, "you can't begin to accommodate those interested." But Saturday morning Rev. Myron W. Reed, once pastor of the Congregational Church, ousted for his liberal views, but now of the Broadway (Theatre) Tabernacle Association, non-sectarian, and the largest congregation in Denver, came to us and offered the Theatre for Sunday morning. On the arrival of Mrs. Tingley this offer was accepted and, at that late hour, arrangements were made for a *morning meeting*. We did not advertise much; we did not dare to.

The many flags of the Crusaders were very prettily arranged on the stage, Sunday morning, and when the hour struck (11 A. M.) Rev. Myron Reed introduced Mrs. K. A. Tingley to an audience of 1200. Mrs. Tingley spoke briefly but emphatically upon the progress and work of the Crusade, and was listened to with marked respect. Henry T. Patterson then became Chairman of the meeting, making announcements and introducing speakers. At all meetings it is announced that "This Society has no connection with that Society of which Col. Oleott is President and to which Mrs. Annie Besant belongs." President E. T. Hargrove, arriving Sunday morning from New York, was introduced as the next speaker and made the address of the morning, and from what I saw and can learn, made a deep impression. The house was unusually still and very attentive. Mrs. Cleather followed on "Bible Evidences of Reincarnation," then Rev. W. Williams on "Some of the Great Souls of Religion and History." Mrs. Cleather is charming and eloquent. Rev. Williams is unusually earnest and zealous. Very excellent music was furnished. I should judge about 200 people stood up, staying throughout.

We taxed the Crusaders, perhaps, pretty heavily, for we arranged a meeting at 2 P. M. at our rooms, 31 Masonic Temple. Here short addresses were given by all of the Crusaders, after which all the members of the Denver Branch met and shook hands with Mrs. Tingley, Pres. Hargrove, and the rest of the party.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

At 3:30 we had a short meeting of the Lotus Circle and Bible class, the meeting being opened by the Superintendent, Mr. Robbins. Mrs. Tingley, Pres. Hargrove, Mrs. Mayer, of New York, and Mrs. Cleather spoke again.

At the evening meeting in Masonic Hall, people began to pour in at 6:45 at a meeting announced for 8. At 7:30 the gates were locked to prevent people walking up four flights, the elevator being closed except to those who had reserved seats (sent out, by direction, to dignitaries), and at 7:50 we had to close all doors, turning away over 500. Our own rooms, down stairs, in the same building, were filled with nearly 200, and the first overflow meeting commenced, in charge of F. M. Pierce, assisted by Rev. W. Williams. A few minutes later a second was started, in charge of Dr. Wood, of Rhode Island, who was with the party. After a while he was relieved by the Rev. W. Williams, and later Pres. Hargrove sent Mrs. Mayer down.

Meanwhile, Mr. Patterson, Mr. Hargrove, and Mrs. Cleather addressed an audience of 900 people, upstairs. The addresses were short, and followed, for three-quarters of an hour, by questions and answers, during which the audience warmed up more and more and showed their interest and approval by repeatedly applauding the high sentiments expressed by the speakers. Mr. Hargrove, as an answer to questions, is a most wonderful man.

The newspaper reports were quite full, and called attention to the fact that the audience was unmistakably Denver's best. I know that all classes were represented. Our rooms were crowded at the following Branch meeting, Wednesday, and also Sunday evening.

Mrs. Cleather says that they have had crowds all the way from the Coast; that it is evident much has been done in America during their absence, and that new force is generated here. I think Boston will be swamped with the interest which will be aroused before they even arrive there.

S. F. S.,

President D. T. S.

(Continued from Page 1.)

hardly imagine what an immense difference the absence of walls made. The whole area lay open to the lonely country-side, the very air and sunshine seeming fresher and purer. The men were all "playing about"—apparently unguarded and perfectly free—when we arrived, in a large open space, or plateau, lying a little below the watch-tower hills, and sloping down on one side to a little valley with a brawling stream rushing through it and washing the granite rocks which were everywhere strewn about. The whole of the prison buildings were built of this granite, and it was only owing to its being Sunday that gangs of the men were not working at it. So healthy is the situation and the prison life, that out of nearly 900 men only three were on the sick-list: and that speaks for itself, I think. The cells are warm, I had almost said cosy, and lighted by electricity, and each man may have a lamp as well to warm his cell, should he desire it. There is a capital prison library; in short, as one of the prisoners, a Theosophist (joined since he entered the prison) and a most gentlemanly man said, "it is like a real home"! I have hardly left myself space to tell how we went round the prison with the Warden himself, and saw the kitchens and the men's dinner cooking; everything smelling most savory, and the bread, which we tasted, excellent, and just out of the oven. Everything is done by the prisoners—good conduct men—themselves, and we were all immensely struck with the look on the men's faces. Not one with that sullen, despairing look one naturally expects to see on at least some of the faces of the unfortunate class: for this prison contains all sorts, from men accused of murder to the merest tyro in larceny. This reminds me that I was a witness of one of the most pathetic scenes I have even been present at in my life. There were two men there under sentence of death, and the Warden who, just before we came to the condemned cells in our tour of inspection, had said to Mrs. Tingley that she taught "the right kind of stuff" and that he believed she could do a good work by seeing these men, said he would order them to be brought out if she would say a few words to them. Mrs. Tingley was naturally only too glad to comply, and the men were brought out, wondering much what it could mean, as one could see by the dogged look on their faces. Our dear Leader spoke to them of hope and courage and of a brighter future in store for them, and as she spoke you could see the spirit which animated her taking possession of these two men. Their faces changed and, though the tears were running down their cheeks (I know they were down mine), they instinctively held their heads higher; nor will they ever forget her words—of that I am absolutely sure. The Warden himself was much touched by what she said.

Then later, after the men had had their dinner, and we ourselves had been served with a charming little lunch, we all addressed the prisoners from a balcony fronting an upper tier of cells, in a large open space inside the prison. Nearly 1000 men stood patiently there for almost an hour and a half, packed together like herrings in a barrel. Their interest in what we had to say was one of the most touching things I ever saw. Many were moved, and some will, I am sure, join the little band of Theosophists already formed in the prison, through the exertions of some of the Sacramento members, more particularly Dr. Cook (a very old and loyal member) and Bro. Alfred Spinks. They both escorted us to Folsom, and the latter is himself one of the high officials of the State, and frequently issues warrants for the very men to whom he afterwards

talks Theosophy in the prison! He is, though young, a most devoted and self-sacrificing worker; earnest and indefatigable, and I am sure the readers of the NEWS will like to have a portrait of him to accompany this "prison" letter: his life should be such an example and encouragement to others in the same field.

I think I have forgotten to add that there was a capital prison band playing to the men when we arrived, and which also played for us at our meeting—composed entirely of prisoners, of course. Nothing, in short, seems wanting in Folsom to make prison life as little terrible and painful as is possible; as *should* be the case, if incarceration be indeed a necessity.

Yet a third prison was visited, at Salt Lake City, but though extremely interesting, *it had walls*; and, after Folsom, seemed too like a real prison! Still, excellent work was done there, as elsewhere.

A few words, before I close, on the extraordinary success with which the Crusade is meeting on its onward journey to New York. At Denver I never saw anything like it—and yet it has been so everywhere. The hall, holding eight or nine hundred, was packed, and no less than two overflow meetings were held, one in the T. S. rooms, and one on the stairs and in the corridors! and yet hundreds, they say, were turned away. Mrs. Tingley gets letters of gratitude and God-speed all the time and all along the line; and the addition to the membership of the Society, especially in Denver—applications were fast coming in before we left—will be phenomenal. "It seems almost too good to be true," as children say—yet true enough it is. The tide seems to rise higher and higher as we progress; what will happen when we reach New York I can scarcely imagine!

Apropos of our Leader, I smile sometimes when I hear of and meet with the little weaklings, calling themselves Theosophists, who—mark well—doing little or no work themselves, are always profuse in their voluminous suggestions as to *what* ought to be done and *how* it should be done, and who, moreover, not only criticise freely all the real earnest workers, but actually go so far as to intimate that, after all, leaders are not absolutely necessary and that, even when we have them, we do not have to pay any particular attention either to them or to what they say! These foolish ones, of small and easily puffed-up soul, are positively unable to conceive of any superiority save their own (*any* sort of incense, when offered to *them*, is snuffed up greedily and freely enough, it may be observed), and so miss, to their own eternal damnation, the glorious inspiration of working together with others, a solid, united, and loyal body, under a Leader who—to them—represents the Spirit of the great Movement for which they are ready to lay down their lives. Those others, of whom I speak, cannot themselves see over their own little two-inch net, or break free from the limitations imposed by their woeful little personalities, and so fail to grasp the fact that loyalty to the right sort of Leader means loyalty to principle—the principle represented by that Leader; and that all apparent glorification of her redounds to the glory of that which she represents.

Now I must really bring this long letter to an end, merely reminding you, in closing, that your Crusaders, now returning to their starting-point, have wandered over many oceans (three, to be exact), seas, and five continents, covering nearly 40,000 miles in all; so you see the message has gone out to many lands, and Theosophy has indeed girdled the earth with its message of Peace and Good will.

Fraternally,

ALICE L. CLEATHER.

AN IMPORTANT DOCUMENT.

The readers of the News owe much to its faithful correspondent among the Crusaders, Henry Turner Patterson. He sends us this week something which will be of interest to all.

Kansas City, March 10, 1897.

DEAR NEWS:—In the box which was deposited in the corner stone there was placed under the direction of the founder-directress, a programme of the dedication ceremonies, a history of the Theosophical movement, a history of the Theosophical movement in England, a copy of "The Ocean of Theosophy," a portrait of Madame Blavatsky, a portrait of William Q. Judge, a portrait of Katherine A. Tingley, with some other things quite as interesting and important.

The history of the movement runs thus:

A Brief History of the Theosophical Movement, From the Time of the Foundation of the Theosophical Society in America, to the Laying of the Corner Stone of "The School for the Revival of the Lost Mysteries of Antiquity."

The Masters of compassion, moved by infinite tenderness, sent their servant, H. P. Blavatsky, to the city of New York, in the State of New York, in the United States of America, in the year of the Christian nations 1873. Having left her home in the land of the Russians, of which race her people were nobles, lords and generals of no-mean order, she devoted the remainder of her life to the carrying of the lighted torch, which had been placed in her hands, to all countries and peoples, to enable others to light their torches from that one which she bore, so that, in due time, no corner should be without its burning flame.

Unaided by friends, unknown, without funds, Madame Blavatsky began her herculean task. Faith, founded on knowledge, was her guide, love for humanity her incentive. Calling about her the few who could cast aside preconception and prejudice, she laid before them some of the treasures of the hidden wisdom, committed to her care. With these fifteen men and women all told, she formed the "Theosophical Society," in America, at the city of New York, on the 17th day of November in the year 1875.

From its inception the Society prospered, though the labor connected with the carrying of it onward was arduous beyond conception. Skilled in the secret lore of the ages, the messenger drew together, by her wonderful erudition, her matchless readiness of resource, her command of unsuspected forces, a multitude, ever growing larger, of those who dared to peer beyond the veil. Incessant activity, disregard of rest and health, enabled her, with all the rest she had on hand, to publish, in 1877, the first edition of "Isis Unveiled." A compendium of religions past and present, of Masonic and Kabbalistic mysteries, it showed how, in spite of greatest differences, they had a common origin, though the source itself was not disclosed. Having thus rekindled the ancient fires in the old Atlantean land, she left for India, on the 17th day of December, 1878.

Stopping in England on her way, she gave an added impetus to the Society which had been formed in the city of London on the 27th of June, in the year 1878.

On the 16th of February, 1879, she arrived in

India. Burning with unquenchable zeal, fanning into a living flame the smouldering Aryavan sparks, she reawakened the memory of glorious past. Here, as heretofore in the lands of the Angles and the Amarus, she formed into a band those who could hear, and hearing could accept. This was "The Theosophical Society," in India; organized in the fall of 1879. About the same time she started *The Theosophist*, the first magazine of the movement. After working in India over six years, she finally left it March 31, 1885, stopping on the European continent, en route for England, reaching the latter place in 1886.

While on the continent she was absorbed in the compilation of "The Secret Doctrine." In England she continued the same work, also throwing enormous force into the general Theosophical activities there.

Now, a handful of students were sufficiently advanced for higher studies. It was also necessary that the elect should be called together to guide "The Theosophical Society" back to its original position of mutual good will and brotherly love. For these reasons the "Esoteric Section of the Theosophical Society," afterwards called the "Esoteric School of Theosophy," was formed. It was organized on lines laid down by William Q. Judge, of New York—one of the co-founders with Madame Blavatsky of "The Theosophical Society"—and submitted by him to her. An opportunity was thus given to those ready to come into closer contact with the Masters, through their mouthpiece, H. P. Blavatsky, sometimes known to her friends and pupils as H. P. B.

Shortly after the formation of the "Esoteric School of Theosophy," "The Secret Doctrine" was published. Following, as it did, "Isis Unveiled," some eleven years after the publication of the latter, it was not only a continuation and amplification of that book, but of "Esoteric Buddhism" as well. "The Voice of the Silence," brought out nearly simultaneously with "The Secret Doctrine," bore a like relationship to "Light on the Path." Yet "The Secret Doctrine" and "The Voice of the Silence" so transcended their predecessors, "Isis" included, as to show that their author was not only master of all the knowledge possessed by the others, but, as could now be seen by retrospective examination, had it in its entirety when she partially made it known in 1877. "The Secret Doctrine" deals with the generation of cosmos and of man. It is a presentation of some of the salient points of that inner body of truth from which, as shown in "Isis," the different world religions, sciences and philosophies emanated. Written by one untrained in the Western sciences, philosophies and literature, it caused unbounded astonishment amongst those who had the intellectual capacity to grasp its profound meanings, and a sufficient freedom to give them consideration. Already the correctness of some of its advanced positions is proved by the tardy men of science.

The outcoming of "The Voice of the Silence" marked a new epoch. Much space was given in "Isis" to phenomena, as, when it was being written, much attention was being given to this study. The compilation of "The Secret Doctrine," to an extent a philosophical resume was coincident with a new infiltration into the thought of the Society. "The Voice of the Silence," dedicated to "the few" and for the "daily use" of the laicos, or students, showed a third phase—the living of "the life." From the day of its publication a new order of things has been introduced. Practice takes the place of precept. In the Occident, as in the Orient, those who, silent and unsuspected, have worked for countless ages for humanity, once more begin to be openly known. Jesus taught Heaven; Buddha, Nirvana; "The Voice" calls to "renunciation."

H. P. B. died May 8, 1891. The boundlessness

of her self-sacrifice, the magnitude of her work, the greatness of the blessing she bestowed—who can estimate? Sick, maligned, betrayed, deserted, she drew, without stint, from an exhaustless well. May we and those who follow revere her memory and keep her image bright in our hearts.

After the death of H. P. B., William Q. Judge and another selected by him for England, but who afterwards failed, became the Outer Heads of the "Esoteric School;" Mr. Judge, by order of the Master, becoming the sole head on the 3rd of November, 1894.

Returning to America we find that, after the departure of H. P. B., the work remained in a state of gestation for several years. During this period Mr. Judge was preparing himself for the wonderful campaigns he afterwards carried on. Holding together a limited number in New York, he guarded the seed which had been planted. Born in Dublin, Mr. Judge had those traits which so endear the Irishman to some and equally repel others. Warm-hearted, impulsive, energetic, determined, he put his plans into operation as soon as conceived. Trained at the bar, he was equipped with a fund of useful information. Endowed with common-sense to a superlative degree, he yet had a lively and vivid imagination, as shown in numerous articles, in "The Path," written over various nomadic plumes. Starting this magazine without money, in April 1896, he was, for a long time, proprietor, editor and contributor. Sometimes he wrote over his name, sometimes as William Brehon, again as Bryan Kinnavan; often over no name. The articles of Kinnavan showed a phase of character generally unsuspected. Turn to those old tales and you will understand, perhaps, the gentleness of the mystic romance.

William Q. Judge, like H. P. B., and all reformers, did not escape persecution. Waged with an incredible bitterness, it threatened to tear the society into pieces. The persecutors, contrary to the spirit of the movement, ignoring the autonomy of the American section, which unanimously supported Mr. Judge, endeavored by long continued, acrimonious activity to drive him out of the Society. Fortunately, principle was preferred to partisanship. This led to a reorganization, the society, therefore, existing as "The Theosophical Society in America," "The Theosophical Society in Europe," and "The Theosophical Society in Australasia." The reorganizations took place respectively as follows: April 28, 1895; July 4, 1895; December 11, 1895. Of these bodies, separate as organizations, united in purpose and spirit, Mr. Judge was elected President for life. After twenty-one years faithful service and unexampled activity, he died on the 21st of March in the year 1896.

Those who are quick to despair supposed, when H. P. B. passed away, that the "Theosophical Society" had received a fatal stroke. When William Q. Judge left us like fears arose. They were baseless. Kept in the Theosophical background by a wise prevision, a chela had been prepared upon whose shoulders the cloak could be placed. This was Katherine A. Tingley. On her father's side of the Huguenot family of Dupuis, on her mother's descended from the Rogers and the Chases of "Mayflower" fame, educated by her grandfather who, Grand Master of the Massachusetts and Rhode Island Masons, was both a natural and a trained mystic; she inherited qualities which endowed her with the power to command and an insight which, reading nature's secrets, taught her where and to whom to look to for guidance. On the 26th day of March, in the year 1896, following the instructions left by Mr. Judge, she became the Outer Head of the "Esoteric School of Theosophy" and the leader of the Theosophical movement throughout the world. H. P. B. demolished old prejudices and gathered material. William Q. Judge built and strengthened founda-

tions. Katherine A. Tingley reared the superstructure. The magnitude of her schemes, the impetuosity of execution, were almost incredible. At first, accepted as the unknown Outer Head, her identity unrevealed, she acted entirely through her lieutenants who, as councillors, guided, under her direction, the affairs of the "Esoteric School of Theosophy," with the unanimous approbation of its members. It was through her that the marvellous unanimity of the Convention of the Theosophical Society in America, April 26 and 27, 1896, was brought about. It was she who, at the same Convention, made it known that "The School for the Revival of the Lost Mysteries of Antiquity" would be established. It was she likewise, who shortly afterwards announced "The Crusade" which was to carry about the world the message of "Truth, Light and Liberation for Discouraged Humanity." The agent of the Lodge, she gave the torches to those who were ready for the shedding abroad of the radiance of the divine light. It was through her that the Convention of the "Theosophical Society in Europe," held August 2nd and 3rd, 1896, following in the foot-steps of the preceeding one, in New York, displayed the same unanimity, the same spirit of brotherly love. Here, as in New York, Mr. E. T. Hargrove was elected President in place of Mr. Judge, as he was, likewise, in Australasia, January 12, 1896. At these Conventions Mr. E. A. Neresheimer was elected Vice-president; and, at the latter two Mrs. Tingley was made Corresponding Secretary. This was significant as the office had been vacant since the death of H. P. B.

On the 13th of June, 1896, the leader, accompanied by E. T. Hargrove, F. M. Pierce, H. T. Patterson, Mr. and Mrs. C. F. Wright, sailed from the harbor of New York, on the first Theosophical Crusade, to carry the message around the entire world. With them was Mr. Tingley, who subsequently, in Paris, left the party to return to America. At Rome the Crusaders were joined by Mrs. A. L. Cleather, of London, an old and beloved pupil of H. P. B., and at Cairo, Egypt, by the Rev. W. Williams, of Bradford, England. The route lay through Great Britain, the continent of Europe, Egypt, India, Australia, New Zealand, Samoa, Hawaii, back to America. Starting from a land of freedom, one without foreign complications, the Crusaders met their fellow-men of all countries on a broad, open platform. Pre-existent antagonisms would have made this impossible. During their absence, the Leader had left E. A. Neresheimer and J. D. Buck, generals in charge until her return. How they would fulfill their trust all knew. How they have fulfilled it all know. With C. A. Griscom, Jr., and A. H. Spencer, they formed a square for the protection of those weaker than themselves. 'Tis to such as these that humanity has looked and will look for its preservation and regeneration.

Persecutions have been suffered and must be suffered still. The lion-hearted H. P. B. felt their force until, as she herself said, it seemed as though she must shriek with anguish. Who that knew William Q. Judge, has not seen his face whiten at some cruel thrust. He stood it till death came to his relief. The present Outer Head can but expect the same. But there are old warriors yet remaining in the ranks, and also, new. They, too, expect to take their share and make the Leader's burden less.

On the 11th of February, 1897, the Crusade reached San Francisco, arriving here at San Diego on the seventeenth of the same month. To-day we dedicate the site and lay the corner stone of "The School for the Revival of the Lost Mysteries of Antiquity." Consecrated to the good of humanity, it is established for all races, all people. In it will be taught the higher development of man's physical, mental and spiritual nature. In

ages long gone by, in India, Greece, Egypt, in the lands of the Mayas and the Quiches, and in the Druids, woody haunts, were taught the mysteries of life and universal brotherhood. Again, the simple truths, not caught by carefulest analysis, but wide displayed before the opened eye, will be revealed. To Katherine A. Tingley, Founder Directress of the School, Leader of the Theosophical Movement throughout the world, successor to H. P. B., and William Q. Judge, we commend it. Foreseen by her in prophetic vision; shown by her to our revered friend and helper, Judge; made possible by her wisdom, skill and dauntless fearlessness, it has before it naught but success. In years to be it will shed its light o'er many lands. It ushers in the coming day. Between the 16th and 18th of February, as predicted again and again, the old ended. The new has now begun.

Now let us close the book, to open it, later on, with the beginning of a new chapter.

HENRY TURNER PATTERSON.

NEW ZEALAND.

ACTIVITIES CONTINUE TO INCREASE.

Work Among the Maoris Making Good Headway.

The Waitemata Center has greatly increased in activity since the visit of the Crusade, but finds present rooms inadequate for increased membership and visitors.

Negotiations are on foot to take the Tailores's Union Hall, which will seat a much larger number. Much interest is shown at our Thursday evening meetings; visitors joining well in discussing subjects chosen, and in asking questions. We shall soon take up Sunday evening lectures.

Thames Center continues active and is doing good work. Bro. Neill is urging a Home Crusade to Onehinga, Parnell and suburbs, to wake up intending Centers and those asleep.

Work among the Maoris is active and effort is to be made to translate several Theosophical works into the Maori language, so that they can compare it with their ancient religion and poetry, which is much on the lines of the Secret Doctrine. The Maoris are all anxious to know more of Theosophy.

CRUSADE GOWNS.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25.

As it is desirable that the gowns shall, for the harmony in vibration, be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

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THE DWELLER ON THE THRESHOLD.

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R. Machell, R. B. A.

"The aspirant, crowned with bay leaves, the symbol of his triumphs in the world, but wearing a cloak of dull heavy red, the sign of the passions that still hang round the man, has scaled the mountain of the material world. He sees the golden light and the radiant figure waiting to receive him, but the dark shadow of the Dweller on the Threshold rises and shuts out the light and throws him back on the rocky path. The storm-clouds are round him; but the love of the woman shields him. She cares naught for her own progress, thinking only of him, and the light shines on her, making the red of her robe almost pure flame color, and the mist above her shine over her head like an aureole."

The above makes a picture *panel size*, and a very beautiful reproduction in form and color of one kindly made for us by Mr. Machell. It is mounted on a fine grey mat, 18½x17, and is all ready for framing. Much care has been put into this reproduction, with some consequent delay. The pictures are now all ready, and will be forwarded at once on receipt of \$3.00, or six new subscriptions to the News, sent at one time.

IN ENGLAND.

(See the THEOSOPHICAL NEWS for January 25.)

Mrs. Keightley having given one of her gowns for a pattern to two F. T. S. who understand dressmaking, any member who so desires can have a gown made or paper pattern sent (to measurements), and all other particulars, by applying to Miss Tilley, 5 Atlantic Terrace, West, Weston-Super-Mare, or to

Mrs. Clayton, 17 Royal Park, Clifton, Bristol. Profits will be devoted to the "S. R. L. M. A." or to one of the other pressing needs of the T. S.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 41.

BOSTON, MONDAY, MARCH 29, 1897.

Price 2 Cents.

IN KANSAS CITY.

THEOSOPHY IN THE AIR.

The Crusaders Continue to Draw Crowded Audiences.—As Elsewhere, Many Turned Away.—The Workers Much Encouraged at the Increase of Membership.

On Tuesday evening, March 9, at 6 P. M., the Crusaders arrived here, and were welcomed at the depot by a large party of members, non-members, and some reporters.

The weather in the morning, as well as the day before, had been most disagreeable, rainy and chilly, but the more our dear Crusaders approached the city, the more it cleared up, until finally the sun broke through the clouds and warmed the hearts of man and all creation. No doubt it was a good omen for our Crusade.

Notwithstanding a very bad cold and severe headache from which she was suffering, our beloved Leader, Mrs. Tingley, received, late in the evening, a few members, and on the following day she, as well as her band of Crusaders, was all day long kept busy with seeing members, reporters, and other people from the city and surrounding towns, also with their extensive correspondence, and other matters concerning the work.

Wednesday evening, March 10, the public meeting was held at the Academy of Music, a large hall with a seating capacity of about 1500 people. The stage was decorated with the many flags of the Crusade, palms, ferns, and flowers.

When the Crusaders entered the hall, shortly before 8 o'clock, the house was already packed, hardly any more standing-room left, and still the people were streaming in, so that the total number of those present must have reached into the 1800, while many, about 500 according to the papers, were turned away, not being able to gain even access to the hall.

And it was a splendid audience in every regard, paying closest attention to the speakers, and showing highest respect for our self-sacrificing friends, now and then breaking out in stormy applause when their hearts were touched, or when they were forced to acknowledge the good common-sense of the propositions put forward.

That the success was such an enormous one was no surprise to most of our members, as they all had done their utmost to interest outsiders, and, for instance, I met, on the day of the meeting, an old friend who had never before attended a Theosophical meeting, a man of scientific and artistic education, best standing in society, and a good churchman, who said to me: "Let me tell you, friend L., there is a real excitement in the town about your Crusaders." Whereupon I answered: "No wonder! Theosophy is in the air, everywhere!" And so it was in fact, we could feel it!

The only and most sincere regret was felt by all that Mrs. Tingley was, in consequence of her

illness, unable to speak, though they were glad to be at least allowed to see her.

Thursday some private meetings were held, and quite a considerable number of the members who hitherto had not paid very close attention to a deeper investigation of Theosophy, declared their intention in the future to devote more time to earnest studies.

New members are already joining our Branch, and many more are ready and will come in during the next weeks. HENRY T. LOTTER.

THE THIRTEENTH NEW YORK BRANCH.

Years ago Mrs. Tingley formed an organization in New York City for philanthropic work, and of late this has been carried on by the League of Workers, under supervision of Mrs. A. A. D. Hunt, at 607 East Fourteenth Street. Many in the neighborhood becoming interested in Theosophy, Mr. Myron Phelps and Miss Lizzie Chapin have given meetings for discussion and Brotherhood Suppers. In February, John M. Pryse started a series of Home Crusade meetings on a new plan, the success being more than was expected, since the attendance each time exceeded the capacity of the hall. Theosophy has been presented by good speakers, in simple terms, and in a sympathetic manner (for here true sympathy, more than all else, is needed). The liberal allowance of vocal and instrumental music has been an attraction, and a feature that always brings liberal applause has been the recitation by children of verses from various Scriptures. At the last Crusade meeting, a number of new people joined the Society, and a Branch (the thirteenth of those in and around the city) was formed, with the following officers: President, Miss Lizzie Chapin; Vice-President, Daniel McCarthy; Secretary, Alfred Bergin. The Branch has every prospect of a successful career, the new members taking such a deep interest that it is a pleasure to work there. All this is another indication that the Theosophical call to the standard of Brotherhood will not have the readiest response from the ranks of the rich.

J. M. PRYSE.

BURCHAM HARDING'S TOUR.

February 22, Mr. Harding reached Decorah, Iowa, giving three public addresses in Unity Church, to good audiences. The usual meetings were held, and the work of the Branch reorganized, that beginners might be better provided for. A Lotus Circle is to be one of the new activities.

February 25, Clinton, Iowa, was visited, and three lectures delivered in Odd Fellows' Hall, to larger audiences each night. Here also the Branch work was put upon more popular lines, that enquirers and beginners might be attracted. It is hoped to inaugurate a Lotus Circle and class, and secure a public hall.

March 1, he arrived at Fontanelle, Iowa, and lectured three times to large audiences, arousing much public interest. A new Branch was formed under the care of Mrs. A. H. McDermid who, as member-at-large, has held a Center and done effective propaganda work.

March 4, he reached Indianola, Iowa, and lectured three times in the Court House. A new Branch was formed under the Presidency of Dr. William Erwin, a member-at-large who has faithfully spread Theosophy.

March 7, he reached Des Moines, the capital of Iowa, and addressed about 250 people, three times, in Lehmann's Hall. The newspapers gave very extended reports, and much interest was awakened. A class of about 30 persons was enrolled as a Center, of whom six became members of the T. S. Within a short period, a Branch will result.

March 10, he arrived at Burlington, Iowa, and spoke three evenings in the Citizens' Association Rooms to good audiences. Classes were held daily, resulting in a new Branch being established under the direction of Gen. James A. Guest, a member of some years' standing, and an earnest worker.

The work of the last few weeks points to the great value of local propaganda by isolated members, as it soon results in the establishment of a Branch. Members can thus form the nucleus, from which the Branch grows. Lotus Circles are the easiest and most effective activity, as children and others are easily interested in the simple presentations.

GERMAN NEW YORK.

A Home Crusade Meeting.—Other Work Planned.

The first of a series of Home Crusade meetings was held by the "Deutsche Theosophische Gesellschaft Germania" in New York, at their hall in 607 East 14th St., on Friday, March 12. Any one who knows the passiveness of the Germans in America to teachings such as Theosophy, will understand under what difficulties this exceedingly active Branch has to work. But in spite of all, the meeting was a decided success!

The German Home Crusade meeting was opened by an address from the President of the Branch, Mr. G. F. Genzenbach, on "The Meaning of the Crusade." Mr. Eduard Herrmann spoke on "The Three Objects of the Theosophical Society;" Mr. E. F. Haury-Daute on "Man, Know Thyself;" Mr. Otto G. E. Spengler on "Whatsoever a Man Soweth, He Shall Reap;" Miss Mary Wasautzky on "Reincarnation;" and Mr. T. Richard Prater on "Universal Brotherhood."

The German Branch "Germania" will hold several other Home Crusade Meetings in the different parts of New York City.

This Branch is mainly the result of the efforts of Mr. T. Richard Prater who, with a few German "freethinkers," formed the Theosophical Center "Sphinx," which met first at the house of a member, but later removed to the Headquarters. The Center met regularly until about the time of the last Convention in New York, when the Theosophical Center "Sphinx" was transformed into a Branch "Germania."

The writer of this would suggest that German Theosophists all over the United States ought to stand in touch with this Branch for the spreading of Theosophy throughout the large German population of this great land. G. E. S.

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Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

ON THE WAY HOME.

THE FIRST PART OF THE WORK NEARLY DONE.

"Coo-eee," the Australian bushman cries, and the sound carries far and wide. Last June the Theosophists of America raised their voices in a loud call which, having circled round the earth, spreads north and south in undulations that spiral onward and upward, tone built upon tone, overtone rising on overtone, a ceaseless reverberation back and forth. Like the weapon of the aborigine of this latest discovered of the continents, it has returned, in its course, back to those who sent it forth. The keynote has been struck—the vibratory force has been let loose. It is passing, in great waves of force, from dynamo through conductor, until every little are begins to thrill with the magnetic impulse.

When the Crusade reached the American shores of the Pacific coast, it found a ripple that had run from east to west, waiting to join the one it had carried from west to east. The result cannot be fairly designated a tidal-wave—rather a heavy ground swell. The wave rolling back on itself seems to be gaining daily in impetus and energy.

It is not necessary to enter into minute details as to numbers of meetings, attendance, and the like, at the different places visited. The thing can be treated *en masse*. Meetings of all kinds—public, Branch, informal, Esoteric School, and receptions—

have been held in San Francisco, San Diego, Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis. Large halls—frequently the largest theatres and church edifices—have been used. Often more were turned away than could be crowded in, with crowding to the utmost. Even overflow meetings proved entirely inadequate to hold those desiring admission. The newspapers have given constant attention to these doings, the comments generally being friendly, at times decidedly so. As during other parts of the Crusade, Brotherhood Suppers were given wherever possible. The visiting of prisons was also included amongst the activities. This latter work was particularly satisfactory.

On the second of March, on the way from Sacramento to Salt Lake City, and again on the sixth, on the way from Salt Lake to Denver, the road ran through much scenery that was beautiful and grand. Climbing up the Sierra Nevada range, looking out of the car window, a stream, sluiced and ditched, was seen, now on the right, now on the left, above, below, and in every conceivable direction. Carried from a high level in the mountains, it was kept in its strict confines, forced to run on a grade never too great, never too little, and to supply to the miners—at so many dollars an inch—the water they needed. Sometimes the earth had been excavated in such quantities, in the washing out of the precious ore, as to make huge basins. Everywhere there were indications of the search for wealth. Snow covered the ground and the branches of the trees. Gorges stretched in all directions—great gaps, immense cañons winding their long lengths in and out amongst the enormous bases.

Salt Lake City is exquisitely dropped, as it were, amidst great mountain peaks. One casts the eye across a little stretch of meadow to a near-by hill, and is told that it is six miles away; turns in another direction, and is startled to receive the information that, to the foot of mountains apparently close at hand, it is a drive of fifteen miles. Casting his gaze upward, to a fair-sized hill, he is amazed to hear that the snow is always on its crest—it looked about twenty-five hundred feet high. These misconceptions result from the clearness of the atmosphere. The city itself is well laid out, supplied with delicious water, and with natural hot springs.

Some of the views between Salt Lake City and Denver are truly magnificent. The Grand Cañon has often been described, but never can be adequately. The great boulders which have been rolled like little pebbles in the stream, the water pouring over and winding in and out about them, the straight parapetted tops, the dark mouths of mountain caves, the castellated effects produced by ages of erosive action, are unpicturable.

Before this letter can have been published, the weary pilgrims—for they are tired and

fagged, though not foot-sore, as of old, thanks to Pullman cars and other conveniences—will have nearly reached New York, will certainly be in telephonic distance of the Hub. The long journey is nearly done, the first part of the work accomplished.

HENRY TURNER PATTERSON.

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BEST MEANS OF WORKING.

San Francisco's Success in this Line—A Curious Expedition.

To begin with, an effort should be made to enter into the life of the sailor, to look at things from his standpoint, and to endeavor to adapt ourselves to his conditions. As a rule, he has been willing to listen to what one may have to say, and ready to accept anything that one may have to offer in the way of reading matter, providing it comes to him in a simple way, without the sanctimonious look and superior air that is so often affected; for, like the Lord, "he despises the proud from afar." This, I think, is true of all cheerful people. The same method would not be applicable to all localities, and uniformity would freeze the spontaneity of the heart. Human nature is nearly the same all over the world, but surroundings have a powerful influence, and it will be found best to leave to local workers plenty of leeway to exercise their judgment as to how they can best approach Jack and bring out his better nature.

In San Francisco, we divided the seawall (water front where the ships load and unload) into three sections, as we could not cover the ground on one trip. One section was taken up every Sunday morning, and every ship that we could reach was visited. We would engage the sailors in a conversation, draw their attention in a pleasant manner to the serious side of life (tact must be exercised in this), offer them some of our assorted leaflets, such as "Epitome of Theosophy," "Necessity for Reincarnation," "Theosophy as a Guide in Life," etc., which were invariably accepted with thanks. We departed with a cordial invitation to them to attend our meetings, make use of our library while in port, and gave them a card announcing the time and place of all our meetings, with the aims and objects of the Society printed upon it. Sometimes our conversations were prolonged, but no formal addresses were given. "Short and sweet" was our motto. If a question were put, we would answer it briefly, drawing their attention, at the same time, to the leaflets they have received.

We thus covered the seawall every month, visiting some of the ships two or three times. Some amusing incidents could be related if time and space permitted. Many thousands of leaflets were distributed in this way, and if we had German, Swedish and French many hundreds more could have been given away.

While this was being done, we also attended at the Sailors' Union, supplying their library with Theosophical books (except the most costly ones), magazines, pamphlets, etc., etc., and all other useful literature that we could get. In this way we gained their good will, and at present we have the use of their hall, with a seating capacity for several hundred, free for our lecture on the first Sunday afternoon in the month. If we had more public speakers we would have it every Sunday afternoon. In return for the use of the hall, we advertise the meeting in the Seamen's Journal (paying regular rates), which

is certain to be read by every Union sailor, thus attracting their attention, through their own "Bible," to Theosophy.

This is the only public work done at present, because we have no means to carry on other work projected long ago. A suggestion is in order here, to which I wish to call the attention of all those interested in Theosophy, if they have any spare cash lying around; and that is, to the necessity of supplying all river, ferry and lake steamers with a stationary receptacle, with the inscription, "Theosophical Literature for You," or some other appropriate notice, and this should be attended to by some one especially appointed, at points of departure and landing.

Another line of work has been carried on here for months by one of our "silent" workers, who is engaged in shipping. When clearance papers are given, he addresses a polite note to the captain, accompanied by a neat little package of Theosophical literature. It is proving very effective.

Now, if asked what are the results of our labors, we have to reply that we are not interested in the result. We are content to sow the seed, leaving it to germinate in the fullness of time. Meanwhile, we attend the soil. The enthusiast will find little comfort in this, for he dissipates half his energy in contemplating the results of his labors. Let the fire burn steadily, and its warmth will radiate in every direction, until finally every heart will be touched by its glow.

Greeting to all workers,

Faternally,

E. W.

P. S.—Since writing the above, a most extraordinary expedition has left this port in search of a new country, and, as they hope, to start life anew under more favorable circumstances. It is mentioned because of the influence Theosophy may have upon the lives of many of them hereafter. One hundred men of many nationalities leave home and kindred—some to gratify an adventurous spirit; others despairing of better times in their own country for years to come; many of them patient and earnest students of the industrial system, and who have given up hope of better things so long as the competitive spirit dominates the age; and thirteen of them earnest students of Theosophy, some of several years' standing (in this incarnation). One of these came to our headquarters, and bought the "Secret Doctrine," a set of Dr. Anderson's works, the "Voice," and Patanjali's "Yoga Aphorisms" (they owned most of the others). To these were added a number of our pamphlets, with over 200 of our leaflets, to be distributed by him as he saw fit. The brig "Percey Edwards" is provisioned for one year, and the writer was assured that we shall be the first to hear of their doings as soon as they reach a landing.

BRIXTON (ENG.) LODGE.

The hope of the Brixton Lodge, that five Centers might be soon started in the neighborhood is being steadily and even swiftly realized. Three such Centers are already successfully under way. These promising children of Brixton Lodge are steadily approaching maturity and independence.

Whenever any new work is begun, a few with energy and earnestness may be counted on to step forward and carry it on.

Just now, Kennington, a neighboring district with a large proportion of very poor people, is being fixed by the Lodge's eye,

and here we think we are needed and shall be welcomed.

The regular Lodge meetings take place as usual. The leading workers have thought it best that the meetings for workingmen, which have been carried on with great devotedness in the face of difficulties for some months, shall be transferred to a poorer neighborhood a little distance off.

The last few weeks we have started in the book-selling line. New Theosophical books and pamphlets are for sale in the Lodge room, and a considerable number are thus helped into circulation.

IN HOLLAND.

EARNEST AND METHODICAL WORK.

Branches Being Formed, and the Parent Organization Soon to Be Circled by Its Offspring.

Although we have been living for some months in an aura of snow so thick that it was as if the sun did not like to trouble herself by penetrating it, and we saw hardly any light, our Centers were as busy as ever, and our president took care that the snow and cold did not reach our souls or cool our enthusiasm; for she knows how to lead us through dark days on the physical as well as on the spiritual plane.

The work is getting on, the number of members still increasing.

In HAARLEM, Bros. Schudel and Vowinkel succeeded in establishing a branch. It was a difficult work, for the inhabitants of HAARLEM are not very easily reached, but the ground was a little prepared by Bro. Meng, who is lecturing there every Sunday.

We have now three Home Crusaders, Bros. Meng, Schudel and Vowinkel; for, besides the work they have to do for their own Branch, they are visiting *all the towns* in their neighborhood, and wherever they think to find an opportunity they immediately set to work. So their eyes fell on LEIDEN, where there is a university, and where the other day a new professor was chosen, Prof. Bollandt.

His introduction speech, on "Time and Duration," caused much sensation, especially in the orthodox circles of our country. He mentioned in it the word mysticism in a Theosophical sense.

I will give you some sentences, in order to show you his way of thinking, as he has facilitated through it the spreading of Theosophy, not with his will, I think, but never mind, he did it.

Among others he said:

"That it must be very mysterious and obscure to us that among all the changes in the world, and the many changes taking place in ourselves, there is *something in us* which observes these changes; that, therefore, there must be something in us not subject to change and time."

Further:

"Our brain-mind can only explain that which is perceptive to the senses, or can be synthesized through them."

"But besides a thinking being man is a religious being; this religious being cannot be explained by the brain-mind."

And then he comes to the conclusion that perhaps in man there may lie latent senses not yet developed, which would perhaps enable him to know more about the mystery of being, etc.

He regrets that till now we have not been able to penetrate the mystery of being. This sentence

aroused to a great degree the rage of our prominent orthodox leader, for in treating Prof. B.'s speech in his own paper, he wrote: "There, where Prof. B. regrets, we enjoy; for there the power of belief begins, and it is God who will not allow His creatures to penetrate into His mysteries," etc. There is following a hymn on belief. On belief Prof. B. is speaking, too, but in a different manner, he finishing his speech with this theme, and saying: "Credamus, let us believe, believe of course not in the worn-out teachings of fabricating religions, but in the Unknowable, Endless, which is the cause of our communion, and through it we may, in spite of our own littleness and limitations, elevate our thoughts above ourselves," etc.

Those are only a few sentences of his very interesting speech. Most people take him for a dreamer, but Theosophists are glad that such a man has got a voice is one of our universities, and although not a member of the Theosophical Society, he will help along in his own way to start another line of thinking among his students. In LEIDEN, then, the work of our brothers was crowned with the same success as in HAARLEM,—a Branch was the result of their hard labor.

But not satisfied with this, they went the next week to DELFT, and there a Branch was started also. You see our brothers are not in want of courage. Both these towns are of much significance, as young Holland is gathered there, and when they are won an important work will be done, especially for the future.

Madame de Neufville has on the walls of her room a map of Holland, on which she has been tracing lines between the towns she thought fit for the work. She hopes the line will soon become a circle, and though the circle is not yet formed, it has already some inclination.

Now our president is thinking about our northern province, THIESLAND, and I shall wonder if within a short time some sign of Theosophical life is not the result. Our Thieslanders are a clever folk, only a little tough, their characteristic being obstinacy in everything; but once convinced, they are yours forever.

At this moment Madame de Neufville is engaged on a very interesting work, taking all the spare time she can dispose of. She gives an interpretation of Wagner's "Parsifal;" it takes three evenings to read it, and as there were so many who liked to attend the lectures, the members and visitors are divided in two sets. Last Wednesday we had the first of the series, the room was crowded, and all have enjoyed the beautiful explanation they got from the work of the great master. Bro. Jasink accompanied some themes on the organ, to the great delight of all present.

Our literature has increased through the issue of a new monthly, "Lotosbuds," of which we have received already the second number. Bros. Goud and Hagelen from ARNHEM are editors. It looks very nice with its blue covering, and is very helpful for our non-English reading members. It bears an absolutely ethical character. Very beautiful translations I found in it, from "Irish Theosophist," "Theosophy," etc. Sister Immerzeel is one of the co-workers. You must know Sister Immerzeel is always translating: whenever her quick eyes discover a beautiful piece or thought, she regrets that not everyone can read it, and immediately sets to work to translate it for us, and nearly every member is indebted to her in that way. It is she, also, who helps one of the members in studying Spanish, in order to follow the advice Mrs. Tingley gave some time ago.

And now I am at the end of my news. More another time.

LOUISE VAN PELLECOORN.

IN SWEDEN.

NEWSPAPERS SHOWING GREATER INTEREST.

People are more and more interested in Theosophy, and one of the signs of the present time is, that the newspapers do not hesitate to publish long articles on Theosophy.

Lately we had one of them in a Matmo newspaper concerning the Crusaders and their work, and now I have before me two newspapers from the northern parts of Sweden, each with very long articles on the same subject. Those articles tell you how the Crusaders work amongst all, rich and poor, all over the world, and how they awake the powers for Harmony which are slumbering in all human hearts, how all who come in relation to them feel it in one way or another.

One of our Theosophical workers here in Sweden, Brother Emil Kromnow, has, on his journey to the northern parts of Sweden—through his acquaintance with newspaper men—been able to get those articles in print.

He has also had some lectures on Theosophy at private receptions.

All the Lodges and members here in Sweden work as usual and try to do their best for our beloved Cause—try to fulfil the great task set before them. The number of the members is increasing, and public lectures are held regularly and to good audiences. Theosophy wins, slowly but surely, the hearts and minds in Sweden, and we all hope it won't take long before it will be a recognized part of the consciousness in our country.

A GOOD IDEA.

The Buffalo T. S. thinks it has a fine scheme for propaganda work, and wishes me to tell it to the News, so that others may adopt it, should it seem practicable.

The Society has secured—by simply making known its wants—the use of the window of the best book-store in town, the Peter Paul Book Co, for the week preceding the visit of the Crusaders.

The window is to be decorated in purple, and is to have on exhibition Theosophical literature exclusively. A bust of W. Q. Judge and pictures of prominent Theosophists will add to the general effect.

Then, inside, at a separate counter, one of the attractive members of the Branch—of which, of course, there are many—will sell the books. We hope in this way to spread the doctrines far and wide.

We are looking forward to a sort of revival of the lost mysteries right here in Buffalo!

LUCY DENTON BUTT,
Cor. Sec'y.

PORTSMOUTH (ENG.) LODGE.

DEAR NEWS,—Your arrival is always welcomed here, and we have bound your first half year, which we think will be of great value in future years for reference and encouragement.

Our membership is increasing, and promises more for the future. Many enquirers come, and we have also "Associate Members" of the Lodge, but not of the T. S.—persons who are glad to attend and discuss and help a little towards the necessary expenses, but

who have not decided to join the T. S. We have a good room in a public building. The room is named the "Pyramid Room," and is triangular shape. We are now studying the "Ocean" and the "Gita," and have lively debates. The Lodge was recently informed that "Theosophy was to be driven out of Portsmouth," but we think that it will be a more difficult matter than our opponents imagine! We have now two Centers in the neighborhood, Ventnor and Brighton, and an old member attends each once a week to meet enquirers and help new members. We hope the Brighton Center will soon become a chartered Lodge, but Ventnor is a small place and progress is slow there. Our Home Crusader, Bro. H. Crooke, recently visited us and spoke at a public meeting. The audience was good and greatly interested. We hope to have the pleasure of another visit later on.

C. J. R.

Advertisements.

STUDIES IN OCCULTISM.

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Student's edition, interleaved with fine writing paper for notes: single copies 50 cts., \$2.50 for the six.

Published by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass., from whom they may be ordered.

CRUSADE GOWNS.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25.

As it is desirable that the gowns shall be as nearly alike in shade as possible, full particulars and a sample of color will be sent free on application.

All profits on these gowns or patterns will be forwarded to New York for the S. R. L. M. A.

For any information or patterns, address:—

MISS MARY H. CRAIG, Dressmaker, 224 Massachusetts Ave., Boston, Mass.

THE DWELLER
ON THE THRESHOLD.

After the Mystical Painting by
R. Machell, R. B. A.



"The aspirant, crowned with bay leaves, the symbol of his triumphs in the world, but wearing a cloak of dull heavy red, the sign of the passions that still hang round the man, has scaled the mountain of the material world. He sees the golden light and the radiant figure waiting to receive him, but the dark shadow of the Dweller on the Threshold rises and shuts out the light and throws him back on the rocky path. The storm-clouds are round him; but the love of the woman shields him. She cares naught for her own progress, thinking only of him, and the light shines on her, making the red of her robe almost pure flame color, and the mists above her shine over her head like an aureole."

The above makes a picture panel size, and a very beautiful reproduction in form and color of one kindly made for us by Mr. Machell. It is mounted on a fine grey mat, 13½x17, and is all ready for framing. Much care has been put into this reproduction, with some consequent delay. The pictures are now all ready, and will be forwarded at once on receipt of \$3.00, or six new subscriptions to the News, sent at one time.

IN ENGLAND.

(See the THEOSOPHICAL NEWS for January 25.)

Mrs. Keightley having given one of her gowns for a pattern to two F. T. S. who understand dressmaking, any member who so desires can have a gown made or paper pattern sent (to measurements), and all other particulars, by applying to Miss Tilley, 5 Atlantic Terrace, West, Weston-Super-Mare, or to

Mrs. Clayton, 17 Royal Park, Clifton, Bristol.

Profits will be devoted to the "S. R. L. M. A." or to one of the other pressing needs of the T. S.

THE THEOSOPHICAL

A WEEKLY REPORT OF NEWS OF ACTIVITIES

Vol. I. No. 42.

BOSTON, MONDAY, APRIL 5, 1897.

Price 2 Cents.

IN THE WAKE OF THE CRUSADE.

ST. LOUIS, CHICAGO, INDIANAPOLIS,
FORT WAYNE.

Friendly and Respectful Attitude of the Press.

The representatives of the *St. Louis Republic* begin his report:—

"A half-hour with Mrs. Katherine A. Tingley, known to Theosophists as the 'outer head,' and to the rest of the world as the Leader of the Theosophical Movement, is one to be remembered with more than the ordinary reversion of thought to a past circumstance, for it contains a revelation. The person to whom that privilege is accorded leaves her presence with the gleam of a consciousness that perhaps after all there may be a good deal that is tenable and practicable in Theosophy."

"She said not a word about Karma, nor cycles, but dwelt upon the human and ministering side of the system of philosophy that the majority of mankind associates with cloudland."

In answer to a question as to the belief of Theosophists in the so-called equal rights of men and women, Mrs. Tingley said: "Theosophists hold to a belief in justice. Members of the society are of such widely different temperaments that I cannot answer for their belief in this respect. My own is that women should be as successful as men in the work of bettering the world. I think, however, that they have more intuitive force because they have more opportunities to develop that power. They do have to rub against the hardest side of life. We believe in the power of the soul, and that the body is but the outer element or clothing. Therefore, we think women are as powerful in spiritual things as men. They rear the race, and have its future in charge. Then, why should they not be a potent force?"

Interrogated as to the alleged Theosophical belief that we can remember the experiences of previous existence, she said: "You cannot remember the dress you wore last year; perhaps, not the one you wore last week. That is because the brain, which is part of the body, is fallible. You have the same brain you had last week and last year; yet you probably forget the details of many of your experiences. Our brain, because part of the body, is not the same we had in a previous existence. It is not surprising, therefore, that we but half remember the experiences antedating this life. The details we have forgotten, but the experiences remain in the form of knowledge, which, indefinite as it is, serves to guide us in this life. I do not think it is well to encourage the people to try to remember the details of a former life. It matters little whether I remember being Marie Antoinette or a washerwoman. All we need care for is that these half memories will help us to lead better lives. If you desire an incident of this kind I can give it, however. The circumstances I was positively familiar with."

"A child in the family of an acquaintance of mine died a shocking death as the result of an accident. A few months later another child was born to that family. When it was three years old it wandered away from the rooms where it had spent its life thus far, and when found had climbed three flights of stairs, something it had done untaught, for it had never climbed a stair in all its little life before. It was found leaning its head against the door of the room where the brother it had never known used to play. The child had never seen a drum, toy or otherwise, yet it picked up such a disused toy, called it a 'dum,' and began beating the drum the child who had gone before had learned to play. This was, of course, not an unpleasant incident. When there are such, they should be eliminated from the mind and replaced by what is good and helpful."

"We believe in evolution," she said, in an earnest manner that appears to be her chief characteristic. As we evolve we become more perfect. We evolve through matter, and the soul works through the body. You see that globe? When the light is turned on it shines brightly through the encircling shade because the shade is clean. If it were soiled, the light would be uncertain and no less pure. The soul is a light, and it shines through the body. The good is the soul. The evil is an undeveloped condition. Knowing that we have the divine in us, we set forth on the work of the world with courage. But, taught that we are poor creatures of sin and weakness, liable to err at every step, we go forth tremblingly and hug the delusion that we are born sinners."

"Thus we are self-hypnotized into sin. We must know that the divine is the potent part, that the lower self can be conquered. We must not believe in absolute evil. We must stop thinking of weakness to become potent. We must get a grasp of self and make evil subservient. Man can ultimately reach a point when he is perfect, but this implies character evolution. It is not done in a few months. Sinful tendencies are largely due to mistakes made in a former incarnation, but we must not despair. Failure and wrong should not be thought of. Is this an obscure bit of advice? That is the occultism the world talks about and wonders at, simply understanding the powers of the soul and using them aright. There is nothing so tremendously mysterious about that, is there?"

The St. Louis Crusade meeting was held at Harmony Hall, Sunday evening, March 14. From St. Louis the Crusaders hurried to the next point, Chicago, where the first meeting was held Tuesday, March 16.

CHICAGO.

Comments of the local press show that Central Music Hall was not only filled, but crowded, with an attentive and appreciative audience. Reporters seem to have been impressed with the fact that "the whole meeting was marked by a moderation often absent from religious meetings. The transient emotions of humanity were less appealed to than what one might call its reasoning belief."

(Continued on page 3.)

KATHERINE A. TINGLEY LODGE No. 2.

HALIFAX, ENGLAND.

DEAR NEWS,—Early this year I was brought in contact with a workingmen's club in the tiny country place where I live, about two miles out of Halifax. Dropping gentle hints that I knew something to their advantage and would tell it on being asked nicely, I was invited to visit them on St. Valentine's Day, and tell them "all about Theosophy." On reaching the place I found between forty and fifty workingmen assembled in "an upper room" to hear me. Having told them a little bit about Theosophy and our Society, and a great deal about our great idea—"Brotherhood"—and having answered a great many questions to the best of my ability, it was fixed for me to go again on the 28th of February. To cut it short, I have been three times, and am now awaiting the result of their committee meeting this week, at which it is to be suggested that the alternate Sunday meeting be made a permanent arrangement. Now, though this is properly a report of Lodge activities, you will readily believe that I look on this as a true fruit of the Branch, and forgive any insertions of it here.

The work goes on, and thanks to patient advertising and our grand syllabus (a borrowed one, but stronger for being borrowed) we are gaining ground. Last meeting brought a number of strangers, that on the night that Dr. Nansen was lecturing in the town. So once more I can close my report with "all's well."

L. W. F.

A NEW FIELD—ICELAND IN NORWAY.

News comes to us through Mr. Herbert Crooke, that Brother G. Elfving has started a new Branch, the "KALPA" T. S., in FREDERIKSHALD, NORWAY. It starts with excellent prospects of success as, according to information, received, the "Good Templars" of the town have well prepared the way for the Theosophical Movement.

IN ICELAND.

A Theosophical Society is well under way in ICELAND, although the formalities of organization have not yet been fulfilled. To Brother Alme, of Christiana, with the help of a few fellows this new work is due. THE THEOSOPHICAL SOCIETY IN ICELAND will probably have its headquarters at REYKJAVIK.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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24 Mt. VERNON ST., BOSTON, MASS.Subscriptions to Foreign Subscribers in the Postal
Union Countries, \$1.50 per annum.

WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

Lotus Circle Chats.

*At the Headquarters Tea,
New York, Saturday Afternoon.*

"Here we are again. It is too bad you missed the 'Mutual Idea' meeting of superintendents and teachers, last week. We agreed to meet the last Saturday of every month for exchange of ideas and experiences. Each of the five circles is composed of such different elements, it is interesting to see how far we can use the same ideas."

"Don't you think stories and songs and pictures fit in with all classes, pleasing equally the 'petted darlings' and the 'little hoodlums'?"

"Unquestionably! And the more it is permitted the children themselves to tell the stories and sing the songs and make the pictures, no matter how crude, the more orderly and interested the whole circle will be. There is no question about behavior when children are truly interested."

"Yes, and nothing interests them so much as the opportunity to give expression to that which they already possess in greater measure than we, who try so hard to pump wisdom into them, realize."

"It seems to me that our business is simply to present opportunities. The 'wisdom' is all there. There is some complaint that the lesson-leaflets are too mystical for practical use. But why should one desire to make a catechism of them and nail down 'solid facts' and 'nuggets of wisdom'? They are really intended as suggestions to help the child recall what he already knows, and will express in a short time much better."

"The idea of expressing the lesson in the form of a little play is very pleasing to me, and I want to hear what you did in the 'Sevenfold Nature' leaflet, the last Sunday of the month."

"We devoted our attention entirely to music and color, and left out all preaching and moralizing."

"After the sounding of the triangle, the piano was played by a young visitor. Two songs followed, and then a couple of the older girls played together the guitar and mandolin."

"A summary of the 'Rainbow Fairy' play was read by an older girl, then three more songs were given."

"One of the lads played the violin and his sister accompanied on the piano. Then a small boy appeared and recited some verses about the pot of gold at the end of the rainbow. Announcing his intention of finding out whether there really was a pot of gold there—he disappeared, only to reappear in a moment transformed into a lotus flower, and accompanied by two very small maidens, each little head rising out of a big tissue paper lotus flower about the neck. The piano and mandolin played softly as the three little blossoms sat down on the floor, the small boy saying: 'Oh dear! how did I get here? I don't want to be a lotus blossom! How can I get out?'"

"A little maiden replied: 'It was your wish to know about the rainbow that brought you here.'"

"Now will I know about the rainbow?" asked the boy. The other little blossom, pointing to a picture, said: "Watch the colors and see what they really are."

"Then in came the fairies to tell what each color meant."

"Red sang: 'I am the spirit of love,' etc. Each color in turn sang a charming song as they formed into a semi-circle about the blossoms. The music played softly as the tiny 'connecting ray' appeared, all in white, with silver crown and wand. She touched each fairy, and they formed into a triangle and square with the blossoms and ray between. Then all sang:—

"Brothers we,
As you see,
Blending sweetly all agree.
Colors bright
All unite
In a heavenly harmony."

"To and fro,
As we go,
We are wise and fair to see.
And we make,
For Truth's sake,
The white light of Unity."

"The music changed, and in came the 'Happy Little Sunbeams,' each with a yellow sun-burst fastened halo-wise on the head, and singing as they circled about the fairies:—

"Shining on our brightest,
We may, radiance-clad,
Help to make the rainbow
Make the whole world glad."

"With a jolly little chorus of 'Happy Sunbeams,' they broke and formed a semi-circle back of the fairies. Then, to soft music, the tiny ray again touched the fairies. They re-formed into the prismatic semi-circle, with blossoms and tiny ray in the foreground. All sang 'Brothers we.' At the end the music changed to 'Reincarnation' ('Lotus Song Book'), and the twelve oldest girls marched in with an immense rainbow arch and formed a semi-circle at the rear—the arch covering the whole group. Their song was part and solo; very effective. At the end all sang 'Brothers we.'"

"While still forming the tableau, a verse of 'God is One and Liveth' was sung by all. Then, at the beginning of the second verse, the rainbow girls marched off, followed by the sunbeams, then the fairies and blossoms and tiny ray—who was gazing with such rapture at the star on her wand that she was oblivious of surroundings until led away. The mother of the little ray arranged the dainty verses, and the father

did the very charming little tunes. From beginning to end it was most thoroughly a *Lotus Circle* production. The hall was filled with smiling mothers and fathers and friends."

"How did you manage all the costuming and rehearsing, etc.?"

"Oh, we carry out the principle of brotherhood, each one doing a share, and things always are accomplished. The right combinations always work in. We don't believe in much rehearsing and preparation, as it spoils the spontaneity. With good management it all ought to be done at the Lotus Circle. Children who are interested can easily be handled. Costumes are simplicity itself, merely requiring a number of active fingers for a short time. The object is to get as many as possible doing a share, and no one should feel burdened."

"Can I have the verses and music right away, so my children can be learning them?"

"Yes, the 'committee on music' and the 'committee of general assistants' can prepare copies for any who wish them. All the older group of girls are arranged as 'committees' to assist with classes and music and odds and ends of things. There is also a mothers' club just started. And there are some new ideas we must talk over next time, so don't fail to come. Adieu!"

The following is a specimen of the many charming and touching letters the Leader receives from the little ones:—

DEAR MRS. TINGLEY,

Mrs. — said to me in her letter that you loved little children, so I thought you would like to hear from a little nine years old boy who is trying to be a Theosophist and make everybody happy. I was so sorry I could not see you and all the Crusaders when in Sydney. I always knew I lived before and used to remember such lots of things about ships and being wrecked and swimming away on a raft, but now I only know I helped Nelson win the battle and learned music. I have not been to school yet except to Mrs. —, my music teacher, and when I am practicing such a lot of beautiful tunes are running about in my head, but not one of them will stay long enough for me to try and play the notes. I have to fight big giants, Sloth, and monkey fun, all the other bad giants I think are killed. Will you send me a few thought messages to help me to fight that terrible sloth who gets me so often tangled up. I know Carlo and would like so much to see the great wonder light and all those fairy ships, to tell me what the Masters would like me to do. When that Theosophy College in America is opened. Do you think they would teach a little boy and could you send some little, little thoughts to tell Uncle —, how to save the gold at —, and send me in the ship to you. A lot of loving wishes for all the brave Crusaders.

From your loving little Theosophist,

A large Central Heart with a flame springing from it and two small hearts dependent on it on each side, was drawn at the bottom, all outlined and filled in with little crosses, thus x

IN THE WAKE OF THE CRUSADE.

(Continued from Page 1.)

The meeting was held under the auspices of the Loyalty and Saga Branches of the T. S. A., but Mr. Patterson presided.

Mr. Hargrove was the first speaker. His address on "Theosophy, Reincarnation and Karma," which was very fully reported, was listened to with great interest. The audience frequently interrupted with applause in a way that showed the sympathy he elicited.

The other speakers were, Mrs. Cleather, on "The Reality of Brotherhood," Rev. Mr. Williams, "Great Theosophical Teachers."

Mrs. Tingley, although advised by her physician not to speak, made a short but impressive address.

Excellent music was furnished by a string quartet from the Thomas orchestra.

The speeches were followed by a period for questions. These came quickly from the audience and were clearly and concisely answered by Mr. Hargrove.

After the meeting was adjourned an informal reception on the stage was held.

Wednesday March 17, another meeting was held in Handel Hall, Randolph street, where an opportunity was given many to join the T. S.

Chicago members feel well satisfied with the help given and work accomplished.

FORT WAYNE BRANCH, T. S.

The Crusaders have come and gone, and like the breath of spring, calling into life the flowers and trees, from their winters sleep, the members of this band, who have encircled the globe, have awakened hundreds of our citizens from the sleep of indifference, and from all classes and in all places can be heard inquiries of what this old-wisdom religion is.

The Crusaders arrived in Fort Wayne, March 19, at 8 P.M., travel stained and worn with their long journey from Chicago. They were met at the train and taken to the Wayne Hotel.

The daily newspapers, which had devoted column after column to the work and object of the Crusade had aroused much public interest, so that the meeting which was held Friday evening, March 20, had been well advertised, and the hall was filled to its full capacity.

Mr. Patterson in his opening address, said that the work of the Crusade was a continuation of the work started by H. P. Blavatsky and the late William Q. Judge.

Mrs. Tingley was suffering from the effects of a cold, and made but a brief address, but the words which fell from her lips, touched the hearts of her listeners. It was an appeal which aroused the sympathies of all who heard her, not only for one's own country and kin, but for every race and every people; breaking down caste and bigotry, giving the hearer a view of the suffering and burden of sorrow borne by other races and the urgent need of extending to them a helping hand.

Mrs. A. L. Cleather followed in a touching discourse, she spoke of the Reality of Brotherhood, that golden cord which binds us to all. Her arguments were that all the evils of this day, and all the sufferings were caused by "man's inhumanity to man's and unless we exercised brotherly love the Soul must wither.

The Rev. Mr. Williams dwelt upon the world's great teachers of religion, commencing with Buddha, through the long line of ancient teachers. His closing remarks in which he eloquently pictured Jesus as the greatest of them all, after

whose coming the child was first taught to whisper "Our father who art in heaven," captivated the audience.

Judge Edward O'Rourke delivered a short address at the close of the meeting, in which he thanked the citizens for their cordial welcome of the Crusaders, and extended to all present an invitation to remain, if they so desired, to meet the Crusaders. An animated scene followed this announcement, and earnest men and women were soon gathered around each member of the Crusade. The tall form of Brother Pierce was noticeable in the center of the hall in an argument with one of the local ministers. The Rev. Mr. Williams was meeting with a warm grasp of the hand and a kindly smile, Mrs. Tingley was surrounded by ladies and children, Dr. Woods and Mr. Patterson with the members of the Branch were replying to the numerous questions asked by those who heard of Theosophy for the first time. The Crusaders left Fort Wayne at 6 A.M. Saturday the 20th, for Indianapolis, which they reached the same day. J. M. K.

INDIANAPOLIS.

Here they were at once besieged, and the *Sentinel* was given a long interview by Mrs. Tingley. After giving the reporter an outline of the Theosophical Movement in general, and the Crusade in particular, Mrs. Tingley said:—

"I would like mention made of Mr. E. T. Hargrove, President of the Theosophical Society in America, Europe, and Australia. He is one of the most active workers in the Crusade. He was delayed, and will arrive in the city to-morrow morning. He is the son of the head of a well-known firm of London solicitors, was born in England, and graduated a barrister of the Middle Temple. He had every inducement to remain in England, but preferred to work for Universal Brotherhood in connection with the Theosophical Society."

"About a year before Mr. Judge died, I suggested to Mr. Judge that Mr. Hargrove should be called over to America to work for the Theosophical Society. Mr. Judge carried out the suggestion and Mr. Hargrove became permanently connected with the organization. He is the editor of *Theosophy*, the organ of the society. He travelled with Mr. Judge many months throughout America, particularly in the West and South, identifying himself with the different Branches and doing excellent work. Since I came into the Movement he has been a most valuable help to our cause. He is a gentleman of rare intellectual ability and possesses great force of character. He is bound to be one of the shining lights in the future.

Mr. H. T. Patterson, who is also with us, is very modest and will not probably place himself prominently in connection with the Crusade. He has been an invaluable worker for many years, and spends nearly all his leisure time outside of business duties in working among the poor in New York City."

The *Indianapolis Journal* had a still longer report of an interview. Regarding prison work, this paper says:—

"The central idea of Theosophy is that improvement and advancement of man must come from within, that he must rely upon his own efforts to advance, and that after this life is ended, through the blessing of reincarnation, there is hope of development hereafter.

"There was one prison we visited," said Mrs. Tingley, "in which I met a life prisoner who had killed several persons. His appearance was at first most repulsive. One arm was gone, an eye was out, and his nose was bent to one side. 'This place,' he said to me, 'has been a perfect hades,

but Theosophy changes all this. I feel like a new creature.' That one eye of his, always keen and alert, twinkled brightly, although there was a suspicion of moisture about it and his voice trembled a little. There was in him that of which heroes are made, had it been but directed right. Theosophy tells men that there is no use looking back on the evil deeds they have done, but to put them behind them and strive to do better in the future."

"It is generally believed, Mrs. Tingley, that Theosophy is a doctrine that only appeals to the educated, to those who are already highly cultivated," suggested the reporter.

"That is entirely erroneous. Nothing is more simple and easily understood than Theosophy, and it appeals to the ignorant as well as the most intelligent and enlightened. I know that idea has prevailed. This is partially due to the fact that W. Q. Judge and Mme. Blavatsky surrounded themselves with a circle of learned men and women. The work that is being done by those we have left behind us is among the poor and in the prisons."

In answer to a question on the millennium, Mrs. Tingley is reported as answering:—

"It is not to come, 'presto, change!' like the tricks of a magician, but slowly and gradually. Suppose you teach this generation of fathers and mothers how to live right, how to contract happy and healthful marriages, teach their children the doctrines of unselfishness and self-sacrifice, would not succeeding generations become a nation of the right kind of people? It is only a matter of a few generations."

"Do you hold that such a condition of society ever existed?"

"I do, in prehistoric times. Life was perfect. By and by there crept in selfishness and other lower passions; they finally became predominant and the world sank into darkness. The School is but to revive the conditions of those times."

This, then, is the mystery of the revival of the lost mysteries of antiquity. Of course there are other things, not clear to the lay mind, which are to be taught: the inner truths of Theosophy, the development of the mental sight, or intuition. Mrs. Tingley believes that as the physical and mental natures of the race are educated to a higher plane, the spiritual must grow proportionately, so that after the conditions for which she hopes have been attained, the physician would have, in addition to his present knowledge, the added power of intuition, which would enable him to accomplish what would be regarded as wonderful. But, indeed, the necessity for physicians would abate and gradually cease altogether as the race became more perfect and altruistic in its tendencies.

"Where has the money come from for your Crusade?"

"Some of our party have paid their own expenses. Not one of us receives a salary. My expenses are not paid by the society. There have been some voluntary donations.

Sunday, March 21, at 8 o'clock, a large meeting was held at the Propyleum. Mrs. Tingley, Mr. Hargrove, Mr. Patterson, and others spoke with the usual arousing of interest.

Details as to the subsequent places visited have not yet reached us. The route of the Crusaders is, however, as follows:—

March 26, Toledo; March 29, Cleveland; March 30, Buffalo; April 1, Syracuse; April 2, Toronto; April 4, New York, where a meeting, which is bound to become memorable in the history of the movement, will be held at Madison Square Garden Theatre.

The Crusaders will probably not be able to visit Boston until after the Convention.

AMERICAN JOTTINGS.

SANTA CRUZ Branch is working and adding to its members. A "Secret Doctrine" Class is planned, while a training-class is already in successful operation.

SPOKANE T. S. holds regular meetings. The subjects of discussion are still rather for students than enquirers.

YONKERS Branch is rejoicing over a white marble stone—quarried within its own borders—which it is to send on to Point Loma.

THE STATEN ISLAND Branch, not hitherto noticed in our columns, is a sturdy young organization, about six months old. It meets regularly at the home of its President, Colonel Wm. R. Ludlow, and is there doing solid work which, as yet, is mainly directed towards the strengthening of members and their development into future teachers for Staten Island.

BROOKLYN HEIGHTS CENTER has adopted what should be a successful method of propaganda. Each member selects a town and inserts in its newspapers a notice that all information on Theosophy or the Society will be gladly and freely given upon application to So and So, giving the name and address.

BEAVER BRANCH.

TORONTO, ONTARIO, CANADA.

The readers of the NEWS will be glad to know that Mr. A. E. S. Smythe, who has been ill for some weeks, is recovering, and will soon be able to resume his work.

February 24th was the annual meeting of Beaver Branch. We were all agreed that each officer was the right person in the right place, so they were all re-elected by acclamation. The officers are as follows: President, S. L. Beckett; Vice-president, J. Randle; Corresponding Secretary, A. E. S. Smythe; Secretary-treasurer, R. E. Port; Librarian, W. Jones, all of whom have held the same office for the past three years.

The Crusaders are expected to arrive in Toronto, March 31st, the public meeting to be held April 1st. The announcement of their intended visit has aroused no small degree of interest. "The Princess," the largest theatre in the city, has been engaged for the occasion, and every member is doing all he or she can to add to the success of the meeting.

On Sunday evening we had a visit from Mr. Whitehead, of Chicago. After the lecture he spoke to the audience of the Crusaders, and the success of their meeting in Chicago. This added not a little to the interest in their visit to Toronto.

We can sympathize with our Hartington Brothers in regard to the difficulties of securing a hall. We, also, were refused the use of the halls owned by the Y. M. C. A., and

the Y. W. C. Guild. In one case we were informed that it would not be expedient to allow us the use of the hall because the institution had a large payment to be met shortly, and its supporters were church people. The president of the other institution informed us at once that "the hall could not be used for any such purpose," "the purpose" having been stated to be lectures on Theosophy, by members of the Crusade. Then she added that she liked to keep abreast of the times, and asked if we would mind telling her what Theosophy was. Of course we did not mind. At the close of the conversation she said that she was glad to hear that Theosophy was not as bad as she had thought; but as it was not necessary in order to be an F. T. S. to believe in a personal god or the atonement, she could not let us have the hall.

We certainly had very long faces that night, for what to do for a hall we did not know, every suitable one being taken or—not at our disposal.

Was it good Karma, or what shall we call it, that made affairs take such a turn that the theatre was available? M. W. B.

AN EARNEST BRANCH.

Energetic Work Among the Scandinavians of America—A Large Field Already Covered.

It may probably interest readers of the THEOSOPHICAL NEWS to hear what progress Theosophy is making among Norsemen in this country. Saga Branch is now four years old, and has been struggling its way from the depths of the unknown towards a life of more activity.

Beginning with a few workers it has quadrupled its numbers, each of its members taking an active interest in the work.

All our meetings are conducted in the Scandinavian languages, and we have also a rich Theosophical literature in our native tongue, for sale.

Our Sunday meetings, 10.30 A. M., are usually well attended; the audience is intelligent and always keeps up a lively discussion after the lecture or paper is read. Our new room, 511 Masonic Temple—the room of Loyalty Branch—is very handsome, and will without doubt do much to make the Sunday meetings attractive. We have also a fortnightly Branch meeting.

Furthermore, the Branch keeps up two Centers or reading-circles for strangers interested in Theosophy—Harmony Center, which meets in the city every Monday, 8 P. M., and Evanston Center in Evanston, Ill., Thursday. Both are doing good work.

Invitations have been received to hold lectures at a Branch of the Swedish National Association, a society which represents several thousand Scandinavians.

Our work among the Good Templars has been very successful: lectures have been given

at their lodges on several occasions; in fact it has given rise to the saying, that nothing but Theosophy is discussed at their meetings.

The Scandinavian churches have till now ignored us; but the time has now come, when the spreading of Theosophy has aroused their zeal. "An Exposition of Theosophy" was the subject of a lecture held before a large convention of Scandinavian ministers; the lecture was published in two Swedish newspapers, and has given rise to much discussion. It will be replied to, point by point, at our next two meetings, and this will be widely announced in all Scandinavian papers.

The Swedish press is very favorable towards Theosophy, especially the "Swedish-American," which has the largest circulation, and always contains one or more articles on Theosophy.

A Swedish and a Norwegian Corresponding Secretary carry on quite a large correspondence with friends in different parts of the country, who wish to work among Scandinavians by distributing leaflets and forming reading-circles, etc.

A large number of pamphlets have in this manner been circulated in Calif., Dakota, Iowa, Neb., Minn., Wis., Mich., Pa., N. Y., Mass., Conn., and even Canada. Several reading-circles are now in activity and more may spring up. The number of leaflets distributed at each place is as yet limited, as the field is large and our resources small. Any one who should feel inclined to assist in this work will kindly address our Corresponding Secretary, 511 Masonic Temple, Chicago, Ill.

On the whole, I think we can look forward to a year of increased work and growth; the seed has taken root and will sprout forth.

LUCIAN.

ARISE!

Open wide the portals of thine heart, O Humanity! In thy breast is the seed of the golden age that can alone bring Truth, light, and liberation to thy discouraged self.

Long have thy Elder Brothers guarded thee from evil. Knowest not that thou, too, art Elder Brother to those who follow thee?

Arise from thy slumber! Sing the note of Brotherhood in the new cycle, for that is thy great opportunity. Thou who hast gained even the least of a shining spark out of the dark mystery of being, arise and add the strength of thy light to the force of the Lodge! Make but one mighty effort and the first link of thy bondage is broken.

S. A. M.

CRUSADE GOWNS.

For the benefit of all, arrangements have been made with a dressmaker, an F. T. S., to make such gowns, or provide the pattern—taken from a gown of Mrs. Keightley's sent her for the purpose.

Price of the pattern—dress, cape and hood—\$1.25.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 43.

BOSTON, MONDAY, APRIL 12, 1897.

Price 2 Cents.

THE GREAT CRUSADE.

THE FAITHFUL MESSENGERS ARE HOME AGAIN.

A Crowded Hall at the Public Reception.

In New York, at Madison Square Concert Hall, on the evening of Sunday, April 4, 1897, was practically concluded the first Theosophical Crusade around the world. It is not for the present generation to fully appreciate the value of this great undertaking; that can only be done by those who follow in future generations. The pages of the News have contained accounts of the work done as far as it could be told, but the most important part must remain unwritten for a time. Exoterically and esoterically the Crusade has been an astonishing success.

The Crusaders have traveled over forty thousand miles, and have visited Great Britain, Holland, France, Germany, Austria, Italy, Switzerland, Greece, Egypt, India, Australia, New Zealand, Samoa, and Canada. In all, 220 meetings have been held, eight National Societies have been formed, sixty-three Branches organized, and over ten thousand letters written.

From San Francisco onwards, the Crusaders met with a wonderful reception; the meetings, usually held in the largest halls or theatres in the different cities visited, have been packed to overflowing, with hundreds of people standing throughout the exercises; many people came hundreds of miles to attend the meetings, and in the hope of a few minutes' conversation.

Many misconceptions have been removed, particularly those so often met with,—that Theosophy is opposed to Christianity, and that it is only for the educated. The fact that it attacks nothing and has no time for adverse criticism was frequently accentuated.

A full report of the Crusade will be placed in the hands of members at no far distant date.

The Reception.

Madison Square Concert Hall presented a beautiful sight on the arrival of the Crusaders. The floor and galleries of the hall were filled to overflowing, about 1,500 people being present. Beautiful displays of flowers and foliage adorned the stage, and around it were suspended the national flags

presented to the Crusaders in every country they visited, while conspicuously placed at the back of the stage was the flag of the School for the Revival of the Lost Mysteries of Antiquity. Hung over the stage was an immense seven-pointed star of purple color with a yellow center, in the middle of which glittered a large electric light. Stretched across the platform was the motto in purple on a yellow ground: "There is no Religion Higher than Truth."

On the platform were Mrs. K. A. Tingley, Mr. E. T. Hargrove, Mrs. A. L. Cleather, Mr. H. T. Patterson, Mr. Frank M. Pierce, Rev. W. Williams, Dr. Lorin F. Wood, Dr. J. D. Buck, Mr. E. A. Neresheimer, Mr. A. H. Spencer, Mr. and Mrs. Charles Johnston, Mr. Basil Crump of London, Mr. Herbert Crooke, vice-president of the European societies, Dr. Arch. Keightley, president of the European societies, Miss Constance Hargrove, Joseph H. Fussell, Mrs. E. C. Mayer, president of the Lotus Circle, Mr. P. B. Tingley, Robert Crosbie of Boston, and others.

Dr. J. D. Buck presided. In opening the proceedings he said that when the history of the last two decades of the nineteenth century came to be written, two events would stand out in special prominence. The first of these would be the great Parliament of Religions which met several years ago at Chicago, and the second—in point of time but not in point of interest—was the Crusade that during a little less than ten months had encompassed the globe and had succeeded in what many people characterized as an utopian undertaking. The object of the Crusade had been to carry the teachings of brotherly love to all parts of the world, and the Crusaders had laid the foundation for that great ultimate Republic of which every nation would be a family and every man a child.

Mr. A. H. Spencer then gave a graceful address of welcome to the Crusaders.

Mr. H. T. Patterson spoke briefly upon the work of the Crusaders. The credit, he said, of all that had been done was due to their leader, Mrs. Tingley. To her endless patience, great sagacity, tact, and courage, could be attributed the remarkable results that had been attained. Unification was the key-note of the Crusade; and despite the difficulties of not understanding the languages and customs of many of the countries they visited, they had met every-

(Continued on page 2.)

ENGLISH HOME CRUSADE.

THE MOVEMENT IN LANCASHIRE AND YORKSHIRE.

Theosophy and Socialism.—New Centers and Members.

Although some Socialists are disposed to regard Theosophy as a philosophy or teaching not practical enough for the every-day needs of our suffering humanity, due, no doubt, to the distorted view they have of it, many are utterly ignorant of the aims and objects of our Society and of the uplifting virtues inculcated by Theosophy. It was, therefore, with much pleasure that our Home-Crusader, Herbert Crooke, received an invitation from the Independent Labor Party to deliver a lecture on "Theosophy, the Hope of Humanity" on Sunday, February 28, at the Labor Hall, MANCHESTER, which he accepted as preliminary to a tour through EAST LANCASHIRE and YORKSHIRE. On the appointed day the hall was well filled with an intelligent audience of both sexes and of the artisan class, by whom questions were eagerly asked after the lecture. Arrangements were discussed for the starting of a Center for regular study, and Mr. and Mrs. Wiles, formerly of Southport, have agreed to give what help they can. The following day a parlor meeting was given at the house of Mr. Edward Crooke at GORTON, near Manchester, where about a dozen young engineers afterwards decided they would give further time to the study of Theosophy.

On Tuesday, Brother Crooke, who had only the day before made the acquaintance of Mr. C. H. Hassall, a noted herbalist, visited his house at FARNWORTH, near BOLTON, gave a parlor meeting, and was invited by members of a local Labor Church to return the following Saturday, and to meet other enquirers and lecture in their hall on the Sunday. These meetings created great interest, and the FARNWORTH Branch was started as a result. Mr. Hassall has, for many years, been associated with the movement, and formerly had a library of Theosophical literature under his care, but owing to his fidelity to the cause of Brotherhood and Toleration, this was taken from him by those who controlled it, and he was isolated in his locality. In spite of a malady which affects his eyesight, he is very energetic and has laid the foundation for the splendid results which Brother Crooke witnessed, and he is another example of those who, working under many disadvantages, are not forgotten or unheeded by the leaders of our Movement. For this district of BOLTON was indicated to the SOUTHPORT Branch by Mrs. Tingley, as one that ought to be developed.

From FARNWORTH, Brother Crooke proceeded to CHESTERFIELD, which, though not properly in Yorkshire, is near enough to be included in the route he took.

There, as our readers will know, was formed the Katherine A. Tingley Branch after the visit of the Crusaders to Southport. Brothers F. D.

Continued on page 2.

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the News as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

ENGLISH HOME CRUSADE.

Continued from page 1.

Udall (President), W. Wright (Treasurer), and Miss Wright (Secretary) have worked unceasingly since that time, and two of its members recall with pleasure the fact that they have attended every meeting since its establishment. The membership has almost trebled in numbers, and includes school-teachers, press-men, and, in one case, an authoress of some note. Brother Crooke gave an address on "Occultism and Occult Teachers," and, the following day, plans for work among the poor people of the town were discussed.

Thence the tour was continued to LEEDS, where an evening was spent with a correspondent and a connection established that will be of use in the future. Although a Branch of our T. S. is not yet formed at Leeds, there is a splendid one at SALTAIRE, not many miles away, which as a town is somewhat unique, being a monument to the generosity of the late Sir Titus Salt, and is one of the few towns in Great Britain where a public house cannot be found. Since the Crusaders' visit, Mr. Duncley has worked steadily at the Saltaire Branch. Himself a student from the time of H. P. B., he has gathered around him twenty or thirty young men who look to him as a leader, and worthily so. On returning from SCARBOROUGH, Brother Crooke visited this Branch and renewed acquaintance with Mr. Duncley, and was shown the excellent facilities he had for meetings at the Congregational School, where evidently there was a breadth of thought, a toleration of opinion, not often to be met with among church officers in England. On Sunday mornings our comrade meets a large Lotus Circle, and we heartily wish him "Good Luck" in his noble work.

Monday, March 8, saw Brother Crooke at SCARBOROUGH, where Mr. Rowland Buxton, Mrs. Buxton, and Miss Troillet, who have recently joined our Society, had prepared for a parlor meeting

in one of the hotels. Theosophy was again the theme, and Bro. Crooke repeated his experience at EDINBURGH by being chairman as well as lecturer. Much interest was aroused, and at the conclusion the SCARBOROUGH Branch was formed. This early success, as a result to the efforts of our new comrades, was particularly cheering and gives them hope for the morrow. The next day Brother Crooke retraced his steps homeward, calling at BRADFORD and SALTAIRE as already described, concluding on the Wednesday what will probably be the last of the series of lecturing tours that he has made since August of last year, before crossing to America.

A CURIOUS SERMON.

Macon (Ga.) T. S.

Since my last writing an event of unusual interest has occurred, which has been of great benefit to the cause in this section. During the past three or four years the doctrines of our beloved philosophy have been freely promulgated in Macon and vicinity, causing a tremendous amount of discussion, favorable and unfavorable. It has been denounced both in and out of the pulpit, and in like manner strongly defended. But antagonism has been chiefly confined to the spreading of erroneous ideas and false teachings, keeping the members busy correcting these and giving out in their stead the true doctrines of Theosophy. Consequently, when Dr. Alonzo Monk, a local divine of considerable power and eloquence, and pastor of the largest and most influential church in Macon, gave notice that he would preach against Theosophy, a great curiosity to hear him on that subject was excited, and the large church was crowded to its utmost capacity. Our Branch, by special request, attended, marching to the church in a body, as lambs to the slaughter.

The reverend gentleman had written a sermon, but upon reaching the pulpit he discarded this and made an *extempore* address. In this he admitted several of the fundamental tenets of Theosophy to be true, and then in an agitated manner alternately denounced and commended it, sometimes throwing in a dash of harmless ridicule, and again speaking approvingly and eloquently of other features. The last part of the sermon was an attack on the character of H. P. B., taken from "The Priestess of Isis." But, as though unwilling to participate in the unworthy motives of the writer, and to lend his voice to malign so noble a character, he then proceeded to make a plea in her behalf, concluding his sermon with an apology, in which he admitted his ignorance and failure to comprehend Theosophy. The sermon has ever since been a riddle to those who were there, none being quite sure whether Theosophy was commended or condemned.

Your correspondent has heard all sorts of opinions expressed concerning it, but at all events it called attention to the philosophy, and gained for it a respect and an investigation it could have gotten in no other way.

We are moving along steadily and harmoniously, gradually increasing our membership and keeping what we get. Our meetings are well attended and interesting, both public and private. Our Lotus Circle is progressing finely, and will celebrate the birthday of W. Q. J. We feel the influence of the force radiating from the Crusaders, and there is an enthusiastic loyalty and true brotherliness among our members that is a forecast of a future manhood that will be high and noble, and possessed of traits grand and elevating.

E. D. S.

THE GREAT CRUSADE.

(Continued from Page 1.)

where with the greatest encouragement and progress.

"We started," he said, "with a stern purpose, but some tried to cloud us in sensationalism. We did not leave you behind, we took part of you with us, and left a part of ourselves behind instead. We visited Great Britain, taking something of those there, and giving of ourselves in return. And so we went around the world, giving and taking. We visited India, the land of the great plague; we found the spirit of Theosophy low, but it was refreshed by our visit, and we left it regenerated. In Greece we found the spirit of freedom, and our call to them was answered. In Vienna it was said at first that we should not be allowed to hold a meeting or organize a society; but we did both with no opposition. And so we succeeded in all the countries we saw. There were some countries in which Theosophy is not allowed under that name. Those who were in that spirit came, into some instances thousands of miles, to see us and talk with us, and then return to their countries. We infused new life in those we met, and we spread the truth of universal brotherhood."

President Ernest T. Hargrove, who was heartily cheered on rising to speak next, was announced to speak on the subject of Reincarnation: he preferred, however, to confine his remarks to the more useful end of sweeping away some of the misconceptions that prevailed regarding Theosophy. After dwelling upon some of the erroneous beliefs that existed regarding it, he said, among other things:

"I insist that our doctrine is one of common sense. It is not fair to hold us responsible for what is said of us, and against us, by some who call themselves Theosophists. We live for brotherhood. It is our only doctrine. You have heard that Theosophy consists in belief in Mahatmas, who are supposed to be spooks on the top of mountains, or in auras. But our teaching is common sense. We do not believe in asking for the blind credulity of people. It is man's privilege to think, and until he does so he must be called a member of the vegetable kingdom. What is the root of the wrongness of what is called Christianity? If an Episcopalian and a Roman Catholic meet and talk of religious matters, they fall to squabbling. They try to find out the wrong points of each other's opinions. This same disposition extends to politics and political matters. It is intolerance which is at the bottom of it all."

"It is needless to say anything to you on the doctrine of re-birth; it is believed in by two-thirds of the earth's people. It is as old as man himself. Man must go on. Immortality means not only that he must live forever in one form or another, but that he must have had a past as well as a future, and he must take care of his soul now so that it may be brighter in the next scene."

"Man is the soul. We must judge of a man by his heart and soul and not by his body and clothes. The man, the soul, is the actor of a part in the great drama of life. It does not matter what part an actor plays. It only matters that he plays it well."

Mrs. Alice L. Cleather then spoke on the

"Fundamental Principle—Brotherhood," showing that self-sacrifice is the law of evolution.

The Rev. W. Williams gave the next address on "Divine Teachers," showing that in all ages there had been men who were recognized as divine teachers, first by the few and then by the many. At first suffering persecution and slander from both the ignorant and those who feared the disturbance of the existing order of things in which they were interested. All taught the same divine truths. In the present century two great souls have already suffered the fate of those who bring the divine message of the ages—Madame H. P. Blavatsky and William Q. Judge. The next century will show a better appreciation of their tremendous work and sacrifice, and their names will remain dear to the hearts of humanity when those of their detractors will have passed into oblivion.

Mrs. Tingley was on the programme to speak at this point, and the disappointment of the audience was great when President Hargrove arose and explained that her voice had been so strained by the Crusade that she was unable to raise it above a whisper.

He then called upon Dr. Keightley, who spoke on the work of the Crusade in England. He said that the Crusaders found thirteen Branches there when they arrived; there are now thirty-four in England alone. He spoke of the great change of thought brought about in the minds of the public by the work instituted among the poor, and the simplification of Theosophy, the keynote of all being Brotherhood and Toleration.

Mr. Herbert Crooke was the last speaker. His theme was that everything has a center. Universes, planets, man, and organizations, all and each has its center. Every movement has its center. The first center in the Theosophical movement was H. P. Blavatsky, after her W. Q. Judge, and after him Mrs. Katherine A. Tingley. Each member can and should be a center of Theosophical activity along the lines laid down by the founders of the movement.

The addresses were interspersed with music from organ, piano and violins, rendered by members and friends.

After the meeting adjourned an informal reception was held by Mrs. Tingley and the Crusaders on the platform.

Verbatim reports of the addresses arrived too late for publication. They will be given next week if space permits.

CRUSADE IN TOLEDO.

What follows is from the pen of a *Bee* reporter, not an F. T. S. The entire article, from which we give a few extracts, was set up, but, owing to an accident to the press, not printed.

A mantle of purest white, assumed presumably in honor of the presence of the Theosophical Crusaders, hid from view Toledo's muddy streets and other unsightly spectacles, and lent to the city an air of purity and innocence creditable to our good taste and sense of the fitness of things. Unfortunately the snowy mantle was falling heavily just as people were about to leave their homes for the Crusade meeting, and those who braved the storm witnessed one of the heaviest snowfalls of the season. Hence the comparatively small assemblage that greeted the distinguished leaders of Theosophy, and the large number of Toledoans who missed a rare intellectual treat, for whether ready or not to accept the views presented, there can be but one opinion of the Crusaders. They are learned scholars, deep thinkers, earnest, eloquent exponents of the philosophy they believe offers a solution of the great problem of life.

Mrs. Helen L. Wheeler, President of Manasa T. S. in A., opened the exercises with a brief address on Theosophy and its teachings, and gave the meeting into the hands of H. T. Patterson, President of the Brooklyn T. S. in A., who ably presided during the remainder of the evening.

The first address was given by the man whom Theosophists delight to honor, and whose fame has gone abroad, not only because of his position, but because of his ability, earnestness, and eloquence, Mr. Ernest T. Hargrove, President of the Theosophical Societies in America, Europe, and Australasia. Mr. Hargrove's personality is that of a student. He is very tall and slender, with the slight stoop of the shoulders characteristic of the scholar. His smoothly shaven face is pale, and his massive brow evidences intellectuality of a high order. He spoke on Reincarnation and, though he deplored the difficulties attending an attempt to explain, in the space of a few moments, a subject so comparatively unknown to the people of the western world, his explanation was plain, simple, and direct. He touched briefly on one of the aspects of this great teaching that appeals to an inborn sentiment in our natures—love of justice. We know by experience and observation, and because it is a law of nature, that the Bible speaks literally when it says that "the sins of the fathers shall be visited upon the children unto the third and fourth generation." Take for instance two babes in their mothers' arms. One born deformed, depraved, inheriting vices and passions that make it impossible to attain happiness, and the other, well born, well bred, surrounded by every advantage. Where is the justice? Who is responsible? Theosophists believe that Reincarnation offers a solution of this great problem of life and what is erroneously called death. Mr. Hargrove spoke very briefly, but probably told the audience more in five minutes about this (to the layman) vexed question of Reincarnation than they ever knew before.

Mr. H. T. Patterson was the next speaker, touching briefly on the Theosophical Crusade around the world and its effects. He spoke of the immensity of the project, of Mrs. Tingley's inspiration, and the comparative ease with which she has carried out her plans, of the bond of unity that the Crusade has created, the new ties formed, and the light shed in all lands and among all peoples of the earth.

"Man's Perfectibility" was the subject considered by Mrs. Barclay G. Cleather, of London, England, who was introduced as a former pupil of Madame Blavatsky. Mrs. Cleather is a most impressive speaker. She carries conviction with her, and her listeners are certain, before she has finished her first sentence, of her sincerity and truth.

Perhaps one of the most purely eloquent addresses of the evening was that delivered on the "World's Great Teachers" by Rev. Dr. Williams of England. It is regrettable that lack of space prevents a full report, and more unfortunate still that more people were not present to listen to bursts of eloquence, couched in purer English and ornamented with more beautiful flowers of speech than in this prosaic age we are often privileged to hear.

After Dr. Williams' speech an opportunity was given to write questions, while the orchestra rendered a selection, and at the close of the musical number more questions were asked than there was time to answer, though the more important ones were given attention. It was a disappointment to many to be denied the pleasure of listening to Mrs. Katherine A. Tingley, leader of the Crusade and of the Theosophical movement throughout the world. The strain on Mrs. Tingley's voice has been very great, and her vo-

cal organs have almost given out. She therefore asked to be excused from speaking.

After the last question had been answered, Mr. A. E. Lang, of Manasa Branch, thanked the Crusaders, one and all, in behalf of the Branch, for an evening of rare pleasure, such as is seldom experienced by the ordinary mortal,—to all of which the audience fully concurred, as evidenced by the applause which followed Mr. Lang's words.

An informal reception was held after the meeting adjourned, and many went forward to meet the Crusaders.

TORONTO, CANADA.

The Meeting of the Crusade under the Auspices of the Beaver T. S.

Over 2,000 people filled the Princess Theatre Thursday, April 1, at the Great Crusade meeting held in Toronto. The *Mail and Empire* says, "the theatre was crowded with an audience that might be said to be fashionable, but would be more fittingly designated as inquiringly or inquisitively representative. It comprised people from all classes, especially people interested in religious and philosophic thought, and more especially those whose paths lie beyond the confines of acknowledged orthodoxy. Clergymen were there, lawyers were there, doctors were there, mechanics, clerks, and laborers, they were all there, and, as usual, the women predominated numerically.

"The meeting was opened by Mr. Smythe, head of the Toronto Branch, who handed it over to Mr. Patterson, one of the Crusaders, and president of the New York Branch. After a violin solo by Mrs. Knott, with piano accompaniment by Miss Williams, which was most delightfully rendered, Mr. Patterson proceeded to tell of the Crusade around the world. As printed reports of the globe-trotting expedition had been distributed among the audience, his address was more of a general introduction. Referring to the strides of science and philosophy during the past fifty years, he accounted for it with one word, synthesis, or collating. But the great leaders, who had been pre-eminent by their comparative analysis, were confined to the fields of physics and philosophy. Theosophy supplied the missing link, the synthesis of action. It was the most important movement of modern times. The Crusaders had gone forth on the strength of their confidence in the work, in their leader, in the necessity for the Crusade. It was a work of unification. They had not asked any one to give up his religion; they had simply preached brotherhood, tolerance, and selflessness. In twenty-five years the Crusade would read like a Bible story. He enlarged upon the tremendous significance of the Theosophic movement."

The speaker who most impressed the audience was Mr. E. T. Hargrove, who talked of reincarnation. The other Crusaders followed as usual.

THE HOME OF THE SCHOOL.

SAN DIEGO (CALIF.) T. S.

Great and ever-increasing interest is being manifested in the subject of Theosophy. Questions are being asked of members continually concerning the new school, its purpose, aims, etc. There is a great deal of talk among all classes in the city about the

T. S., its objects and work. It is gratifying to note that most of the speculations and comments are of a friendly nature.

The impression made by the Crusaders was extremely good. The public could find no fault with any of the speakers, and all parties were pleased and deeply impressed with the ceremonies at the laying of the corner stone.

It is wonderful how the idea of Universal Brotherhood is permeating all ranks and classes of the people. It seems that the entire population of San Diego feels that some exceptionally good thing has come to it in the establishment of this school within its borders.

Among the Theosophists themselves, the first wild feeling of joy and enthusiasm has settled down into a clear, steady glow of devotion, strong and steadfast, to the Cause of Humanity, the trusted leaders of the Movement, and the great Lodge. All must feel that while our privileges are great, so are our responsibilities. Everyone feels that he or she is a guardian of the Temple.

The Branch has now more members than ever. It has pleasant, commodious headquarters, where all meetings are held. On Sunday P. M. is a class for study of the "Secret Doctrine." Sunday evening a public meeting with lecture or paper; afterward questions. Monday evening there is a class for beginners—enquirers, which in about four months has passed a goodly number of its students into the Branch.

Wednesday evening is held the regular Branch meeting, where topics of study from the *Forum* are discussed. The world is moving in the right direction and the T. S. helping it to move.

RAI ACME.

NASHVILLE (TENN.) T. S.

The last month has been one of activity for our Branch here in Nashville. Our regular Sunday evening public lecture is beginning to receive appreciation from some of the most intelligent and learned of our fellow-citizens.

We have established a Propaganda Committee, whose present work consists in distributing through the mail sets of Theosophical pamphlets to preachers, professors, students, school-teachers and many others. Our present rate is from fifty to sixty sets every week, and we have confined ourselves to our city so far, but we expect in the near future to expand our territory as well as our capacity.

Beyond doubt one can see even at this early day the results of these proceedings, and it gladdens one's heart and strengthens one to new and more energetic efforts.

One of our principal newspapers in this city gives its readers every Monday morning an article of from one and a half to two columns, which is a synopsis of the lecture held the previous evening at the public meeting of the Nashville T. S. Our German newspaper has also accepted a series of articles on Theosophy, which appear in its weekly issue.

So we cannot complain. It will be for us to keep up and strengthen the public interest in our section of the country, which we gradually succeed in arousing.

S. H. A.

IN MEMORIAM.

A BEAUTIFULLY KEPT DAY.

On Sunday, March 21, in the afternoon, a goodly number of London Theosophists assembled at 77 Great Portland St. to celebrate the anniversary of the passing of W. Q. Judge.

Herbert Coryn presided and reminded the assembly that the great soul whom we knew as W. Q. Judge must have spent many a lifetime in the service of humanity, now as a priest, now guiding the destinies of a nation from a throne, now as a mail-clad knight, now as a preacher of righteousness in the dark middle ages. A reading from "Letters" followed, by Mr. F. R. Cobbold, emphasizing the fact that all advancement rested with ourselves, and that we could at any moment constitute ourselves as chelas by assuming the right attitude of mind. Next in order came the stately passage on death in the second chapter of the "Gita," read by Miss E. Cuer, reminding us of the deathless soul and chasing away all gloom by its strong tone of hope and calmness. Brother Machell followed with a few words on the late Leader. He spoke of the great practical common sense displayed by Mr. Judge, and said that his faith was not born of gush or emotion, but was founded on knowledge and a realization of basic facts of Nature. Miss Constance Hargrove, while exploring the poverty of words for such themes, gave personal testimony to the marvelous knowledge possessed by the Chief regarding details in the lives of his friends, and his ready sympathy in times of trial. Gordon Rowe spoke of Mr. Judge's work and how impossible it was to realize its worth. The occultist's efforts are long-sighted and far-reaching, and perhaps centuries may pass before the full harvest is reaped. Basil Crump rendered a selection from Wagner, and both he and Mr. W. A. Dunn greatly helped to make the meeting a success by their musical aid. In some cases speakers were accompanied by a gentle murmur on the harmonium, with very great effect.

Before the meeting separated, J. T. Campbell quoted the appreciative words of one, no longer in our ranks, who praised the foresight of H. P. B. in placing the "strong, quiet man" in the place of trust he occupied. The principal portraits were decorated with yellow tulips and daffodils, and thus color combined with sound to make the meeting one of the most harmonious that the writer has ever attended.

H. P. L.

God offers to every mind its choice between truth and repose. Take which you please,—you can never have both. Between these, as a pendulum, man oscillates ever. He in whom the love of repose predominates, will accept the first creed, the first philosophy, the first political party he

meets,—most likely his father's. He gets rest, commodity, and reputation; but he shuts the door of truth. He in whom the love of truth predominates, will keep himself aloof from all moorings and afloat. He will abstain from dogmatism and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.

EMERSON.

CONVENTION RATES.

Boston Theosophists are forming a party to attend the third annual convention of the T. S. A. All who wish to join this party, and thus get the benefit of *reduced rates*, are requested to correspond with J. E. CLAPP, 24 Mt. VERNON STREET. The party will leave Boston at 6 P. M., April 23, by Fall River line, and return April 27, leaving New York at 5 P. M. Price for the round trip will be about \$5.00, but depends upon the number composing the party. This price does not include state room, but entitles ticket holders to a cabin berth. Those desiring to accompany the party one way should also send in their names.

Mr. Spencer, working in New York for the General Executive Committee, hopes to get from the railroads greatly reduced rates for all visitors to the convention. But, for those going from Boston, the trip by boat will, at the rates given, be much cheaper than it can possibly be by rail.

Advertisements.

An Outline of the Principles of MODERN THEOSOPHY, by Claude Falls Wright

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 44.

BOSTON, MONDAY, APRIL 19, 1897.

Price 2 Cents.

NEW ZEALAND.

GOOD WORK AND ACTIVE WORKERS.

The annual meeting of the T. S. in Australasia, New Zealand, was held at the Societies' Headquarters, Marine Chambers, Quay Street, AUCKLAND, on the evening of March 11th. There was a full attendance of members. Brother S. J. Neill attended as delegate from Thames Center. Brother Chief Judge Davy, of Wellington, was also present, and was, by special invitation, requested to take part in the proceedings.

The retiring officers were unanimously re-elected, viz.: John St. Clair, President; P. M. Dewar, Honorary Secretary and Treasurer; Mrs. A. Cooper, Vice-President. The action of the Dublin Convention in appointing Rev. S. J. Neill our international delegate was confirmed. The accounts, including expenditure in connection with the Crusade, showed that the Society was free of any debt, and that it had succeeded in a brave effort to pay a share of the Crusade expenses in Auckland, although the larger share had necessarily fallen on our generous American brothers and sisters.

The report, as read, was unanimously adopted. It showed that since the Crusade we had more than doubled our membership, and that all members were active.

Arrangements were made for Sunday evening meetings, and to print a programme of subjects for both the Thursday and Sunday evening meetings. A *Secret Doctrine* class, under the leadership of Mrs. Cooper, and a Beginners' or Enquirers' class, under the joint leadership of Brother Judson and Mrs. Evitt, were also formed.

The Annual Meeting of the WAITEMATA Center was then held, and the following officers re-elected: J. St. Clair, President; Mrs. A. Cooper, Vice-President; Mr. Judson, Librarian; Mrs. J. Parkinson, Honorary Secretary; and Mr. Robert White was appointed Home Crusader. Bro. White is a Professor of Phrenology, and visits all the smaller towns of the island periodically, and joined us as the result of the Crusaders' visit. He is a fine speaker, and has already a good grasp of Theosophy, following close on the lines adopted by the Crusaders. So we expect Theosophy to be spread far and wide. He occupied the platform at the THAMES a few Sundays ago with good results. The result of the Crusade has been

to crowd us out of our rooms, and we hope within a week or two to be in the Tailorers' Union Hall, Cook Street, which will hold many more people.

PROVIDENCE (R. I.) T. S.

During the month of March lectures were delivered on "Christ and His Twelve Apostles," by Arthur B. Griggs; "Socialism and True Brotherhood," by James F. Morton, Jr., of Boston; "Child Life," by Clark Thurston; "Unity in Diversity," by Mrs. C. H. Hopkins.

A committee, of which Mrs. A. B. Griggs is chairman, is busy at work perfecting the details of a concert which it is proposed to give in order to raise funds for Brotherhood Suppers. The talent at present secured denotes that the committee intend to have everything of a high order, and well worth the attention of the music-loving people of the city.

An effort is to be made to bring the inmates of our jails here in touch with Theosophy. Recently one of our members visited the state institution, saw the superintendent, explained what was wanted, and received the assurance that the superintendent would do all he could to help us, and would distribute all literature that was sent to him. The matter was placed in the hands of Mrs. J. C. Sheldon, who has gathered together books for the prison libraries, pamphlets and leaflets of all kinds to be distributed among the inmates. If arrangements can be made, it is the intention to have lectures there Sunday afternoons.

It is expected that a large delegation of our members will attend the convention in New York April 25.

Brother George D. Ayers of Boston lectured here Sunday evening, April 4, on "The True Reformer," before a large and interested audience. His address was replete with apt illustrations setting forth Theosophic ideas, many points being received with applause by the audience. Among the interested listeners were two Mormon elders, who remained after the close of the meeting and talked with the members.

OBITUARY.

For the first time in its history Providence Branch records the passing away of one of its members, Miss Rosalind Farnham, which occurred Saturday evening, April 3. Miss Farnham was one of our old and most valued workers, thoroughly alive to the interests of Theosophy, active in its cause, and in her quiet way she made a place for herself in the hearts of all our members. The services over the remains took place Wednesday, Mr. Clark Thurston, president of Providence Branch, assisting, at the request of the family. The cremation followed at Forest Hill.

CRUSADE ADDRESSES.

THE GREAT REPUBLIC.

The Permanent work of the Crusade.

We gave last week a report of the home-coming of the brave messengers from the T. S. A. to the world. This week we have some of their addresses given at the great New York meeting. Unfortunately it is not possible to give them all, nor any in its entirety. But, as far as given, the addresses are verbatim. Dr. J. D. Buck presided, and, after a few opening words, said:—

"Now we are regarding this undertaking to-night as an accomplished fact, and we are here to welcome the return of these Crusaders. The foundation is already laid for that great Republic of which I spoke ten months ago, of which every nation is a family and every human being a child. This is not an Utopian idea. It must be an accomplished fact if the evolution of the human race shall ever rise above the dead level of tradition. Nothing is ever accomplished in this world without labor, without pain, without self-sacrifice. Our returned Crusaders are here to-night to tell you something of their movement. You already know the purpose of that movement, and you are here, I trust, to bid them welcome and Godspeed in the promise of this grand and glorious undertaking, unifying the human race in the bonds of brotherhood."

H. T. Patterson then spoke on the "Permanent Work of the Crusade."

"As you have heard, it is only a few months since we left this platform, but in that time we have travelled over 40,000 miles, have been to many countries, amongst many people and many different climes.

"There was no effort made to convert anybody from one religion to another. We made simply an effort to put before them this idea of absolute freedom on this platform of brotherhood. There is, in our veins, the blood of all nations. We have no underlying alliances, no bitter feelings. The consequence was that wherever we went the people received us without prejudice or misconception. In Scotland we had to contend with Presbyterianism, in France with agnosticism, in Ireland with socialism, in Germany with philosophy and materialism, yet in every place we found something akin to our line of thought, so we became as it were a unity. These flags on the platform are an indication of that. They represent more than half the people of the earth. It seems a little thing when you imagine that they were given only by a small body in each country, but that small body in its country is a nucleus; . . . brave souls who have stepped forward into a new field of activity. . . .

"In the first place, before we started in many countries,—in this country too, but especially in others, on account of the attitude of those who were skeptical,—we found there was a great deal of sensationalism in regard to our position. This has been largely done away with. People understand it is not sensationalism we are looking

(Continued on page 3.)

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In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

FROM FRIENDS.

DEAR BROTHERS AND SISTERS OF THE T. S.:

We have all reaped the benefit of the energy and enterprise of this little paper, in keeping us fully informed of the work of the Crusade, and the welfare and whereabouts of our friends, the Crusaders, during the past year. The advantage of having weekly information has been very great, and we have realized, I think, by means of the NEWS, how closely we are bound to all the distant Branches of the T. S. by the tie of a common interest.

Now that our friends are once more with us, we should be glad to help our brothers at a distance to a knowledge of the movement here, and for their sakes, if not for our own, should continue to support the paper.

It is a mistake to demand journalistic ability or literary polish of such a sheet, and if we can no longer delight ourselves with the interesting letters that we have been reading, letters written by practised pens from all over the world, let us remember that the NEWS is not a record of travel, but a record of Theosophical work, and a channel of communication between far-distant countries. We should then do all in our power to ensure its continuance, and repay to others the good that they have done us.

KATHARINE HILLARD,
F. T. S.

NEW YORK, April 9, 1897.

DEAR NEWS.—No doubt you have had a full report of the return of the Crusaders to New York, and of their meeting held on April 4th, from one of the Boston members who was pres-

ent. But, though we have the greatest confidence in our friends from the "Hub of the Universe," that they see all things impartially and truly from the center, yet your readers may like to get a glimpse of the work from a New York point of view.

Let me at first say a word about yourself. It has seemed to me, watching your growth and progress, that your chief value lay in being more of the nature of a personal and friendly letter passing from member to member than as a formal recital of news and activities. For the greatest advance that has been made during the past years has been along the lines of bringing us into closer touch one with another. This had its culmination, which, however, is but the beginning of further work in the same direction, in the great Crusade, which was so boldly planned and so successfully carried to its conclusion by our fearless and well-loved leader, Katherine A. Tingley.

But it is not of the Crusade as a whole that I wish to write you just now, but merely of the termination of it. On Sunday morning a party of sixteen started from the Grand Central station on the 9.30 train for Albany, in order to meet the Crusaders at that place. We arrived at about 12.30, had lunch and a short stroll, and then returned to the station, where was a special car engaged for us. All of us, with the exception of Brothers Tingley and Neresheimer, got on this car. These two, however, stayed on the platform so as to board the train on which were the Crusaders. As soon as it arrived in the station the special car was immediately shunted on to the train, and soon after starting all the Crusaders joined us in it. It was indeed a happy moment to greet once more our comrades who had done such splendid work for the Cause. The trip back to New York was, as you may imagine, a most delightful one, and there was much to be said on both sides about the months that had passed.

When we arrived in New York we found a goodly number of the New York members on the platform awaiting the arrival of the train. New York was reached at six o'clock, so that did not leave much time before the meeting, which was announced for 8.15. However, all the Crusaders were on hand in due time. The meeting was a most successful one, the large concert hall, which will seat over 1,200, being completely filled, and many people standing in the upper gallery and at the back of the hall. Our old friend, Dr. J. D. Buck, was chairman, and A. H. Spencer gave the address of welcome. Then Brothers Patterson and Hargrove, Mrs. Cleather, Rev. W. Williams, Dr. A. Keightley, and Brother Herbert Crooke in turn addressed the meeting. It was indeed a disappointment to all that Mrs. Tingley's voice did not permit of her speaking, but even without that no one could help recognizing the power and force which came through and from her, and which helped to make the meeting so successful. We all know of old our Brothers Patterson and Hargrove, and also Mrs. Cleather, and have heard them speak before, but it was the first address that Brother Williams had given before a New York audience, and it was evident that he got at the hearts of all, and will be a favorite wherever he goes.

I do not know whether your readers can fully understand the pleasure we feel at Headquarters to have again with us our president, E. T. Hargrove. His return has of itself infused new life and vigor into the workers at Headquarters. And although I cannot speak at length in regard to the E. S. T., yet I must say the same in regard to our Leader, and the influence that her return has had upon the work in that department—and all the members will soon realize this. Indeed, many well understand what I mean, for wherever

the Crusaders have gone, the presence of our Leader has been an inspiration and incentive towards greater and greater work.

Just one word more—a word of well-wishing for the future of yourself. I have heard so many praises of your work, and of the weekly reports which you have given of the Crusade, that it is not necessary for me to say more than this, that I trust you will continue to let us have the news of the movement along the same lines that you have hitherto given it to us, not simply as news, as I said at the beginning of my letter, but more as a friendly and personal letter from yourself to all.

JOSEPH H. FUSSELL.

SACRAMENTO, CAL.

E. T. Hargrove T. S.

Our beloved Crusaders have come and gone, but it is needless to say they left with us that subtle influence characteristic of their presence—that feeling of Brotherly Love which is potent to calm differences, and to give new hope and encouragement to all. You ask for the effect produced; the records of Headquarters will show us to be one strong Branch—"E. T. Hargrove T. S. of Sacramento, Cal."—made up of the members of the Eureka and Sacramento Branches together, with thirty-three new members, instead of two Branches as heretofore, making us a very strong center. Nothing further need be said, but I will add a word of our doings since.

Regular Sunday evening meetings are held in a large public hall, and the attendance has been steadily increasing. Regular Branch meetings are held every Thursday evening at 8 p. m., in the same building, and the interest in these meetings seems to be on the increase. A Lotus Circle, conducted by Mrs. I. F. Mills, president of Hargrove T. S., is doing good work, many new names being on the roll at this time, which we feel is good reason for encouragement, considering the short time elapsed since the inauguration of this enterprise.

Our regular permanent Headquarters will be ready for occupancy on the 10th inst., when we expect to keep things "humming" with "training classes," S. D. classes, classes for beginners, etc. The ladies of the Lotus Circle are busy preparing the celebration of W. Q. J.'s birthday on the 13th inst., according to requests from Headquarters. Regular monthly trips to Folsom prison are made, and interest in Theosophy is increasing even there. More anon.

A. S.

AMERICAN SCANDINAVIA.

Saga (Chicago, Ill.) Branch.

Our zealous Scandinavian Branch is much stronger since the visit of the Crusaders. The meetings are better attended, and we now feel more confidence, although we have always been very hopeful. The glorious work has but begun; it will never cease. Our new syllabus is out for April, May and June, and here are some of the subjects of our coming lectures: The Theosophical Crusade, Truth, Justice, Man, The Theosophical Movement, Death, Salvation, Heaven and Hell, and other important subjects. Lecture every Sunday forenoon at 511 Masonic Building, Chicago, and our reading-room is open for everyone every day from 11 A. M. until 4 P. M. We have received good news from the Scandinavian Theosophical Centers in New Britain, Conn.; Pittsburg, Pa.; Muskegon, Mich.; and Minneapolis, Minn.

S. E. M.

CRUSADE ADDRESSES.

Continued from page 1.

for, and they are trying to find out what the truth is which underlies our position. They are asking questions seriously and seeking the answers. Besides this there are certain lines of work that can only be touched upon. There are countries in which Theosophy cannot be studied under the name of Theosophy, in which a Theosophical Society cannot be built up. But the freedom of America is spreading everywhere—the social, political, and religious freedom. A hundred years or so ago, when the seal of the country was adopted, there was written upon it, 'A new era opens, the heavens approve.' The heavens have approved and the new era has begun."

President E. T. Hargrove, speaking briefly, said:—

"I am down this evening for the subject of Reincarnation, but really it seems to me that the best thing I can do is to tell you something about the message of this Crusade. Now you have already heard that we had our hands full, as it were, in removing misconceptions about Theosophy. A great deal of work has to be done even in this country. Because it is unfortunately true that Theosophy is supposed to be pretty nearly all that it is not and very little indeed of what it is. Some people imagine it is a society of superstitious beliefs, others that it is identical with atheism, others with spiritualism, etc. But all these views are wrong, and we have to go on insisting that Theosophy is a doctrine of *common sense*, and I can assure you that nothing has been said by anybody of the Crusade which has not been endorsed by common sense, at least as seen by ourselves. Of course, it is not fair to hold Theosophy responsible for the irresponsible utterances of people calling themselves Theosophists. Naturally, everybody is entitled to call himself a Theosophist; but, at least speaking for this Crusade around the world, and also speaking for the T. S. in A., it cannot be too often insisted upon that the thing from which we think and live is BROTHERHOOD. This is our only dogma, and the only binding object of the T. S. is to form a nucleus of a Universal Brotherhood."

It all depends upon what you have read. You will have heard that Theosophy consisted in a belief in Mahatmas, and they are supposed to be spooks. You will have seen illustrated lectures trying to show that Theosophy consisted in a belief in auras. We do not concern ourselves with auras, but only with Universal Brotherhood. But then it may be said, How about the School for the Revival of the Lost Mysteries of Antiquity? Are not auras and such like going to be taught there? I do not speak with authority on this point, but think you will find that the teachings put forward in that school will also be put forward on a common-sense basis, and I can assure you that the blind credulity of people will never be appealed to. I hold it something wrong and contrary to the interests of humanity to come before an audience and ask them to believe something on one's mere authority. It does not help us to think for ourselves, and that is what we want people to do. It is man's privilege and duty to think for himself, and until he exercises that privilege he remains in—let us call it—the vegetable kingdom. Now how about brotherhood? for that has been the essence of our message to all nations. What is the greatest barrier to brotherhood to-day? It seems to me its greatest enemy is intolerance among religious bodies."

That in the first place we have to look for Truth, and in the second place instead of looking for differences, we have to look for similarities, for points of contact and of unity. We

have to do away with this disintegrating force in our natures, which is always looking for points of difference, and to take up that broader line which looks for similarities. And so it is within a man. It is impossible for us to bring about even a nucleus of brotherhood until we have gotten a few people to judge man, not by his body, still less by his clothes, but by his soul and heart." Mr. Hargrove then took up the subject given him, Reincarnation.

The English Home Crusader, Herbert Crooke, then followed.

"While I was listening to the various addresses this evening, it occurred to me whether, as individuals in this audience, we had realized what was the value of a center—if we had realized what the power of a center was. This universe could not be manifested without a center, and I was carried in thought to the origination of this Theosophical movement, and I thought that this Theosophical movement must have had a center, and I thought of that center as H. P. Blavatsky. H. P. Blavatsky started this movement in this city twenty-one years ago, and soon afterwards she passed away and never returned here again, but she left behind one whose name you have heard, and he remained as the center of this movement in this city for many years, and the movement gained in its force and strength by reason of that center, and that center was William Q. Judge."

"It would not have been possible to have belted the world with this idea of brotherhood that our brothers have carried about, and also this Crusade which is the reason of our gathering here to-night, if that Crusade had not a center—and that center is Katherine A. Tingley. I have seen these Crusaders in more than one capital. I saw them in Liverpool, I saw them in Edinburgh and in Dublin; and this Crusade, with its center, Katherine A. Tingley, met at their first meeting of this great work, not the rich, not the comfortable people in life, but the poor and needy, the outcast, the harlot, the sinner—and that in the slums of Scotland and Liverpool. The first meeting was held there, and the happiness and brotherly feeling manifested in that meeting I am here to declare to you to-night. I will never forget it. . . . Now the work of this Crusade has been carried on. I have watched its movements in every city, and in every city the same spirit has animated their work. That same spirit will animate their work even though they be disbanded as a Crusade and work as units. Now the lesson that I draw from these thoughts, because thoughts are no good to us if we cannot draw lessons from them, is this: that each one of us can be a center, and can be as powerful a center as was H. P. Blavatsky, as was William Q. Judge, as is Katherine A. Tingley. It is for us to choose whether or not we shall be such a center."

BOSTON HOME CRUSADES.

During the winter Boston Theosophists, like their brethren in other centers, have been holding a series of Home Crusade meetings. As elsewhere, these meetings have, in nearly every case, been a very great success. The suburbs of Boston and surrounding towns, as well as different parts of Boston itself, have been thus visited. Natick, Haverhill, Cambridge, Somerville, Malden, and Waltham are among the towns where successful meetings were held.

One of the most interesting and satisfactory in many respects of the Home Crusades was the one held in the North End of Boston during a visit made here by Brother Stern of New York. That energetic Theosophist, who, while on his business travels, has aroused so many Branches

to the necessity of giving Brotherhood Suppers, here used his energy in behalf of the large Jewish population in Boston.

In this case it was not a supper, but a Crusade meeting, which was held in the synagogue. Through an unfortunate misunderstanding, it was found, when the speakers reached the place, that only a medium-sized room had been reserved for them, instead of the large hall that had been expected.

But, nothing daunted, however much disappointed, Mr. Stern conducted the meeting in the only room available, a room very soon as packed as a street-car, and where the atmosphere quickly grew very foul. In spite, however, of these outwardly unfavorable conditions, the meeting was a great and undoubted success. By far the larger part of the audience, nearly all men, were obliged to stand throughout the entire meeting. Yet not one left. Nor did they go, even after the adjournment of the meeting, until put out by the janitor. Those who spoke have rarely faced a more intensely interested audience.

The latest Crusade meeting was held Thursday, April 8, in Waltham, under the auspices of the Branch just formed in that town. Mr. Robert Crosbie, Mr. Geo. D. Ayers, Miss Margaret Guild, Mr. J. E. Clapp, with Mrs. G. E. Thompson and Mr. Collett, the musicians of the Cambridge T. S., formed the Crusading party. The hall, an unusually attractive one, was well filled. But better even than the size of the audience was the keen interest each member of it manifested. Questions came quickly as soon as called for, and were all put in a friendly spirit. Even those which began with the familiar "What I don't see is —," were in this case inquiring rather than argumentative. At the close very many of the strangers in the audience came up and personally thanked the speakers.

The success of the meeting, and of the Waltham Branch itself, is due, in the main, to the quiet but persistent effort of two young girls. They are no longer alone in the work, however. Their sowing has borne a very plenteous harvest, and the newly formed Branch, of which they are members, is a strong, enterprising, and consequently will be a prosperous Branch.

CINCINNATI (O.) T. S.

Greater and greater activity is the rule in Cincinnati now, beginning last November with Dr. Buck's lectures for the benefit of the Crusade. Then a concert followed in January as an aid to the Crusade, and at the same time a demonstration as to Theosophy in relation to music, in an essay by Dr. J. D. Buck, entitled, "The Music of the Spheres."

In March the Crusaders were here, and the public meeting was simply a repetition of their reception all along the line, viz., a crowded house and a feeling of sympathy pervading both the audience and the Crusaders. The impression left was that of an earnest band working for the enlightenment of their race.

During all of the past eight months the regular public meetings of the Cincinnati T. S. have been well attended, notwithstanding a vicious attack upon H. F. B. and the Theosophical Society by a lecturer before the Liberal Society of Cincinnati. Needless to say that the motive for such attacks is easy of discernment, and thinking people know enough to study the other side after listening to the vain efforts of one who thinks no other side can possibly exist.

Slowly and surely the people are learning that Theosophy is very old, and that the truth is never too old to receive acceptance after it is once apprehended. Scholars of today are groping about in the dark making discoveries which

simply prove more and more that H. P. Blavatsky gave the present age the right clues. Let students of comparative philosophy, religion and science take the three postulates of the "Secret Doctrine" and try to understand them; after that, to use them in pursuing their researches, then the Theosophical Society will care very little whether they label their manifold discoveries "Theosophy" or not. That which they will unearth will be "Divine Wisdom" all the same, but it takes some wisdom to get rid of authority and prejudice so that the basis of the wisdom of the ancients may be apprehended in the three postulates of the "Secret Doctrine."

T. M. STEWART,

DES MOINES (IA.) CENTER.

Since Burcham Harding lectured here about the first of March, it has been found that many in Des Moines are interested in Theosophy. These have been meeting in the Estey & Camp music hall on Sunday afternoons to study, and have received a charter as a Center, which extends to June 15th. By that time we hope to be strong enough in comprehension of the philosophy to become a regularly organized Branch and hold public meetings. For the present the following officers have been elected to serve the Center: President, Prof. Carl Emerson; vice-president, Mrs. J. K. Howes; secretary, Miss Belle Lein, 526 West Third Street; treasurer, G. A. Eberhart. Mr. W. H. Lehman, the local manager for the Estey & Camp Music Co., has donated the use of their hall for Sunday afternoons, for he believes the teaching of the doctrine of Brotherhood should be encouraged.

We have been devoting our meetings to reading papers, forwarded from Chicago, and discussing them. It is also expected that different ones shall lead, thus giving variety. We have not yet systematized our study, as we have had but little or no experience in class work. While we desire and would be thankful for advice from those who have had more experience, yet if we ever expect to accomplish anything, it must be by personal effort. There are a number who have studied Theosophy individually, but there is considerable difference between knowing yourself and being able to impart your knowledge to others. It is the latter that we are now striving for.

E. A. JANEWAY.

For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven.

VICTOR HUGO.

APRIL 13.

THE CHILDREN'S DAY.

The anniversary of the birth of William Q. Judge was variously celebrated by the Lotus Circles in different towns; but whatever the difference of form taken in the several localities, the same spirit of harmony and of grateful loving remembrance pervaded all. From PROVIDENCE we hear:

The anniversary of the birthday of William Q. Judge was fittingly observed Tuesday afternoon, April 13, by the Lotus Circle connected with Providence Branch. At the time for beginning the exercises a fair-sized audience had assembled, including the children, members of the Branch, and many outsiders. A large portrait of Mr. Judge, around the frame of which were tastefully arranged Easter lilies and smilax, stood upon an easel on the stage. The portrait of H. P. B. was also decorated with flowers. The exercises opened with remarks appropriate to the occasion by the superintendent of the Lotus Circle, Mrs. A. E. Percy, after which a cornet solo was rendered by Master Ira Holland. Mr. Arthur B. Griggs then related incidents in the life of W. Q. J., and drew a lesson from his life; he also read a short original story for the children, entitled "The Dream Child." This was followed by the children of the Lotus Circle bringing offerings of flowers, each one in turn laying his offering on a small table in front of W. Q. J.'s picture, and reciting an appropriate selection bearing on his character; singing by the children, recitation by Marie McAuliffe, and vocal solo by Marian Crane. At this point an original poem, written by Mrs. E. R. Thurston for the occasion, was read by Mr. Clark Thurston, who also spoke feelingly of the life work and character of W. Q. J., his early struggles, and later devotion to the cause of Theosophy. After singing by the children, and a short and appropriate story relating to Mr. Judge, by Mrs. Percy, the exercises were brought to a close.

BUFFALO, N. Y.

The visit of the Crusaders has infused new energy into the Branch, as is evidenced by new faces at the public meetings and applications for membership.

The birthday of our beloved Leader, William Quan Judge, was properly observed at Headquarters by the Lotus Circle giving the color play composed by Mrs. Tingley. Seven children, each representing one of the prismatic colors, wearing crowns and bearing five-pointed stars of the color they represented, severally advanced to the center of the platform and explained the meaning of the different colors and their functions in nature. The stars which they carried were then reversed, and all exhibited the white, explaining that while they were seemingly separate and distinct, in reality they were only parts of the one white ray—thus symbolizing brotherhood.

This exercise was followed by short addresses by members of the Branch on the life and character of our late Leader.

BOSTON.

Here there was held a union meeting of the Lotus Circles of Boston and Cambridge. The little play, issued for the occasion by the Lotus Circle Committee, symbolical of the Crusade and its mighty binding together of countries, was admirably given by the little ones. Although little time was had for practising, and still less for costuming, the effect and character of the

various countries was obtained, and the young actors supplied in spirit what they lacked in training.

After the play Mr. Geo. D. Ayers made an address, excellent and interesting to all his hearers, giving several helpful incidents in the childhood of one whom he called, speaking to the children, "the elder brother of all the older people as well as of yourselves."

Various little songs and recitations by the children—and some of them very wee ones—completed the programme. The hall was more than filled with an interested and much-pleased audience.

The plans for this celebration in New York were very elaborate indeed, and we hope next week to be able to furnish our readers with some of the details.

LIVERPOOL BRANCH.

K. A. TINGLEY BROTHERHOOD SUPPERS.

On Friday, March 19, another successful Brotherhood supper was given in a poor part of the city. 101 sat down to a hot-pot supper, all served by comrades. When their hunger was appeased, our poor brethren passed to another part of the eating house, the room being decorated with the usual green and purple hangings, and the usual banner used at these meetings was placed in a prominent position.

The President of the P. S. occupied the chair, opening the meeting with a short address on Brotherhood. The rest of the evening up to 10:30 was enjoyably spent in music on the piano, guitar, songs, and sketches, interspersed by short helpful speeches for discouraged humanity.

All seemed to enjoy themselves—the attention and behavior of the audience was most marked, and a few intelligent ones asked if they could come to the Lodge meetings. Of course, such were cordially invited.

As usual, there were kindly willing hands to cater to their bodily and spiritual appetites; sweet music and a varied programme was gone through, and many were loth to leave when the time for closing arrived, it being a new and strange experience to many.

Only some half-dozen old faces were noticed, and these mostly poor depraved sisters, one of whom, sitting near the fire, was disposed to doze, letting her stick drop, which partly supported her drooping frame, until an old man, sitting next to her, shouted out, "Waken up! Betty." This humorous incident quite tickled the fancy of the audience.

It is purposed to hold the Brotherhood Suppers monthly.

A difficulty is experienced in getting suitable rooms in the right locality.

The Editor, when inserting our last report, asked, "What is a hot-pot?" It is a savory meat and potato pie, minus the crust.

A. S. W.,

Hon. Sec'y. B. S.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 45.

BOSTON, MONDAY, APRIL 26, 1897.

Price 2 Cents.

MARCHING HYMN OF THE CRUSADE.

DEDICATED TO THE LEADER,
KATHERINE A. TINGLEY,
BY JULIA W. L.
KEIGHTLEY.

The stricken world lay groaning
'Neath its weight of sin and shame.
Its cry rose up to heaven's gates
And did not call in vain.
Compassion's hosts the word sent forth:—
"Assuage thy brother's pain
And love shall set men free.
Wake! Wake, the Light to see!
The Peace! the Harmony!
The Universal Truth that is the Brotherhood
Of souls shall lift humanity."

Chorus.

Children of one common Mother,
Pass the Word from each to other.
Work! Work on for Man, our Brother;
Work for him is joy.

"From sea to sea, in every land,
Shall Love's Crusade go forth.
Without that love thy thought is poor,
Thy deeds of little worth.
Light, Truth, and Liberation bring
To every soul on earth.
And light shall lead ye on,
The Light that makes us One:
The Heart that is our Sun.
The soul of man in unity and freedom shall
arise
When love with self hath done.

Chorus.

Selfhood shun and never sue it.
Follow Truth and never rue it.
Will and Trust and Love shall do it:
Universal joy.

DAYTON, OHIO.

A social and flower sale was held on the evening of the 13th, under the auspices of the Lotus Circle. There was a beautiful display of paper flowers, "as natural as life," and of decorated Easter eggs, also looking quite natural. The affair was managed by Mrs. Eva Best, the teacher of the children, and was a success both socially and financially.

President Harter, during the course of the evening, spoke a few words in explanation of the significance of the date for the benefit of the strangers present.

A. M.

WASHINGTON, D. C.

AN UNEXPECTED CRUSADE MEETING.

When the members of Blavatsky Branch, of Washington, D. C., decided, a week ago, to devote their regular Thursday meeting night to a commemoration of the life and character of their beloved brother and Chief, William Quan Judge, they little dreamed of the treat that was in store for them. But this is how it fell out. They had arranged that different members should make short addresses, and with hyacinths, tulips, and carnations had surrounded the bust of Mr. Judge, which the Branch has, when, on Thursday afternoon, it was announced that our present beloved Leader and "Outer Head," Mrs. Katherine A. Tingley, who had come to Washington unexpectedly on important business, would be at the meeting and would speak. With her was that lovely soul, Mrs. Barclay G. Cleather, and, as it developed later, a third "Crusader," the staunch F. M. Pierce, was also present. Under the circumstances, the members gladly surrendered the meeting to the Crusaders, and the President, in a few words, first introduced the present Leader of the Theosophical Movement, whom the audience received with evident pleasure.

Mrs. Tingley gave a graphic outline of the work of the Crusade, and closed with an eloquent and earnest plea for that brotherly love which the whole world so sadly needs. She said also that an account of the Crusade work would be the best tribute to Mr. Judge's memory because it was his fidelity and steadfastness which had made the Crusade possible.

Mrs. Cleather followed next with some feeling words about Mr. Judge, and an extremely interesting account of some phases of the Crusade. One of these was the condition of India, with Hindus and Mohamedans arrayed against each other in deadly sectarian hatred, the Hindus being held in mental slavery by the blighting intolerance and ecclesiasticism of Brahmanism. Another was the great need in India for American push and enterprise to better the industrial condition of the people, who are still using the same kind of implements and machinery they employed thousands of years ago. After concluding, Mrs. Cleather kindly played a beautiful piano selection.

Just as the meeting threatened to close,

the President managed to get Mr. Pierce, who was in the audience *incog.* to address the meeting. This he did, in his inimitable way, along the lines of practical common-sense, and his droll descriptions caused much merriment to the audience, who were much pleased with what he said. Although not advertised, the meeting was well attended, and Mrs. Cleather was delighted with the appreciative spirit of the audience.

Mrs. Tingley promised that after the Convention was over and the Crusaders had had some rest, they would come to Washington and address a large public meeting.

GRAND RAPIDS (MICH.) T. S.

Everything is well with us in Grand Rapids. New members continue to come in, and, with few exceptions, seem deeply interested. A growing interest is manifested, by the public especially, in the ethical side of Theosophy. Mrs. A. E. Lang, of Toledo, was with us the 14th and 15th. She spoke to the Study Class Wednesday evening on "Meditation," and on Thursday evening delivered a public lecture in the Ladies' Literary Club Rooms.

The *Grand Rapids Democrat* reports the meeting as follows:—

"An audience, including some of the most cultured minds and clearest thinkers in the city, was present last night at the Ladies' Literary Club house, where Mrs. Albion E. Lang, of Toledo, gave a very lucid lecture on her beliefs in Theosophy. Her arguments were based upon the goodness and omnipotence of God, and the universal brotherhood of man. She was introduced by E. G. Raymond, one of the leaders in the local Theosophical Society, the Society being a branch of the general Society, with Headquarters in New York City. Very seldom has the club house been decorated more elaborately than it was on last evening. The stage was massed with the choicest varieties of flowers and foliage, and Miss Mold gave two fine piano solos.

"Mrs. Lang said, that reincarnation is offered in lieu of a special creation, and is to supplant the creeds whose utter impossibilities confront the world as stumbling blocks. As things now are estimated, the body is the most important factor, and the Deity is obliged to create souls to inhabit diseased

(Continued on page 3.)

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WE WANT CORRESPONDENTS.

In all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send to one address, two copies of the NEWS as long as they continue to work with us.

Nos. 3, 4 and 8 are now out of print. A few sets complete except for these three numbers may still be had.

THE NEWS.

We have letters from many friends, two of which were published last week, thanking us for the help that this little sheet has been in giving news of the Crusade and of activities throughout the world, and trusting that we will continue along the same lines.

We fully realize that the paper is not what it might be made to be, and what we intend it shall be if we can obtain the support of the members generally. On the other hand, the thousands of members who are not subscribers, and the few hundred who are subscribers, do not know of the time, energy, and sacrifice necessary in order to do the little that has been done. Our paid subscription list gave us money enough for only 22 weeks—we have issued the paper 44 weeks. In other words, we have paid out as much money as all the subscribers put together, and given our time and work as well, to carry the paper on. It is needless to say that we do not do this for fun; nor for fame, as our names do not appear; but solely because such an effort appeared to be a necessity in the work, to help the Crusade, and to bind all together in the work. We have the satisfaction of knowing that our efforts have been appreciated in many quarters, but what we need is financial support. We want subscribers; we cannot get along without at least three times as many as we have. Will you work for this?

Make hard thy soul against the snares of Self; deserve for it the name of "Diamond-Soul."—*The Seven Portals.*

THE TEST OF THEOSOPHIC INTEREST.

The test of interest in the Theosophical Society and Movement must be the same as the test in every other matter. How much will one do to sustain it?

It is not difficult to appreciate the teachings of the Wisdom-Religion: it is not an act of self-abnegation to attend the meetings, and to absorb whatever of truth may be given out; for it is not the books one reads, the intricate problems in Occultism that one explores, nor the opinions one proclaims that is the test: but WHAT HE IS DOING TO SUSTAIN IT.

The test is not the amount *per se* of help given, but the amount as related to the capacity of the giver. It means the sacrifice of YOURSELF, (not others), of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done, gauges the proportion between your love for that cause, and your love for yourself.

Look at the work that has been done during the past year, and the amount of financial aid that must have been supplied to carry it through; and yet, the burden of all that fell upon the few. The few do not complain, but shall it be said that we allowed this condition of affairs to continue, that we are content to partake of results which we had not helped, to the best of our ability, to attain.

We may say that we can do so little financially. Well each one knows what he can do, and however little that may be, *let him do it.*

As a body, we have done much, but individually we HAVE NOT YET SACRIFICED. We have not even taken advantage of the easy method provided of sustaining the cause financially. About one-third of the members have, but what are the other two-thirds doing? Could any way be devised, easier, better, or more efficient than the Purple Pence Boxes? Think of the daily thought, the daily gift, be that small or great. Think of the aggregate of those thoughts and gifts from EVERY MEMBER. Think what might be done if ALL HELPED IN THIS WAY.

It has been said "much has been done, much is doing, and there is much more to be done." The First Crusade has ended, but that was only the beginning. Much greater things are promised if the members do their part. Keep up the Purple Pence Contributions, let those who are contributing in this way see that others in their locality have boxes, and possibly it might be well for some one person in a locality to attend to the forwarding of the sums contributed to New York, and to remind members when the 13th of each month arrives. A little care, a little thought and attention in this direction will bring results that will be gratifying to all.

The writer believes that this financial test means much. He believes that there is plenty of "treasure" waiting and ready for the movement, when those who are in it have shown their willingness to sacrifice.

R. C.

TOLERATION DEFINED.

Under the above heading, a double column article appears in the *Toledo Bee* of April 11th. It begins by quoting one of the silly quips or jibes now going the rounds of the press in regard to Theosophy and its leaders. We quote a portion of the article.

"Let it be understood that this little screed is called forth by no desire to advocate either the teachings of Theosophy, or one of the other of the societies now promulgating its doctrines. Nothing of the sort. It is only an humble endeavor to get the writers to realize their own glaring inconsistencies, and the ridiculousness of their positions."

"Let us reason together." Theosophists advocate the doctrine of toleration. There is no possible fault to be found with the effort to spread the doctrine and the practice of toleration and brotherhood; we have little enough of it, and it is to be hoped the Theosophists will have better success than has attended the efforts of the orthodox church. But whether they do or not, the command to all the peoples and religions remains the same. To the orthodox Christian the ringing cry: 'Judge not lest ye be judged;' to the Theosophist: 'The allowance of that not wholly approved; freedom from bigotry and severity of judgment.' And if the advocacy of this doctrine is one thing and the practice quite another, if the advocates sometimes find it more difficult to act than to theorize, what of it? Is failure such an unheard of thing that the editorial mind collapses at the suggestion? Are we any of us so angelic, so near the perfection that we expect our brother to possess, that we can afford to make spectacles of ourselves by carping, exhibiting our long ears and attracting attention to our shortcomings by unmusical braying?

"It is a great deal braver to try to do something to better existing conditions than to lounge around and criticise. The Theosophists may not be accomplishing a great deal; the orthodox church may not be making the headway it should; but both are trying, and that is something. The straight and narrow path of duty is rocky enough, without interposing unnecessary obstacles, and editorial censure, and unjust censure at that, is one of the stumbling stones to be removed. If you want to help along, don't get in front and block the way. Get behind and push. You'll be surprised, may be, to see how little you feel like finding fault with the burden bearers, after you have shouldered part of the load.

"The crying need of all kinds of people to-day, is not more 'isms,' but more charity; the kind that 'thinketh no evil; suffereth long and is kind; vaunteth not itself; is not puffed up.' That is Brotherhood, and it doesn't matter one whit whether we follow one leader or another, if that is our motto. And when your brother gets a little out of line, don't brawl out his error to the whole world. Just watch your own path, and if you keep in the middle of it you will have mighty little time to growl at the shortcomings of others or make their dismal failures the subject of jest, a very poor and unkind form of wit, when you come to think of it."

PITTSBURG LOTUS CIRCLE.

The Pittsburgh Branch having, as yet, too untrained a Lotus Circle to carry out much of the program for April 13, as forwarded from New York, arranged instead with the Wilkensburg Branch to hold a social and entertainment at their Headquarters in Tingley Hall. The "purple invitations" sent out resulted in a large attendance, and a most enjoyable time, with the children in prominence. The exercises for the evening were opened by a few remarks from our President, Mrs. M. B. Beach. Mr. M. A. Oppermann followed with a short address on the "Work and Mission of William Q. Judge." The beautiful "Allegory," by Melchior (*Irish Theosophist*, Sept., 1896), was then read out by Miss Stannard, lately of New York City, but now an active and valued member of our Branch. "The Objects of the Lotus Circle" was next dwelt on by Miss Kate Hartman, who has, from the start, been closely identified with this particular work. The little ones next had their turn, and we hope they enjoyed it as much as their audience did. There was the "Rainbow Song," recited *en costume*, verses from the "Light of Asia," and short, pithy sayings from the writings of the beloved Friend and Teacher, W. Q. Judge.

Then came the "surprise" of the evening—the presentation to the Lotus Circle of a large-sized crayon portrait of Mrs. Katherine A. Tingley, by Mrs. Adeline F. Talt. The presentation was made by Mrs. M. V. Jones, and "accepted" by Miss Hartman. Up to this particular moment we were not supposed to see the beautiful gift, which hung, framed and life-like, between the two windows of the Hall. In imagination, at least that picture was "veiled" until the right time came for the equally imaginary ceremony of "unveiling." And now the Branch has life-size portraits of H. P. B., presented by "Triangle Center;" W. Q. Judge, presented by T. D. Phillips; and of Mrs. Tingley. One more face, at least, should be there, and that is Mr. Hargrove's.

One or two short addresses followed this interesting event, and then the evening was given over to social pleasures and was cooled down by ice cream and lemonade. One member remarked that it was wonderful to see how much ice cream could be made away with in cold weather. The smaller fry might have explained:

F. M. G. C.

Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.—*Bhagavad-Gita*.

Continued from page 1.

bodies. Theosophy makes the soul a reality now and here, the speaker said, and when creeds have become worn out and threadbare, she asked why it is not best to throw them away.

"In giving the aims and objects of the Society, she stated that the first and most important is that of establishing a universal brotherhood of man, and the only requisite of an applicant to the Society is to pledge himself or herself to this endeavor. The second object is that of the study of Eastern literature, sciences and religions, and the third object is the investigation of the psychic or soul powers, latent in life and nature.

"The assertion was made that the greatest obstacle to real brotherhood is that of the distinction of caste, and that this hindrance is the most apparent in the churches, and is also found even in labor unions, and exists more among women than it does among men.

"Mrs. Lang said that science is every day coming to be more spiritual, and that the newly discovered X-rays, the photography of thought and of sound, and other marvelous achievements in science may all be explained by Theosophy, and by nothing else. We are not here to work out our own salvation alone, but to assist others. Jesus said, "Ye are Gods," and so we are, not merely men and women, but are thinking, struggling souls reaching toward the divine. Theosophy comes to us as a beautiful, scientific and reasonable religion, and teaches men to see the light of their own souls. The object of life is not salvation but evolution.

"At the close of the lecture an opportunity was given to ask questions. To the one, "Did Jesus teach reincarnation?" the answer was that in the time of Jesus the doctrine of reincarnation was prevalent and no question of its dispute arose. Mrs. Lang said that not until well into the fifth century was the belief disputed and that she had with her last night a copy of the anathema pronounced upon the faith by the Roman Catholic Church when the tenet was expurgated from its teachings.

"Mrs. Lang has been the guest of Mr. and Mrs. E. G. Raymond. She will leave this morning for the East. On April 25 she will be in New York city as a delegate to the National Convention of Theosophists."

To say that we were pleased with Mrs. Lang would not express it. For aside from her own presence, which is a benediction of itself, she was fresh from three meetings with the Crusaders, and thus brought us more closely in touch with them and what they represent.

In addition to our Branch work we have established a Lotus Circle and a Young Men's Club among the children of laboring people in the poorer part of the city, which is proving very successful. A report of this work will be sent you soon.

G. B. F.

VANCOUVER, B. C.

ANOTHER NEW BRANCH.

THEOSOPHICAL NEWS:—

You will, I am sure, be interested in hearing that we have no little rejoicing in our little Theosophical circle at the formation of a Branch of the T. S. in America, an event for which much earnest and persistent effort has been put forth for many months past. Brother Stewart came over from Victoria, full of the noble spirit of the Crusaders, which he imbibed through contacting with them at Point Loma on the laying of the foundation-stone of the S. R. L. M. A. He gave us two soul-stirring addresses, full of whole-heartedness, which resulted in the formation of a Branch at this Center, which will, no doubt, do good work for the cause of Humanity.

Yours fraternally,

T. PARSONS.

WILLIAM Q. JUDGE T. S.

William Q. Judge T. S. meets at California, Pennsylvania every Sunday at 3 p.m. The Lotus Circle meets at 2 p.m. We now have several children, regular attendants at the latter. This branch, while being few in numbers, feels great in hope for Theosophy.

Bro. John J. Fitzpatrick gave a first talk on Theosophy at Monongahela City, Sunday evening, April 18, and established a Center for study. There is much interest being taken in the subject and it will be a surprise if there is not a Branch there before long.

ATOM.

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THE KING OF RUNGHA-TALA.

Once there was a wise and good king who ruled over a large country named Rungha-Tala. He was at peace with his neighbors and crops were plentiful, but still his subjects did not seem to be happy. This troubled the king a great deal, and he pondered long and consulted many people, but no one could offer a solution. So he kept this one purpose in mind, hoping that the fullness of time would show him a way out of the difficulty.

Now this king's fame had gone abroad, and his kindness was known in all the neighboring countries. This attracted many strangers to his court, and numbers of pilgrims, on their way from one holy spot to another, made his palace an objective point, as they were always sure of a welcome and hospitality as long as they cared to remain. To these the king often gave audience, questioning them closely as to the countries through which they had travelled and the condition of the people. But though they told him of many wonderful things, of various peoples, their lives and their faiths, nothing seemed to meet his requirements.

But one day a pilgrim came who said he had been to a far away country, far, far beyond the rising sun. There the people were contented, joyous, always satisfied. When questioned as to the reason, the pilgrim said that jewels were plentiful in that land, and each had all he wanted. But the king shook his head. He knew well that wealth alone would not bring contentment. However, determined to investigate this story, in the hope that it might bring him the information needed, he chose from among his courtiers a number whom he could trust, loaded several camels with presents for the king of the country they were to visit, and sent them off to see if the account were true.

After one year they returned, begging their way from town to town, their gifts and belongings having been taken by robbers on the road. They entered the presence of their lord, and said: "O king! we found the country as was stated. The people were contented, joyous, and very happy, but the cause we could not find. As for wealth, they have none. Our presents having been stolen, we could not visit their king; so we returned."

Then was the king greatly cast down, and yet greatly pleased, for, though he had not gained a solution to his perplexities, still it had been proven to him that a satisfied people could exist. He was about to send another expedition when a second pilgrim arrived from this strange country, giving the same account as the first, and adding that pearls and rubies were the common playthings of children. So the king despatched his son with a strong army, and bade him spare neither pains nor money to obtain the information he desired.

Again a year elapsed, and when the son returned he brought nothing worth the seeking. His army had been almost cut to pieces in passing from one country to another, and the king he was to visit had sent couriers to meet him, telling him that the country possessed no wealth, and that his search was a fruitless one.

This fresh discouragement saddened the king greatly, and he was on the point of abandoning this object altogether, when a third pilgrim arrived from this mysterious land far beyond the rising sun. He spoke of the wonders to be seen there, repeating just what the others had said, and adding that even the babes in the cradles had diamonds to play with.

Then the king reasoned, that if the riches of which the pilgrims spoke had power to make people contented, a small share of them might help the inhabitants of his own country. So he determined to go himself and see what he could discover. He turned the affairs of his kingdom over to his son, taking only three friends and such provisions and money as they should need on their journey. After many weary days the king alone arrived at his destination. One of his companions had sickened and died; another had turned back, and the third had been separated from him and lost. But he had pushed on, without companions or money, keeping his one object ever in view, to obtain a share of the riches of that country and to distribute them among the people of his own.

Arriving there he looked about him. The land much resembled that he had left, the crops were not plentiful, but the very spirit of contentment seemed to pervade the air. Being hungry and tired, he knocked for hospitality at the door of the first hut he came to. He was instantly made welcome, but the poverty of the interior made him ashamed to have asked for assistance. His host, evidently divining his thought, assured him that anyone in the land would have done the same, as it was a principle among them to share the last crumb with a brother. In that way each was sure of food and was then free to turn his thoughts to higher things. The king marvelled at this, and asked to be shown something of the daily life of the people. He was taken from house to house, from field to field, and everywhere he noticed the same helpful spirit at work. He found them sharing each other's burdens, lightening each other's labor, seeming to lose sight of themselves in the general welfare of the whole community. Even the children would wait on each other, and offer to others such stray dainties as came their way.

Then suddenly the whole meaning of the jewels flashed over him and he wept for joy at the thought. These people possessed in truth the richest and most valuable of jewels, those of contentment, of helpfulness, of

brotherhood. So he dwelt many months among them, working with them in the fields and living with them in their huts, but ever keeping his kingly office a secret. And all this time he heard the praises of the one who ruled over them, a man and yet not a man, a being of such extreme worth and compassion that he seemed more than human. So one day the king requested audience of this ruler and made known his status and his mission. The ruler bade him be most welcome, and promised to enlighten him still more. He dwelt many months more with this being, a ruler who seemed to have knowledge from on high and who could read the very secrets of existence. From him the king learned much which his previous labors had fitted him to learn. He was shown the reason for the good actions of the people: how one mind influenced another for good; how potent good thoughts were to uplift others; how bound the individuals of a race are to one another, so that harm to one will hurt the whole lot, it thus becoming a necessity to others to help a person in trouble or danger.

All these mighty truths, and more, the king learned, and then he wandered back to his own land again. But his son had grown powerful, because of his long absence, and would not restore the throne to him. He found himself then without friends and influence, so he took up his life among the people he had once ruled over, living among them just as he had in the country far, far beyond the rising sun. And his wisdom soon became known, and his influence among the simple folk around him became great, so that they profited by his example and his teachings and became contented, joyous, and very happy. This little community of satisfied people attracted the notice of other communities around him, and he traveled from one place to another carrying his gentle influence for good, and leaving his precepts to grow like seeds in well prepared soil. Thus he went from one end of what was once his land to the other, leaving contentment and joy wherever he went. At last, after many years, he laid down the burden of his life, satisfied with what he had done, and believing that his object had been accomplished, for while his son had ruled the people with a rod of iron, he had obtained the riches of that country of "Great-Content," had brought them back, and had distributed them among his people. EUREGO.

Saith the pupil:—

O Teacher, what shall I do to reach Wisdom?

O Wise one, what to gain perfection?

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

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 46.

BOSTON, MONDAY, MAY 3, 1897.

Price 2 Cents.

THE CONVENTION.

MANY FOREIGN DELEGATES.

Harmony and Brotherhood at All Meetings.—A Change in Lotus Circle Organization.—A Wonderful Meeting of the Esoteric School.

The delegates and members began gathering in New York much earlier this year than ever before. The arrival of the Crusaders themselves marked the beginning of the ingathering, for three of the English members, Miss Constance Hargrove, Mr. Basil Crump, and the staunch, Home Crusader, Mr. Herbert Crooke, reached New York in time to meet them and take part in the last Crusade Meeting. From that time on others continued to come, so that nearly a week before Convention there was already a goodly gathering in New York. Dr. and Mrs. Keightley were also on this side of the Atlantic, although not in New York. By Saturday morning the greater number had arrived, and several informal meetings were held on that day. Some Lotus Circle work was done among other things, and the usual Headquarters tea held.

Saturday evening the preliminary delegates' meeting was called, and the lines laid down for the purely routine work of the coming day. The re-election of Mr. E. A. Neresheimer to both his offices, and of the Executive Committee—with the exception of Mr. Wright, whose place was filled by Mr. E. A. Neresheimer—being practically a matter of course, this preliminary work only took a few moments.

There had been some doubt as to Dr. Buck's being able to attend the Convention, and it was with great delight that he was seen to arrive Saturday evening.

After the short business arrangements, a very pleasant evening was spent listening to brief and informal addresses by several of the delegates. Dr. Buck, Dr. Keightley, Herbert Crooke, Major Clark, of Baltimore and a true war-horse, Judge McBride, Judge O'Rourke, with some others, spoke all too briefly. Mr. Hargrove presided, and at his call Dr. Buck spoke twice, the second time emphasizing the present strength of the Movement, the fact that it was now invincible, and that the time had gone by for being fearful at the defection of weak ones. All should by this time be able to stand for them-

selves, to understand for themselves, to be undaunted by any and all attacks that may be made upon the Movement, that must certainly be made upon the Leader, following out the law that operates in this work. If any are so weak they cannot stand alone, but are continually running away in fear, it is no longer time to run after them. "Let them go!"

A burst of enthusiastic excitement was caused in the middle of the evening by the utterly unexpected appearance of Brother Dunlop, just off the steamer, and still showing the effect of the salt breezes. His attendance at the Convention was another proof of the prescience of the Leader, who had told him that he would be present here. The vigorous propaganda carried on in Dublin, the work on the *Irish Theosophist*, and the present low financial condition of Theosophists there, made it seem utterly impossible for them to have a delegate here. But, just in time to catch the steamer which landed him in New York Saturday evening, Brother Dunlop was unceremoniously hustled off to America by the business house where he is engaged, to attend to a sudden business emergency, so that that became a fact which when foretold seemed an impossibility.

Dr. Franz Hartmann, President of the T.S. in Germany, for so many years absent from America, was also present, and had nearly the same tale to tell of his own coming. This staunch old friend of all true Theosophy and fearless satirist of all nonsense has renewed old ties and formed very many new ones. He spoke all too little at the meetings, yet showed clearly his appreciation of the present methods of work, his recognition of the present Center of force.

The large Madison Square Garden Concert Hall had been very beautifully decorated by the New York members. Over the stage, almost entirely covering it, was a large yellow-hearted, seven-pointed purple star. At the back of the stage, high up where all could see, was the beautiful banner of the School stretched straight on a soft background and flanked on either side by a softly falling American flag, and from them out to the body of the hall two long lines made by the brilliant array of flags brought back by the Crusaders.

The first session did not open till nearly 10.30 Sunday morning, and some time was spent in the forming of the Convention. After a very beautiful rendering of the Prelude to Parsifal, under the direction of Mr.

Basil Crump, Mr. Spencer, in behalf of the Executive Committee, called the delegates to order and asked for a nomination for temporary chairman. Dr. Buck was unanimously called, and Mr. Spencer gave the meeting into his hands, saying that a T. S. Convention would not seem like one without Dr. Buck, and that when the latter had departed, a chair would be placed in memory of him upon the Convention platform.

Dr. Buck then took charge, and merely remarking that he didn't "intend to have any empty chair business for some time to come," put through the preliminary business with his well-known expedition.

Mr. Ernest T. Hargrove was elected permanent chairman, and throughout the entire Convention presided with a gracious dignity, ease and *savoir faire* that were a continuous pleasure to those present. At his suggestion, the Leader of the Movement, the members of the Executive Committee, the Foreign Delegates and others, named one by one, were called to the platform.

The proclamation, originally drawn up by Mr. Spencer and read at the 1895 Convention, was then ordered to be read and incorporated in the report as re-affirmed by the present Convention.

The President's report was then read. It dwelt at some length on the Crusade around the world and the success it had achieved. It gave also the great increase in Branches, and especially in the membership of the Society, which during the past year has increased one hundred per cent. This latter fact is most encouraging, for it shows that not only are many new Branches forming, but that the old ones are steadily at work.

Mrs. Julia Keightley arrived at this point, and was asked to a seat upon the platform amid enthusiastic greeting from the Convention.

Before the adjournment "special business" was called for, and under this head Major J. A. Clark, of Baltimore, asked, in order that the point might be cleared up, for information as to the "split," and whether a "union" sometimes spoken of could be possible or desirable.

W. C. Temple rose quickly to give the desired explanation. He spoke exhaustively and was frequently applauded.

"There is, and can be, no split in the Theosophical Movement. Any man, woman or child on the face of this earth who is willing to work for the brotherhood of man is a

(Continued on page 3.)

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CONVENTION THOUGHTS.

The third annual Convention of the Theosophical Society in America has come and gone, and before very long a full report of its doings will be in the hands of all members. But there is much for which an official report can find no space, much which cannot well be incorporated in such a report, and which is yet of very deep interest, very well worth the telling; much which is perhaps most worth the telling and at the same time most difficult.

The Theosophist who once attends one of our Conventions finds it thereafter doubly hard to stay away from them; for he realizes as it would otherwise be impossible to do what is the use and meaning of these yearly gatherings. It is this very use and meaning which the cold print of official reports so rarely succeeds in conveying. When, after his return home, the delegate receives his copy of the report, he reads it even more eagerly than does the stay-at-home, but while the latter is interested, the former is disappointed. Something is lacking in the pamphlet. True, the speeches are all there, the addresses, the motions, the elections, everything that was said or done; he recognizes all, can think of nothing omitted, and finally decides that "everything is there—except the Convention." And that is just it. The Convention is not there, can never be there; for it does not consist merely in business nor elections. These are necessary, must be,—but they do not form the Convention. It is none of these, though they make its visible body. The soul of it, that to which members look back and for which they return year after year, is not made up of outward business, but of an inner touch which strengthens and tunes up all the living strings of the great instrument, so that during the coming year they shall answer truly and at one pitch to the master touch. It is this process of attuning which makes our Annual Convention a period of such strain to so many. Most of us are keyed too high or too low,—either hinders the perfect work,—and the change is not always easily made. So if one listens he may hear delegates on all sides

saying, "Isn't it wonderful! But I am almost glad it's over. I couldn't stand the force much longer."

And thus probably, if we could understand, would the strings of a great piano speak under the tuner's hand. Yet the end for them as for us is peace and harmony. The string which is out of pitch must suffer as it feels its vibrations clash or fail to coincide with those of its fellows, even though it may not realize how it is spoiling the great composition, so that however great the strain of attuning, the result is ease.

This continued need for re-attuning in the Theosophical instrument does not imply a continual falling of the strings. This instrument of ours differs from all others in that, while not taking away the old, we are continually adding new strings. Now we know that it is not wise in putting in a new string to at once tune it up to its proper pitch. We may do so; but there is much danger of its breaking. So the wise musician lets it rest for awhile with only so much strain as it can easily stand, and then by and by gives the extra turn needed to bring it up.

So with us. We are continually adding strings which during the year can be but partially attuned; but at Convention the pitch is given afresh, so that each present may catch it and—as from one string we tune many—may go home and give to those there that to which all must answer during the coming year, if we would have our great instrument ring true.

It seems to me that it is this, much more than the business done, which delegates should try to give their Branches. And proxies may by writing to Centers they represent do nearly as much, for letters are very living things.

The last few years have taught us many lessons, given us a clearer idea of the true nature of the Theosophical Movement. We might have gone on for years, playing with the philosophy, juggling with Sanskrit terms, and, in spite of the efforts of W. Q. Judge, not getting, as a body, to the heart of things. But the work which he was trying so hard to do was done for him in a few months by his enemies themselves. The patient, self-sacrificing labor of years had opened up wellsprings of gratitude which in thousands of hearts had been flowing quietly and unseen; but which rose and overflowing, joined at last into a mighty torrent that swept all toys aside and frightened many by its force who heard not that its great tone sang Brotherhood.

So our Convention of 1895 had to be one of re-formation. That which was good in the old days had to be kept and used in the new, but put into its proper position. But this could not be done at once; for though the stand was truly made on principle, yet outraged love and gratitude were much too strong not to rally around the person also.

So the Convention of 1896 became one of

further development, of broadening of the idea of Brotherhood. And this was made easier by the wise counsel of the departed chief who withheld for the time another visible personality, making principle stand forth alone. Development, growth on all old lines, and opening up of new ones, the Crusade which was already in the air, all sang again, but in a broader tone, of Brotherhood.

All this rapid work and growth of necessity made the Convention of this year what it distinctly was—one of consolidation. And here the great wisdom of the present Leader was shown in the most noticeable innovation in the proceedings—that of having the business meetings throughout the Convention closed to all but members. The very fact of being able to look about and see that great body of men and women and know that they were all members and all heart and soul in the work had a mighty binding effect; an effect which it was quite safe to bring about for the great work of the past year has extended the feelings of love and brotherhood and made them so truly universal that there seems now no possible danger of sectarianism. A feeling of strength, of capacity to do great work, was everywhere; of solidity—no longer the solidity of the serried ranks of battle, but security and real power. Battles there must and will still be—many; but the Movement is now invincible. The days are past when its life and strength can be shattered by any individuals. The defection of one or many helpers cannot now cause one moment's pause. I think all present realized this, and how easy it would be for even an old worker to step out of line and his absence be almost unnoticed. This feeling of absolute security marks an epoch in the life of the Movement.

Consolidation, then, was the key-note for the coming year; not, for the present, an opening up of new lines of work, but, rather, a strengthening of those already laid down. Perfect harmony, mutual trust, were everywhere, and everywhere also and perhaps outshining all, the deep joy of having openly among us that great Leader to whom all hearts have turned.

M. L. G.

LOHENGRIN.

A LECTURE BEFORE THE H. P. B. BRANCH.

The News has not yet been able to give space to reports of the various and many helpful lectures delivered in different Branches, although we hope to do so in the near future. The following lecture on "Lohengrin" was delivered by Mr. Basil Crump before the "H. P. B." Branch, New York. Mr. Crump already has thousands of friends won to him by his writings; and during this year's Convention has made many more by his own personality. The lecture at Harlem

was very largely attended, and gave all who heard it a very unusual pleasure. The whole thing is so beautiful, so helpful, and so timely that we print it verbatim. We have to thank Miss Brand for making this possible.

LOHENGRIN.

Wagner, in his prelude to Lohengrin, speaks of a Knight of the Holy Grail engaged in deep meditation, during which he unites himself with the god within him and gains the power and the knowledge of the Holy Grail, and this Holy Grail is nothing else than the inner shrine which we have within ourselves; for we know by the teachings of Theosophy that each man has within himself all the knowledge of the past, and that he can regain that knowledge if he practices brotherly love and purity of heart, because if we are all brothers together, we unite in one common consciousness, and we all possess each other's knowledge.

But to come to the play of Lohengrin. The first scene represents the Kingdom of Brabant, and there is Henry, King of Germany, who represents the human judgment. He is there to rally his forces against the enemy which threatens his land. He finds the people of Brabant divided and without a leader. Gottfried, brother of Elsa, means "the peace of God," because he is a link, as it were, between the human and divine soul. It is the hope which leads us on and sustains us in our aspirations. He has disappeared, and Elsa is accused of murdering him by Telramund, who claims the title by right of his wife Ortrud, who represents the power of doubt. She acts through Telramund. He is simply a force which can be used for good or for evil. He is a brave soldier, and he has married Ortrud in revenge because Elsa would not marry him. So he has allied himself with a bad influence. The point here is that Elsa, the human soul, has come under the dominion of doubt. She has lost her brother, Hope, because she has been wandering around in the dark forest of doubt; and at nightfall she comes back without him. Then she is attacked by this dark power and is accused of murdering this brother. Now what had really happened was that Ortrud has stolen this brother. The dark power steals away hope from the human heart and puts it in a position of danger, and she has changed this brother into a swan, and the curious thing about it is that this swan is the very vehicle through which Lohengrin, the defender, is brought. You see, Ortrud unconsciously is working for good because she changes this brother Hope into a swan, and it is the swan which brings the defender.

When Elsa is accused, the king decides that the trial shall be by a combat between Telramund and any champion chosen by Elsa. She says that she has no earthly champion to call upon, but in her dreams there appeared to her a knight, his sword shining with a thousand fires. And this was simply that Elsa, in a moment of aspiration and purity of heart, had come into closer contact with her own higher self. She had seen its light in the very promise of its power. This happens to all of us. But when we do get for a little while into this contact, we have to stand the test and exercise our faith, and if faith is not strong enough, this dark power of doubt gets hold of us and takes away the prize by dragging us down again. Elsa calls upon this shining knight to come to her help, and the King orders the trumpeters to call the challenges; and presently, to the astonishment of all, this shining knight appears in a boat drawn by a swan. The aspiration of the soul has actually brought him to her aid in the hour of need, and

as the defender appears there is a beautiful chorus of wonder which is sung by the people and the King. Then, before undertaking the defence of the soul, this noble knight says that Elsa may become united with him, if she will trust in him and never ask his name or race. This is a test for the soul, to see whether she can resist that power of doubt. She gives the desired promise, and he fights Telramund and vanquishes him; but spares his life, thus showing his compassion. Before the combat takes place, the King appeals to the Almighty to guide the combat aright. Now the soul has before her the great prospect of being united with her defender, and the joyful preparations are being made for their approaching union; but the dark powers, defeated for the time being, are now plotting the destruction of the soul.

The second act reveals a dark scene outside the brightly lit palace, and we find Ortrud and Telramund lying on the steps of the church, and there you will see that the dark powers are in very truth "the dwellers on the threshold." Telramund is reproaching Ortrud for his defeat, and she sees that if she is going to entrap the soul by her sorceries, it is no use now to use the force of Telramund. All this must be done by subtlety. So she sends Telramund away.

Elsa comes out on the balcony and begins to breathe to the night her new found happiness, and below is the serpent plotting her ruin. Presently Ortrud appeals to the pity of Elsa. That is always the point of danger: the question of sentimentalism. So Elsa is caught in this case. She is moved to pity by Ortrud, and is actually foolish enough to descend and listen to the suggestions of Ortrud as they are put to her. Ortrud makes the evil suggestion that as magic brought the knight, so magic might take him away. She appeals to any possible fear that may be in Elsa of losing her defender again. Now perfect love is utterly unselfish and fears no loss. So this is the supreme test of the soul. If her aspiration in love is utterly unselfish she will not fear to lose Lohengrin. But it is not utterly unselfish; her faith is not strong enough, and this evil suggestion of Ortrud sinks into her mind and develops until she forgets her vow and asks Lohengrin the fatal question. She takes Ortrud right into her own apartments and allows her to take her place in the bridal procession next day. Elsa very soon learns how foolish she has been, for, as the bridal procession reaches the cathedral, Ortrud bars Elsa's way. No sooner is the evil power encouraged than it raises its head and shows its true character. Telramund is once more brought to the front. He charges the knight with obtaining his victory by sorcery. But the human judgment, and the emotions are still on the side of the soul because Lohengrin is there and his power rules. The evil powers are driven back for the time being, and the ceremony of their mystical union takes place.

The newly married pair are ushered into the bridal chamber and left alone, and here the poison of doubt begins to appear. This seed of doubt gradually develops, and Elsa at last asks the fatal question: what is his name and race and whence he came. She has broken her vow and the mischief is done. The power of doubt has obtained possession of her heart, and Lohengrin says sadly, "Oh, Elsa, if only for one short year you could have been faithful, we could have been united forever; but as it is, you have broken your vow and have allowed the evil suggestions of Ortrud to influence your soul, and now I must withdraw my protection. You will suffer and I shall suffer also, for we are indissolubly united." So he rings for the attendants and directs that Elsa shall next day be brought before the King, and there he will reveal his

name and race. He tells her it is a rule of the order to which he belongs that if they have to reveal their name they must either lose their power to serve humanity, or else return to the sanctuary of the Holy Grail. So he will reveal his name and return, for he did not intend giving up serving humanity.

I omitted one point here. It is this: that, at the moment when Elsa utters this question, Telramund, the tool of the evil power, rushes in and tries to slay Lohengrin. So you see the evil power is let into the inner sanctuary even; but it does not know the divine power of the higher self, and it is instantly stricken dead by Lohengrin's sword. So at last the evil force in that particular form has been slain. Then the next day the body of Telramund is brought to the place where Lohengrin first appeared, and the king is seated on his throne of judgment. Lohengrin appears again, clad in his armor, and in a most beautiful song he tells his name and race, and he tells of that wonderful sanctuary where he and his brother knights dwell, and from which they come forth on these missions of love to serve humanity. Then, after bidding farewell to Elsa, he takes from his girdle his sword and horn and from off his finger his ring. These are for the lost brother, if the Holy Grail shall permit that he shall be given back to Elsa. That is, if the law of Karma shall allow Hope to return. The sword should make him always a conqueror, the horn should enable him to call the Master when he was in distress, and the ring should be the symbol of their essential unity. Then the swan comes, bearing the boat which brought Lohengrin to her, and as he goes to step into the boat Ortrud rushes in and says that Hope can never return because she has changed him into a swan; but she little knows that the swan is the spirit of good. It is the sacred bird long known in the past as the bird of wisdom, mentioned, as you know, in the "Voice of the Silence," as the bird between whose wings the soul may rest in peace; and Lohengrin, sinking on one knee in silent meditation, exercises a powerful effort of will which with him is a supreme command. The swan sinks, and in its place arises Gottfried. Then, as Lohengrin steps into the boat, the Holy Dove floats down. The dove is the symbol of the inner shrine, and the golden chain is linked to the dove as Lohengrin is borne away by it. Gottfried rushes into Elsa's arms, and Hope is restored as the link between her and her higher self.

Through her inquisitiveness Elsa has failed to realize complete union with her higher self, but Hope has been restored to her, and in another incarnation she will probably succeed and dwell forever afterwards in the life of the higher self.

There is a beautiful lesson here for all of us, and I think we have a splendid opportunity of applying this lesson, at this very day, in this Society. Look back at the past and see the ravages of the power of doubt in our midst. Not only in our individual selves. For it has disturbed the power of the knights of the Holy Grail who came, by reason of our aspirations, and eventually had to go away because they were assailed by the power of doubt. That lesson we have had twice already. Shall we have it a third time? We have another Lohengrin with us today, who has brought us as great an inspiration as we could have dreamt of; an inspiration which has enabled us to send the message of love and brotherhood around the globe. Katherine A. Tingley is that Lohengrin for us. She is a Knight of the Holy Grail; she has come to us in physical form from her sanctuary, bearing with her the power of the Grail, the power of love for brother-men. Every atom of work that she does for us, every thought and every inspiration that we get through her, links us to her in every sense with bonds of love; and therefore she is indissolubly bound to us and our Movement. Wherever Katherine A. Tingley is, there is the Theosophical Movement; and so I say that we have this great lesson, that if we can make our faith strong enough to stand by her and for her through the bitterest trials, then we are bound to carry on the work and to keep the link unbroken.

THE CONVENTION

Continued from page 1.

member of the Theosophical Movement, whether he holds a diploma or not. Now, on the other hand, he who teaches or suggests ideas contrary to universal brotherhood, or that persons, because merely of prominence in worldly affairs, should be placed on a pedestal for adoration, absolutely is not a Theosophist—I do not care if he claims to be a high chela from half of the colleges of adepts in Thibet."

The Convention then adjourned until three o'clock. After the morning session the usual photograph was taken on the roof of the building.

The afternoon session was largely devoted to the election of officers. The future character and welfare of THEOSOPHY was also discussed. A leaflet, "An Appeal to all Theosophists," had been circulated, giving the intentions of the publishers concerning the magazine for the future, and the great work that it could do with a little help from members. We give this circular elsewhere.

The foreign greetings were left for the evening session. But Mrs. Keightley asked leave to read now those that she brought with her, as she would not be able to be present in the evening. After reading the official communications from Norway and Sweden, she then addressed the Convention in behalf of the women of Europe, who had asked her to voice for them at this time the great love and loyalty for the Leader, Katherine A. Tingley, their appreciation of her great worth and true womanliness, their gratitude for the tender compassion and wise counsel she had given to all, and their pledge to stand by her and defend her from any and all, knowing well the source of her power, and that, like Galahad, "her strength is as the strength of ten, because her heart is pure."

The third session, held in the evening, at eight o'clock, was open to the public, who took full advantage of the invitation. Not only the floor of the huge hall, but its two spacious galleries, were filled to their utmost seating capacity. Mr. Neresheimer presided, and introduced Dr. Keightley, who spoke on the progress of Theosophy in England, where the membership has more than trebled since last year, an increase which he ascribed to the impetus given by the Crusaders.

Dr. Franz Hartmann followed in a short speech, full of touches of quaint humor, on the "Elements of Theosophy." It was Dr. Hartmann who, when a certain American wrote to him with the information that he (the American) had been appointed successor to Madam Blavatsky, answered, "I am much pleased to hear it, and congratulate you on your good fortune. By a singular coincidence I was the same day appointed successor to Shakespeare. All that is necessary now is for each of us to show his capacity to fill the position."

Mrs. Cleather then gave a very beautiful address on Brotherhood, which had to be made all too short, for this valiant Crusader, this true pupil of H. P. Blavatsky, is unfortunately much worn by the very large share of the Crusade work which fell upon her.

The music at this session was furnished as before by Messrs. Ed. Herrmann and O. Fussell, violins; Mr. Carl Hansen, viola; Mr. Emil Schenk, 'cello; Mrs. Cleather, piano; Mr. Basil Crump, organ.

After the playing of Beethoven's "Farewell," Mrs. Tingley was introduced, and spoke on the "Hope of the Future." Mrs. Tingley's voice, though apparently low, has a great carrying power, and she was listened to with unbroken attention. She spoke of the women on the streets, the man condemned, saying that Theosophy and Theosophy alone could reach and help these two hopeless classes. Only by Theosophy with its assertion of innate divinity, of future opportunity, could hope be given them.

Mrs. Tingley spoke very briefly, without a touch of the melodramatic, but with a depth of feeling, a fervor and true eloquence, that went straight from her heart to those of all present.

She was thunderously applauded as she took her seat, but at once began talking to Mrs. Cleather, apparently unconscious of the applause, and of the fact that it continued. So that at length, for there seemed no prospect of its ceasing, Mr. Neresheimer was forced to call her attention to it. A very tender laugh ran through the great audience at her evidently unfeigned surprise before she rose in acknowledgment.

Other speakers followed now briefly—for it was getting late—among them the Rev. W. Williams, who is making warm friends for himself wherever he goes.

Detail work occupied the fourth session, Monday morning, and the Convention adjourned at 12.30 *sine die*.

A report of the work done in New York would not be complete without mention of the meeting of the Esoteric School of Theosophy held Monday afternoon in the same place as the Convention. The size of this meeting showed clearly the source of the great harmony in the T. S. More than sixty new candidates were admitted. The meeting, with the visible presence of the Leader, her helpful words, her deeply interesting account of some of the inner Crusade work,—an account in which was no mention of herself,—will long be remembered by all as at once an inspiration and a benediction.

In the evening the same hall saw one more gathering of Theosophists. The programme opened with a repetition, by the Lotus Circle, of the charming Crusade Play given by them on April 13. One important piece of work done at the Convention was the cutting off of the Lotus Circle from all official connection with the T. S. It is now a separate organization, yet working in harmony and hand in hand with the T. S., and showed the wisdom of those conducting by asking, as its first step as an independent body, the Leader, Katherine A. Tingley, to become its head.

After the little play, several five-minute speeches were made, under the graceful chairmanship of President Hargrove. E. A. Neresheimer was given his choice of a speech or a song, and delighted the audience by his charming rendering of the latter. He received the usual guerdon of good work in a demand for more like it.

The meeting closed at 10.30, and thus ended the THIRD ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN AMERICA, a Convention where more was done than met the eye, and the results of which will be felt for many years to come.

AN IMPORTANT POINT.

144 Madison Avenue, New York City.

DEAR NEWS:—

I suppose there will be no lack of contributors to your columns on the subject of this wonderful Convention which has just been brought to such a successful close; so I will not attempt to give any detailed account of its deliberations, leaving that to abler and more eloquent pens than mine.

The one little point to which I desire to draw the attention of your readers is what I can only term the master-stroke of forestalling, at the very outset, all possible adverse criticism, either from "the other side" or anyone else, by bringing forward the admirable "Proclamation" of our brother Spencer, read at the famous Boston Convention of '95; thus once again marking clearly, and with no uncertain note, the true position of the Theosophical Society in America. It need hardly be said, I think, that this "master-stroke" was an inspiration of our great Leader, Katherine A. Tingley, and affords but a fresh proof of that wisdom which placed her hand upon the helm of the great "Theosophical Movement throughout the World."

Fraternally yours,

ALICE L. CLEATHER.

April 27, 1897.

AN APPEAL TO ALL THEOSOPHISTS.

When William Q. Judge founded *The Path* he had a definite object in view, as well as when he changed its name to THEOSOPHY.

The time has now come when this magazine must take the place he intended it to occupy as a factor in this great movement.

With this in view, it is our intention to improve and popularize THEOSOPHY.

Every issue of the magazine will be made a complete propaganda leaflet in itself, suitable for distribution at all public meetings, as well as for donation to individual enquirers.

In addition to the usual articles on Theosophical topics, many important subjects will be dealt with by prominent writers who have not so far contributed to THEOSOPHY.

The number of pages in the magazine will be doubled with the June number. Its size will thus be increased to sixty-four octavo pages, while its price will remain the same.

I would suggest that every Branch or its President should select some member to look after the interests of the magazine in the neighborhood of the Branch. This is of immediate importance. The name and address of the member selected should be sent to the undersigned, who will, in reply, make further suggestions as to what is to be done.

I most earnestly beg that every member of the Theosophical Society in America, and as many of their friends as possible, order through their newsdealers a copy of THEOSOPHY on the 15th of May next. The united demand would force the News Companies to handle the magazine in quantity. The value of this would be in the active co-operation of every member, which would have an immense moral effect, as well as producing material results.

If every Branch would agree to send in one new subscriber per month, it would furnish the funds necessary to carry out all the contemplated improvements and make it worthy of the great Cause it represents.

I shall be exceedingly glad to hear from any reader who will send me suggestions for the improvement of the Magazine. An early reply, containing such suggestions, as well as giving the name and address of the member selected by each Branch to represent the interests of the magazine in his or her locality, will be greatly appreciated by

Yours fraternally,

E. T. HARGROVE.

If I am out of step with my fellows it is because I hear a different drummer.—THOREAU.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 47.

BOSTON, MONDAY, MAY 10, 1897.

Price 2 Cents.

FROM NEW YORK.

WORK SINCE THE CONVENTION.

Reorganization of the Lotus Circle Work.—Katherine A. Tingley Elected President for Life.—Broader Lines for the Future.—The Young Sister of the Theosophical Society not yet Named.

DEAR NEWS:—It has seemed very quiet here in New York since the Convention, but the work has gone steadily along, and under the able management and wise guidance of our Leader, Katherine A. Tingley, much has already been accomplished on the work of the coming year.

Everyone is glad to hear that the THEOSOPHICAL NEWS is to be maintained and to become the permanent organ for the Society's news. At last we have what H. P. B. wished and waited for so long—a *Theosophical newspaper*,—and one most interesting and valuable. In a conversation the other day, Mrs. Tingley spoke of the NEWS as the friend of all Theosophists, for having given them news of the Crusade and kept them in close touch with the movement. She also said that *all Theosophists should support the NEWS* as it would be a great help to the movement in the future.

At the late Convention a resolution was brought forward and adopted, making the Lotus Circles independent of, and separate from, the official work of the T. S. Later Mrs. K. A. Tingley was asked to become the head of the Lotus Circle organization, and accepted through Dr. Buck.

April 29, at a meeting held at Headquarters, it was decided to organize on a broad and general basis for *unsectarian brotherhood work*, and thus have a body equipped for brotherhood work of any sort, such as that among convicts and the lower classes in large cities, in addition to the work of the Lotus Circles and the teaching and helping children.

April 30, an election of officers was held. Mrs. Tingley had before been offered, and had accepted, the headship, but was on this occasion formally elected, by acclamation, President for life.

Other officers were elected for one year, as follows: E. T. Hargrove, Vice-president; E. A. Neresheimer, Treasurer; A. C. Con-

ger, Jr., Secretary; Miss S. P. Churchill, Assistant Secretary. Mrs. E. C. Mayer was appointed by Mrs. Tingley general superintendent of the Lotus Circle work.

An Executive Committee of seven and a Disbursement Committee were also elected.

This organization, of which the Lotus Circle work will be one part of the activities, has a great future before it. At the next meeting, to be held soon, a name will probably be adopted and more definite plans of work agreed upon, concerning all of which the readers of the NEWS will be duly informed.

J. HIRAM.

THEOSOPHY IN WAGNER.

BOSTON'S GOOD FORTUNE.

Mrs. Alice Leighton Cleather and Mr. Basil Crump Visit This Center.—A Clearer Idea of the Crusade and the Work.—Help Given to Many Publicly and in Private.

Boston has had since Convention a very unusual pleasure in the shape of a visit from Mrs. Alice Leighton Cleather and Mr. Basil Crump. The visit was unfortunately short, as both these good workers then expected to sail Wednesday, May 5; but it gave help as well as pleasure while it lasted.

Mrs. Cleather and Mr. Crump, together with Madame Petersen, arrived late Saturday afternoon from Bridgeport, Conn., where since Convention they had been doing excellent work.

This work was on the lines of that which they have made distinctly their own: showing how occultism, and especially mysticism, has had sway at all times, and at all times exponents. The particular instance which they take, to the great pleasure and benefit of their audiences, is the great Wagner and his works.

Arriving in Boston so late in the afternoon, Mrs. Cleather and Mr. Crump had but a short time for rest and the evening meal before attending a specially-called meeting of the Esoteric School of Theosophy. Those who had the good fortune to attend this will not soon forget it. It was, for many, the first meeting with Mrs. Cleather, and these were surprised at the great strength she showed, no less than won by her earnestness and devotion to the Great Cause and its present Leader.

Mr. Crump also spoke, though more briefly, bringing out with apt musical illustrations the necessity of harmony.

Sunday morning was spent in interviews with members and with press representatives, with the result that excellent and extended notices and reports subsequently appeared in the Boston papers.

Sunday afternoon had to be largely spent in rehearsing with a violinist, not a Theosophist, who had kindly given his services for the recital announced for Monday evening. More reporters were also seen, so that Sunday was anything but a day of rest to these two devoted members; yet when the Sunday evening meeting of the Boston T. S. arrived, it found them fresh and ready for work.

Then came an evening such as that Branch has never before been so fortunate as to have. After an opening musical selection, (the prelude to "Lohengrin"), by Mr. Crump, Mrs. Cleather was introduced. She gave a brief sketch of the attitude taken by the Crusaders as they passed around the world, and brought out vividly the many difficulties which they met in the various countries; caused, in Europe, by the dogmatism of the governments, and, in India, by the hostile feelings of the different sects to each other and to the Theosophical Society as they had hitherto known it. For the attitude of those who have worked in that country for the past few years has been such as to firmly implant the idea that the Theosophical Society was a friend to Brahminism and to Brahminism alone.

But in spite of all these difficulties the Crusaders, or rather, as Mrs. Cleather emphasized (and as all who attended the late Convention saw must be so), the Leader started, in Europe, Centers in places where the local workers had for years failed to do so, and, in India, Branches where, for the first time in the history of the present movement, the aim of our great organization was truly understood.

The splendid work accomplished in Egypt was also spoken of. All this was, of course, of deepest interest to the members, and the absolute silence in the crowded hall showed it to be no less so to the large number of enquirers present.

At this point Mrs. Cleather's voice began to fail, and she paused while Mr. Crump very delightfully filled in the moments with more music.

(Continued on Page 4.)

THE THEOSOPHICAL NEWS.

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WE WISH TO REMIND

Our correspondents that they receive the NEWS regularly once a week, and that they in return should see to it that their reports come to us according to the agreement, as regularly, *once a month*.

PERSONAL CYCLES.

"If thy soul struggles to break the silver thread that binds her to the Master; know, O Disciple, thy Soul is of the earth."

"The string that fails to answer 'neath the Master's touch, in dulcet harmony with all the others, breaks—and is cast away."

"When I was a child, I thought as a child, I spake as a child; but when I became a man I put away childish things."

There is one habit which we ought to have left behind us when we abandoned sucking our thumbs and eating with our fingers. I mean the "I won't play" habit. It is distinctly a "childish thing," yet it grows into a habit that is as insidious and dangerous as opium, and which like it is fatal to Truth, although in this case the man deceives himself instead of others. It is curious that while in childhood this habit seems to belong almost entirely to girls, in mature years the sexes are very equally afflicted. I know a man, no longer in our ranks, who has been truly victimized by it. Of course he never said, "I won't play." What he did was something very different indeed. He sent in a beautifully written paper beginning, "I hereby tender my resignation from the office of, etc." That seemed harmless enough, though foolish. But presently the thing began to work; the cycle came around and—as the drunkard turns to his glass—the resigner did to his resignation. And thus, time after time, the temptation came and was succumbed to. Office after office was given up; membership was exchanged from one Branch to another, then back, then to membership-at-large, until he came to be known as "the most resigned man in the T. S.," and the inevitable end came.

Now this sort of thing is not confined to one spot. It is all through our ranks, be-

cause it is all through humanity. The causes that lead to it are always, whatever may be the reasons which the victim states, wounded pride and cowardice.

An attack, a criticism of what we have done or left undone, an opposition to our wishes, and we weakly turn and run—"resigning" we call it—from office or committee, and our duty there; forgetting that to lose one battle means to have to fight that very battle with those very people again and again—until we win; that we may do that winning now or postpone it to the next life; and that meanwhile we are setting up in ourselves a tendency to cowardice and to running away. Yet we have had good examples enough! Was ever man more criticised and blamed than Judge? and did he resign? and are we not, small as we are, in training for the same work? or are we playing at helping humanity and at conquering ourselves? In each thing that we do we set up a cyclic return in our personal nature. It is because of this, when taken advantage of, that occultism is possible. It is because of this that habits grow. To the man who resigns, the temptation will come again and again, and there will always be the apparent cause; just as to the drunkard there will always come the whiff of liquor. The leading workers have, through much experience, learned to look askance at the member who once resigns; knowing well that such an one cannot, for long years after, be absolutely trusted. At the critical moment, when pressure is strongest and need greatest, he will fail, and in spite of himself—unless he has previously conquered. Let us look to it, brothers and sisters. Allow nothing to set this cycle going in ourselves, lest from resignation to resignation, we awake too late to find that we have resigned ourselves out of the Movement.

INDEX.

CLIFTON AND CARDIFF.

LAST OF HERBERT CROOKE'S ENGLISH WORK.

Many of the Workers Changing Their Localities.—Yet Work Continues Successfully.

DEAR NEWS,—Our Comrade, H. P. Leonard, having left CLIFTON, it becomes my duty to tell you something of the work in Bristol. On February 13, Brother Crooke paid us his last visit. We did not know then that it would be the last, or perhaps we should have been sad in anticipation and so have missed the full appreciation of it.

On the evening of his coming he lectured to very poor people at a coffee house in the slums. The evening began with a supper, after which we put the meeting into the hands of Brother Crooke, and took notes for future guidance. In his speech he freely

used the names of our three great Leaders, making them ring out like mantrams. He also taught the children how to spell the magic word THEOSOPHY. It was a good time.

The next morning Brother Crooke lectured in the Lodge room on "Harmony." The music, Brother Crooke's purple banner, his beautiful subject, and his own harmonious presence made a lovely atmosphere. In the afternoon Bro. Leonard and I went with Bro. Crooke to WESTON-SUPER-MARE, to see the members there, two of whom were ill and unable to come to Clifton. The following morning Bro. Crooke left for Liverpool; since then he has gone to America, and we shall indeed miss his genial, kindly help. He was a true brother to us; his quick sympathy and his way of always fixing his eyes on the good in people gave him a harmonizing power which (true sign of the real worker) stimulated others to do the same. Our wise Leader will doubtless send us some one else, and any one appointed by her will be capable, but I know of no one with a larger, kinder heart than our first Home Crusader.

On the 24th of February we had another Brotherhood Supper in the same room Bro. Crooke had used, and on the 26th of March we held our fourth in the coffee house where our hall was first. This last, though Bro. Leonard was gone and there was only Mrs. Clayton and myself to get it up or speak to the people, was quite the best, I think; of course excepting Bro. Crooke's. I had been downhearted, missing our lost Comrade, with his ready speech, and wondering how we were going to do the work, but was quite picked up and ashamed of my discouragement. The poor souls fully appreciated everything, and were so bright and happy. As I spoke to those few just a little longer than usual, their eyes seemed to grow large with love. Five women brought babies and they didn't make a sound. Our helpers gave music and recitations, were most sympathetic; everything helped to make a homelike air of peace and love.

Our Branch meetings go on steadily as usual. On the 22d, Bro. Kenneth Morris read a paper for us and refreshed us with his devoted enthusiasm. Since then he, too, has left the S. W. district.

Yet in spite of all, the sun of Hope shines in our hearts, for is not our Leader coming again? and are we not each "strong with the strength of the whole?"

I don't think Bro. Everett sends you any news of the work in CARDIFF. I went to read a paper at the Lodge there, and at the new Center, at Penarth, and was delighted with what I saw. The Branch has not long been formed, but I think Bro. Everett must have been building it steadily in the ideal for a long time for it to have grown so strong in so short a time. The members are working harmoniously together, Bro. Everett leading and conducting with a gentle, force-

ful dignity. He has started Brotherhood Suppers too. I had the privilege of helping a little at the first, on April 3, which was a great success. The Center at PENARTH, where Bro. Everett lives (Penarth is a suburb of Cardiff), is soon to become a Branch. The members will become students and fit themselves for propaganda work in Cardiff. They meet in a room hung with winged globes, purple seven-pointed stars, and a beautiful portrait of W. Q. J. hallowing all with his gracious smile. Bro. Everett and Cardiff are to be congratulated, I think. There is life in the air.

Yours fraternally,

MARGARET M. TOWNSEND.

HALIFAX SPEAKS.

WORD FROM KATHERINE A. TINGLEY LODGE NO. 2.

Halifax, England, April 21, 1897.

DEAR NEWS:—

We have had a lovely day, and as a suitable close, will send you a few words. We have had a visitor from the Katherine A. Tingley Lodge No. 1, Chesterfield, and feel inclined to preach on this phase of work—the helpfulness of thought exchange. It has rained steadily all day, but as I had told all the members that I had a T.S. visitor and would be “at home,” I put on my “Crusade gown” and sat down to talk, feeling lovely. We talked of everything: the Crusade, the American Convention, the work in Chesterfield, which sets little thrills of emulation running over my nervous system. Imagine a Lodge with members all ready to help with the syllabus! And then we talked of the work in Halifax, which defies all rules of perspective.

Truly, though, dear NEWS, a mutual meeting of many minds is an incentive to work, and, as I write, almost on the eve of your Convention, I send, not only our loving thoughts for that assembly, but our certainty of larger aid, to accrue to us in England, and wherever our Fraternity may be, from that international gathering.

Yours faithfully,

Sec. Katherine A. Tingley Lodge No. 2.

SACRAMENTO (CALIF.) T.S.

WORK IN PLACERVILLE.

A Promising Class Center Formed.—A Branch Likely to Follow.

SACRAMENTO, having now emerged from babyhood and entered the ranks of truly and helpfully active Theosophical Branches, feels the importance of its position, and its consequent responsibility to the surrounding community.

Accordingly the secretary, Alfred Spinks,

boarded the train, April 26th, and after a pleasant ride of 60 miles through the beautiful foothills, landed at the old mining center of PLACERVILLE, a town of 2600 inhabitants. Through the efforts of Sister Kate L. S. Cummings, the co-operation of Editor Robertson of the “Placerville Daily Nugget” was enlisted, and arrangements all completed for a meeting in Neptune Hall the following evening.

About 50 people were present, and listened attentively to the lecture on general Theosophic ideas. They were much pleased with the privilege of asking questions, and took advantage of it.

Altogether it was a most successful meeting, considering that it was a “pioneer” effort in that locality. Many remained after the meeting, in order to form themselves into a regular class for study and investigation. They are earnest, clear-headed people, and it is safe to say that the formation of a Branch will soon follow.

To Mr. Robertson we are indebted for excellent press notices and especial favors shown the speaker. More anon.

DEER.

A NEW ENGLAND TOUR.

MR. HARDING AND THE REV. W. WILLIAMS DO GOOD WORK IN AND ABOUT BOSTON.

Mr. Burcham Harding, accompanied by the Rev. W. Williams, is making a lecturing tour in New England, which tour is not, as yet, expected to extend north of Boston. Starting from New York April 29, they went straight to Boston, where Mr. Harding, with his usual energy and determination, at once began laying-out a plan of work.

Lynn was the first town on the list. Then on Saturday evening, May 1, they gave their first lecture in Oxford Club Hall. The evening was exceedingly stormy and the audience consequently small, but some interest was aroused. Sunday morning and afternoon Mr. Harding spent in personal visits. In the afternoon Mr. Williams went to Cambridge, where he gave an hour's talk on his personal experiences in Egypt and India. The address was interesting, but from the Theosophist's standpoint lacking in the Theosophical element and, especially, in that it made no mention of the Great Crusade and its real work. Experience will doubtless teach Mr. Williams that Americans as a whole are a well-read people and that what they want at a Theosophical meeting, whether they be members of the T. S. or not, is *Theosophy*; though by that is not necessarily meant the use of that word nor of any technical terms.

Mr. Williams returned to Lynn in time for an evening meeting there, where he spoke exceedingly well on “The World's Divine Teachers.” Mr. Harding preceded him with a short talk on “Brotherhood and Toleration.”

The result of their work in Lynn gives good hope for the future and arrangements were made for the starting of a new class Center there in a hitherto untouched district of that town. This class, which will draw most of its attendants from the various Woman's Clubs of Lynn will probably be taken charge of by Miss Guild, until such time as it can stand alone.

Tuesday evening found the two workers in Lowell, where the usual hall of the T. S. there was packed, and an overflow meeting became necessary. Both meetings were very successfully conducted and gave much satisfaction.

Mr. Harding and Mr. Williams did not leave Lowell until late the next afternoon, and before they left very good work was done in the E. S. T., and also in the Lotus Circle.

The latter has thus far not been as successful as the members wish, owing to lack of experience. In answer to their expressed wish for help in that direction, Mr. Harding suggested that some one be sent up to them from Boston, to meet with them once and give an idea as to the general Lotus Circle methods. The members were delighted at the idea for they realize that the old-fashioned Sunday-school lines are not the ones to be followed in our unsectarian Lotus Circles. It is hoped that Mrs. Hitchcock, who has for so long and with such marked success, conducted the Cambridge Lotus Circle will be able to visit them. If she can do so they will surely be started aright.

Wednesday, May 5, Mr. Harding and Mr. Williams returned to Boston in time for a meeting of the Roxbury T. S. Owing to the short time allowed for advertising, the meeting was not as full as the ambition of the members wished, although there was a goodly attendance and much interest in both speakers.

Thursday the lecturers left for Providence, from whence they will gradually work back to New York, taking in as many of the towns as possible, especially those where no Branches are yet established.

Advertisements.

An Outline of the Principles of MODERN THEOSOPHY, by Claude F. Wright

CONTENTS: The Arcane Philosophy, Cosmological, The Planetary World, Anthropological, Masters of Wisdom, The Theosophical Society, Conclusion, Appendix. 200 pages, cloth, \$1.00; paper, 50 cents. Published and for sale by the THEOSOPHICAL BOOK COMPANY, 24 Mt. Vernon St., Boston, Mass.

THE IRISH THEOSOPHIST.

A monthly Magazine of Mystical Literature. Founded in 1892. Edited by D. N. Dunlop. Single copies 10 cents, \$1.00 per annum. Dublin: 71 Drumcondra road, or may be ordered of the Theosophical Book Company, 24 Mt. Vernon St., Boston, Mass.

THEOSOPHY IN WAGNER.

(Continued from page 1.)

Mrs. Cleather then continued with an eloquent statement of the all-embracing nature of Theosophy, explaining that it is not only world-wide, but that it includes all work of whatever nature, if it have the Brotherhood of Man and the helping of humanity as its basic principle. Theosophy provides a key to the work of such men as Emerson, Walt Whitman, Richard Wagner, and others. These men were all mystics, that is, they gained their knowledge and their impulse to help humanity from within themselves, and they preached, each in his own way, Brotherhood and the essential divinity of man.

Mrs. Cleather and Mr. Crump then exchanged places, Mrs. Cleather taking her seat for the remainder of the evening at the piano, but not before she had received, in the applause from her Boston audience, evidence of a warmer and more enthusiastic appreciation than these notably cold gatherings often give.

Mr. Crump was next introduced, and gave his beautiful Theosophical explanation of Wagner's "Lohengrin." This appeared in our columns last week. But even a verbatim report cannot do justice to the great beauty of the lecture, to which the finishing touches were given by Mrs. Cleather's playing, and by Mr. Crump's own singing of some of the principal themes. The whole performance, although quite evidently unprofessional, was in the highest sense artistic, and gave true pleasure to some very keen critics present. But it did more. The remarks overheard afterwards, that evening and several days later, showed that the evening helped many to a truer, fuller realization of the work that lies before us as a movement and as individuals.

Monday evening, another meeting was held in a larger hall, Pierce Hall, Copley Square, where a more general outline of Wagner and his many works was given. Mrs. Cleather and Mr. Crump then left for New York on the midnight train.

It is regrettable that these two cannot stay for some time with us. A six-months' tour of our Centers would show to members and the world one more side—and a very important one—of Theosophy. "Many men of many minds," and each class of mind requiring a special presentation. Mr. Crump appeals to a class as yet—as a class—unreached.

Mrs. Cleather has family ties which will perforce call her back before many days. But an effort might be made to keep Mr. Crump with us. New York Theosophists have among them more than one musician who, with Mr. Crump, could in a short tour sweep into our ranks many an earnest soul who is still outside merely because Theosophy has thus far been presented to him only in its colder aspects.

A SISTERHOOD SUPPER.

VISIT OF MISS CONSTANCE HARGROVE.

The "Wayfare"—Buffalo's Unique Theosophical Activity.

It is not known well enough nor generally enough what a special and excellent work the women of the Buffalo T. S. are doing.

Some time ago it was found that although Buffalo had plenty of cheap temporary shelters for the destitute men, there was *not one* for women. Accordingly some of the women of the T. S., notably Mrs. Stevens, though she had many helpers, made an attempt to start such a shelter. It took considerable enthusiasm, courage and determination to do this, for they had but fifty dollars to start on.

But the work was so evidently needed and was from the beginning carried on on such a thoroughly unsectarian basis, that it brought out the sympathy and help of all classes. The papers gave it much space and attention, and before long gifts of money, furniture, etc., came in; so that the home was soon established in a pleasant, sunny house, in the right neighborhood for such a venture,—a house which was completely furnished by people of all shades of opinion.

The "Wayfare," as it was named, thus auspiciously started, has not been allowed to flag in the good work. Even before the house was open there were several applicants for lodging, and it has never been empty since. The "Wayfare" is not a charity in the short sense, but is conducted on truly Theosophical, brotherly lines. Those who can pay for bed, bath and food do so and gladly; those who are too destitute to give even the small amount asked are welcomed just as heartily and are given some work to do in exchange for what they receive. A warm bath, a clean bed, good wholesome food, make a combination previously unknown to most of them, and which has no small share in the good effect their stay at the "Wayfare" invariably has. No questions are asked of applicants except the absolutely necessary ones, as to name, etc. As soon as possible after they are rested, work is found for those who wish to work, while those who have home or family are helped to return to it.

This work has done more than almost anything else to bring the Buffalo Theosophical Society into favorable public notice. The fact that the home is entirely unsectarian and run on lines of true humanity has become established in the minds of their townspeople, and as a consequence, they continue to receive aid from all sources. More than this the "Wayfare" has been, so to say, officially recognized as a public need, and lately the County Board voted an appropriation, for their use, of three hundred dollars.

But that which has given the whole-hearted women who labor there the most encouragement is the fact that the Employment Bureaus now apply constantly to them for workers so that they have more places than they can fill. In this way the poor women who apply for lodging are at once put into a position to help themselves.

A further development was instituted on the same lines, Sunday evening, May 2, on the occasion of the visit to Buffalo of Miss Constance Hargrove. At that time the Board of Managers of the "Wayfare" gave a special supper to their women guests. Mrs. Ray V. Pierce, president, did the honors of the evening, with the assistance of the other members of the board. Miss Hargrove was also present as the special guest of the evening. At six o'clock tea and a substantial supper were served in the dining-room to all present. After tea an adjournment was made to the parlors and selections of music rendered. Miss Hargrove then followed with a heartfelt talk to those present, in which she set forth the sisterhood idea and gave a brief outline of the objects of the Theosophical Society.

This was the first of a series of such suppers to be given every Sunday evening at the same place. The lines of the Brotherhood Suppers will be followed as nearly as may be, except that only women will be invited.

THEOSOPHY.

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy and Aryan Literature.

E. T. HARGROVE, EDITOR.

FOUNDED IN 1886, UNDER THE TITLE OF
"THE PATH," BY

WILLIAM Q. JUDGE.

Beginning with June, 1897, every issue of this magazine will be made a complete propaganda leaflet in itself, suitable for distribution at all public meetings, as well as for donation to individual enquirers. In addition to the usual articles on Theosophical topics, many important subjects will be dealt with by prominent writers who have not thus far contributed to this magazine. Its size will be increased to sixty-four octavo pages, while its price will remain the same.

As a potent means of spreading and popularizing a knowledge of Theosophy, this magazine should not be overlooked.

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THEOSOPHICAL PUBLISHING CO.,

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 48.

BOSTON, MONDAY, MAY 17, 1897.

Price 2 Cents.

AMONG THE INDIANS.

DR. HARTMANN ON A LECTURE TOUR.

Unusual Willingness to Talk on the Part of the Red Men. — An Interchange of Psychic Experiences. — Old Indian Beliefs.

Dr. Franz Hartmann, of Germany, is now making a lecture tour through the center of the country with Mr. C. F. Willard of Chicago.

He spoke in Syracuse to the Branch members on May 6, and on May 8 addressed a large public meeting there on "Theosophy and the Rosierucians."

Dr. Hartmann will speak in Buffalo, Jamestown, Detroit, Toledo, Fort Wayne, Chicago, Indianapolis, Cincinnati, Dayton, Columbus, Youngstown, Pittsburg, and Philadelphia, returning to New York about June 10.

On Friday, May 7, Dr. Hartmann and Mr. Willard, accompanied by Dr. Dower and Bro. Doyle, of Syracuse, paid a visit to the Indian tribe of the Onondagas (pronounced like "O-non-dor'gas") at their reservation, a few miles out of Syracuse. The members of this tribe are the Levites of the Six Nations, for from this tribe are always taken the Chief and head men.

The visit was unusual in character and most interesting. The Indians, whose feelings of suspicion have been disarmed by the visits of various Theosophists, among them Burcham Harding and Dr. Dower, became unusually communicative. They related to the present visitors many occult experiences of a weird nature, and showed a thorough comprehension of the inner meaning of Theosophy.

It was curious to note their impassive countenances, in which the eyes were brightly beaming, and were the only things that moved.

More curious, even, was the fact that, when asked a direct question, they would pause before answering, and sometimes would display a remarkable ignorance of English, while, when they were interested in a subject, they would talk English as fluently as any one in the party, and with very little accent.

These Indians have their esoteric bodies, about which they are exceedingly reluctant

to speak with those who, they think, do not understand. They believe in Reincarnation and Karma. The chiefs object very strongly to the use of alcohol by any of their people, on account of its retarding influence in the development of the higher psychic powers.

The meeting during Dr. Hartmann's visit was held in Chief La Fort's house. Besides the four whites there were six Indian chiefs and sub-chiefs, dressed in common farm clothes, excepting Chief La Fort.

Chief La Fort is a remarkable man in many ways and, as Dr. Hartmann said, bears a close resemblance to Bismarck in the head and face.

Mr. Willard asked him the question, "Do you remember your past life?"

He paused for a minute, and then said slowly, "Yes, I do."

In response to a question from Dr. Dower, he said their last prophet was Canondirea, "Handsome Lake," who died in 1815. He left behind him a body of teachings which have been gathered and printed in a book, which the Chief, who is also the Chief of the Six Nations, promised to lend to Dr. Dower so that he could examine them.

In his teachings, this prophet taught Reincarnation and Karma, so Chief La Fort said in reply to questionings.

The chief is very anxious to have a monument erected to the prophet who is now buried under the Council House, and on the monument to have long quotations from his teachings.

In this hitherto untried field, a field which has responded with unexampled quickness, there are great possibilities for the future. In this remarkably successful effort to give the Indians our own Theosophy, as well as to help them to bring their own teachings and secret wisdom again to life, we have once more proof—if more proof could possibly be needed—of the marvelous breadth of view and depth of insight of the Leader of the Theosophical Movement Throughout the World.

This visit strengthened the bond between the Indians and the Theosophists, as many matters of an occult nature were discussed; and Dr. Hartmann, who has been among the Indians of the West, told some incidents of his life there. In return, the medicine-man described the astral body of one of the Indian women, and its method of flight. Dr. Hartmann also told some of his remarkable experiences in the mountains of Austria.

On leaving, the head man of the Indian

esoteric body said the next time their visitors came he would know them better, as brothers.

Dr. Dower, who has been among the Indians many times, said that on this visit they opened up and talked more on inside matters than they ever did before.

Out of this Indian wisdom much may come. PARSEE.

NEW ZEALAND ACTIVITIES.

INTERESTING WORK AMONG THE MAORIS.

They Reopen a "School of Initiation." — T. S. Books to be Studied There.

On Sunday the 21st of March the WAITEMATA CENTER held a special meeting to commemorate the passing out of the body of W. Q. J., the room being tastefully decorated with yellow flowers, his favorite color.

Extracts from the "Gita" were read and our late Leader's life and work discussed with great interest. This Center now holds regular Sunday evening meetings at 7 P. M.,—open to the public—in addition to the Thursday evening meetings.

The Thames Center continues to meet regularly on Thursday evenings at Rev. S. J. Neills' residence, and Bro. Neills' Sunday evening lectures are well attended.

Brother White, our Home Crusader, has been busy in various up-country mining towns, and a few Sundays ago took charge of the church at Waite Kauri, and conducted service. Instead of a sermon, he delivered a Theosophical lecture on "Does Death End All," with the result that he is to lecture again next time he goes there, as everybody is delighted with the Theosophical ideas. This is so everywhere, and Centers in this and other towns are only a question of a little time.

The President recently visited New Plymouth, and as the result has started a Center at Hawera, under the leadership of Hare Hongi (H. M. Stowell), a grandson of the illustrious Hongi who visited England in the early days and procured firearms with which he committed great slaughter of his unarmed foes before this colony was established. Hare Hongi is a man of a very different type to his ancestor, and is well versed both in the "Secret

(Continued on page 3.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WISH TO REMIND

Our correspondents that they receive the NEWS regularly once a week, and that they in return should see to it that their reports come to us according to the agreement, as regularly, *once a month*.

NOTES.

"All the time!"

"Reminiscences don't count."

Has anyone found "the stone that binds the chain?"

Someone said lately that sticking to a leader was as easy as slipping off a log.

Sometimes the air seems tremulous, as if something great were about to be born, but restricting influences arrive and the event does not come off. If only a few people keep in the right attitude, a point is ultimately reached where every retarding tendency is overcome. When the force has swept on, a few bulky deposits may be seen left behind; they have been fitly classified under the name of "personal effects and considerations." A few persons may be seen around them, book in hand, taking an inventory and fixing their valuation.

White Lotus Day! What memories arise! Men are slow indeed to recognize heroes when they are in their midst. When time raises a veil, they fall down and worship. To get sentimental over memories of the past great Leader and overlook the evidence of that living presence in our midst to-day would be a great mistake. It is doubtless true that H. P. B. has not reincarnated, but "she being dead, yet speaketh." The simplicity of the great has always deceived those who looked for "a sign." The enthusiasm of the child heart over a leader and a cause is misunderstood, and some undertake the self-imposed task of keeping it in check, but the wise in worldly wisdom have always had the reputation of misjudging, and time has brought about no change in that respect.

Few people seem to recognize what great work can be done in obscurity. Ambition for place, position, or recognition is foolish. Few, indeed, can stand the hot glare of the noonday sun which beats so fiercely around all those who are called upon to take a prominent place in this Movement, and it is not unlikely that if it was a matter of choice, simply, they would willingly change position with the humblest and least-observed member in the ranks. Our motives are subtle, and are hard to define. The personal idea sometimes colors all things in a most insidious way, but if we are ready to "climb down" once we find ourselves acting from that pole of force, readjustment will inevitably take place. The process is usually not unattended with pain to some small personal vanity, but joy unspeakable arises and reigns in the heart. The wise watch undismayed our little inflated bubbles, and go forward to the accomplishment of their purpose regardless of their existence. "Time is endlessly long," and the Universe is safe "all the time." Our anxiety over trifles only shows how short-sighted we are, even if it manifests itself in the desire to put and keep others right. Why did W. Q. J. insist so much on each one attending to his own duty? Was it not because his experience in the work showed him the necessity of constantly emphasizing that point?

D.

We have received the following:—
SUGGESTION FOR A REVISED EDITION OF THE
BHAGAVAD-GITA.

To be added:—

"Know, O Arjuna, that all men are of three kinds, according to the disposition of the natural qualities. He that knoweth when to command and when to obey, whom to obey and whom not to obey, is of the *Satwa* quality, good, and of the nature of Truth. He that desireth continually to command, and that commands with pride or egotism, is of the quality of *Rajas*, passion, while he" . . . etc. The remainder may be had, if desired, upon application to

N. B.

AN IRISHMAN IN PHILADELPHIA.

DEAR NEWS:—

It was indeed a pleasant surprise to find myself in Philadelphia on Thursday last and hear, for the first time, the musical lecture on Wagner's Dramas, illustrating Theosophy, more especially the interpretation of "Lohengrin," the Knight of the Mystic Brotherhood. Mrs. Cleather and Mr. Crump give this interpretation in a truly delightful way, and there can be no doubt that it opens up a new field of interest for minds that are more readily appealed to through music than any other way. While listening to it I could not help indulging in a few reflections as to the

way in which the Theosophical Movement was daily enlarging its scope and purpose. A great spiritual movement must embrace every branch of human knowledge, every element of interest to the mind must be appealed to; and day by day we see the evidence of the large grasp which Katherine A. Tingley, our present Leader, has. As I listened to some of the music my mind wandered over the stupendous work of the past year, and I felt I had hardly realized the significance of the Crusade and what it means for the future. Letters received from almost every part of the world begin to unfold something of the true nature of the drama of which the Crusade was the first act. How true it is that no single art, no single method, no single interpretation, however intellectually perfect, no single book, however sacred, no single Society, can contain the great truth bursting for thin humanity. More and more the work widens and happy are they who recognize the significance of the day in which we live. How true it is, as W. Q. J. once said, that everything can be of use in this Movement. Brother Crump's interpretation of "Lohengrin" taught me much, and the whole audience followed it with interest fully sustained throughout. The instrumental and vocal rendering give the true feeling of the work, because it was rendered from the heart by artists in love with their work.

Mrs. Tingley, who had left New York to attend the meeting at considerable personal inconvenience, was called upon to speak at the close of the musical lecture, and, although very tired, responded willingly to the invitation. What peculiar force is it that so enchains the attention of an audience? There stands a large human heart touching tenderly, as by magic, the chords of the human heart in each and all. Who has not felt that little thrill at certain points, particularly when reference is made to the fallen and the types of humanity most degraded? Who before, in speech, has so impressed us with the actual realization of Divinity in those types? It is not a mere mental statement, it is an insight into the human heart possessed by so few. Nor does the spoken word reveal fully what lies behind. An influence is sent forth, modulated in a marvelous way, to the audience; and yet some power, vast and luminous, seems held in reserve. I simply speak my own feeling. That Philadelphia audience seemed to agree with me. They warmed up in a most responsive way to the touch, and seemed inclined to remain all night. It seems to me that all we have to do is to have some "horse sense," keep our eyes open, and see where the Light and Force are, and follow. A great and grand work is being opened up, and Philadelphia gave me one more indication of the truth of this statement.

D. N. DUNLAP.

May 14, 1897.

NEW ZEALAND ACTIVITIES.

Continued from page 1.

Doctrine" and the wisdom of his Māori ancestors, and under his guidance both the European and Māori brothers should receive great assistance. Le White, the Māori Tohunga of Parihaka has restored the ancient Wharekura (school of initiation), and expresses a wish for a supply of Theosophical literature, printed in Māori, for his students, so that the work of translating several manuals into Māori will be started at once, and Mr. Stowell's assistance will be invaluable as, being a good English scholar, and having studied the "Secret Doctrine," he can render our ideas in proper Māori equivalents.

The New Plymouth papers, especially the *Taranaki Herald*, has opened its columns to us, and has arranged with Mrs. St. Clair to contribute articles on T. S. matters.

WHITE LOTUS DAY.

Saturday, May 8, the anniversary of the death of H. P. Blavatsky, was doubtless observed all through our ranks. It was very beautifully observed in New York, at the H. P. B. (Harlem) T. S. This Branch was also celebrating the anniversary of its formation, a formation, according to Mr. Judge, the result of a thought sent out in that direction by H. P. B., just as that great soul was passing out of the body, and caught by the chief founder and hardest worker of the Branch, its President, Miss Anna M. Stabler. At the meeting, May 8, Miss Stabler spoke briefly of the circumstances which led to this formation and enabled the Branch not only to be planned, but to be started on the very day of the passing out of H. P. B. She told how one of their members was suddenly impressed to leave an evening party which she was attending and join the little group which was planning the Branch, and how this one thus completed the number required, so that the application for a Charter was sent off that night. It was received, of course, the next morning by Mr. Judge, who was at that time surrounded by press reporters asking if the T. S. would survive, and who was able thus to show them the new Branch application as evidence of its vitality.

Brother D. N. Dunlop followed, and spoke of the wonderful help H. P. B. had been to him, as to others, and how natural it was for those who had derived benefit from her and her successors to express again and again their gratitude, devotion, and loyalty. Mr. Dunlop quoted from a letter of William Q. Judge, where it was said, "Where H. P. B. was, there was the Theosophical Movement," and pointed out that the same was

afterwards true of Mr. Judge himself, and can to-day be said with equal force of the present Leader, Katherine A. Tingley.

Mr. A. L. Conger, Jr., Mr. Crooke, Miss Linnet, who was at one time connected with the "H. P. B. Press," in London, and Mr. Greiffs also spoke.

Musical solos were rendered by Mr. Conger, and then, as the meeting was one of members only, it was closed with a five minute meditation on the work throughout the world.

In Boston, White Lotus Day was very simply kept. As usual it was made a general meeting of the six Branches comprised under the one term "Boston." There was much very beautiful music, vocal and instrumental, and several readings from the different books of devotion. Mr. Crosbie made some strong introductory remarks on the past and present Leaders, and Miss Guild spoke on the Theosophical Society and the Theosophical Movement.

But the most interesting and beautiful part of this anniversary meeting was a touchingly simple account, by Madame Petersen of some personal experiences with H. P. B. The appearance on the platform of this valiant, but hitherto silent, old worker was as great a surprise as pleasure to all, for according to her, and of course she knows, Madame Petersen cannot speak. One of these personal experiences especially merits the telling; for it happened before she had met the Messenger of the Master. Knowing that H. P. B. smoked, she made for her a tobacco pouch, and as she sat at it each day, put into it all the love, devotion and reverence that she felt for the great soul for whose physical use she destined the trifle. She told no one of this, and in due time the little pouch was mailed from Boston. Two days later, when it had just gone to sea, Mr. Judge returned from London, and mailed, from New York, to Madame Petersen, a letter which had been sent in his care by H. P. B., with directions to mail it *before landing*. In the letter was a Christmas card with greetings, and at the bottom in H. P. B.'s handwriting, these words: "*To Madame Petersen, with love from her old friend, who thanks her in advance.*"

With the tie thus made before meeting, it was not strange that devotion and gratitude on the one side, tender love and appreciation on the other, should increase on personal acquaintance and make all subsequent relations very touchingly beautiful. Of course it was this only that brought tears to the eyes of many in Boston last White Lotus Day—"for Madame Petersen cannot speak." Later, when the personal reminiscences gave with gentle wit a description of some of the idiosyncrasies of the dwellers at Avenue Road, it must have been illusion that caused it to give all such keen enjoyment—"for Madame Petersen cannot speak."

NASHVILLE (TENN.) T. S.

GOOD NEWSPAPER WORK.

Our Committee of Propaganda Work has adopted a new scheme for the spreading of our beloved philosophy, which seems to have been the exact thing needed, as the appreciation which has so far met it justifies me in saying.

We have prepared a short, concise letter of enquiry to newspaper editors in our section and principally in the State of Tennessee, asking them to publish articles on Theosophy.

The letters are typewritten, and read as follows:

TO THE EDITOR. * * *

DEAR SIR,—The Theosophical Society—America, a purely benevolent institution laboring for the elevation of mankind, are giving to the press of the country short and readable articles on their philosophy.

The rapid spread of their ideas has created an ever increasing demand for their literature.

Will you accept short weekly articles, original and interesting to the general reader, if we send them to you?

If so, please return enclosed postal-card, and we will be glad to furnish you the matter.

Respectfully yours, etc.

We enclose a postal-card in each letter, on which appears the full address of the Secretary of the Committee, so that the editor has only to write "yes" or "no" and throw it in the mail-box.

It appears as if this new idea meets with the approval of quite a number of our newspaper men. Out of thirty enquiries sent out this month, ten have been answered so far, seven of them in the affirmative. This is by far a greater percentage than we had hoped for.

Most of these articles go to small weekly papers published in the country towns of our State, and many do not exceed a publication of from 500 to 800 copies every week. But these same insignificant papers reach every farmer's home throughout the State and, unlike our big dailies in the cities, are read from beginning to end, "advertisements and all." They have lots of time "out in the country," and often very little interesting reading matter. So that, where an article will be thrown unseen into the waste basket in our cities, out in the country it will nearly all be read.

And so with help of these little newspapers we shall plough—on the spiritual plane—our State from the south to the north, from the west to the east, and if in the course of time our labor has been the means of lifting the veil from one soul, if we shall have brought the help and succor to one of our despairing brethren, we shall have been paid a thousand-fold.

S. H. A.

KATHERINE A. TINGLEY BRANCH NO. 1.

(Which Should Have Been Heard From
Before:—But Better Late
Than Never.)

DEAR NEWS,—Our Lodge has not yet figured much in cold type, although it includes pressmen; as Bro. Herbert Crooke says, but it has made rather a stir locally. We are supposed, of course, to be Spiritualists, and even the charge of being free lovers has been leveled at us! Unlike the majority of pressmen, those in our Lodge are of a bashful, retiring disposition. Perhaps that is why they have not written any reports of our work, but now that our Home Crusader has turned his search light on us, we really must make a show.

Well, I think we have formed a real Brotherhood nucleus in Chesterfield. Our members are all sorry to separate after our meetings; all of us have done something to help in the work of the Lodge; several are in correspondence with friends, living in various towns, who are interested in Theosophy, and altogether we are a "Brotherhood" Branch, each feeling he or she is a member of a happy, harmonious family. A new enquirer, a Sheffield journalist, says he never sees people smile in the streets of Sheffield. I am hoping he will become a "center" there for radiating influences other than those of sordid commercialism and industrialism. Since 1892, Chesterfield has only had one F. T. S. (myself), until the Crusaders came. Then they brought a force which stirred things up here, as at so many places they touched. I think my old teacher, Lady Malcolm, would have rejoiced over Chesterfield.

Yours fraternally,

FRANK D. UDALL.

SOUTH SHIELDS, ENGLAND.

KRISHNA LODGE.

DEAR NEWS,—Our Lodge made a move towards the end of last year, taking two rooms, which give us a nice landing to ourselves. These we cleaned, re-decorated, and fitted up. Here we have on Sundays, in the morning, a "Secret Doctrine" Class, a Lotus Circle for the children in the afternoon, and a public meeting with lecture in the evening. We have given a Supper with magic lantern to 40 poor children, and on Whitmonday the members and friends met for a tea, which was followed by songs and addresses. You see we are getting on. We also have classes through the week, and we try to keep the reading-room open most nights so that the members can drop in for a read of the magazines, coupled with a chat. There are three other Lodges in our group, viz., TYNEMOUTH, NEWCASTLE-ON-TYNE, and

CONSETT. We are trying to get a fifth in SUNDEELAND, a large ship-building town near.

Here is a propaganda suggestion! We all, from time to time, either meet or hear of those to whom we think the ideas put forth by Theosophy would appeal, but whom, for various reasons, we cannot appeal to personally. With such as these, a little magazine or paper posted to them from time to time will often have a good effect. The address of the nearest person or place to apply to for further information, stamped on the paper posted, is also often very useful in bringing seekers together.

ALICE BINKS.

BRIXTON, LONDON.

ANOTHER BROTHERHOOD SUPPER.

I think the most interesting thing I can write about this month is a Brotherhood Supper which was given lately to about 150 men and women, although the responsibility only fell in part to the Brixton Lodge.

Some very genuine Christians lent us a large hall near Walworth Road, in a poor part of London, and nearly 150 people collected, some obviously deserving the name of "down-trodden." The food was good, ample, and was enjoyed.

After supper, a substance known to the initiated as "shay" was freely distributed to the men, the women kindly accepting oranges as a substitute. Various friends then played and sang, and a native genius from among the guests depressed us considerably by a heart-rending song.

In between the music there were short speeches with the simple Theosophical truths in them, so that something more helpful and lasting than cold beef should go back to the poor homes, and I am sure the brotherly feeling coming from both guests and hosts will be remembered by both a long time, longer, I suppose, by those to whom sympathy and kind feeling are so rarely shown.

Such suppers as these are being held in many districts of London, and it seems as though, through the medium of hospitality, the knowledge of Brotherhood and of other Theosophical truths may be most fitly brought home to these poor in worldly goods.

From such gatherings, stirred up to warmth of feeling and interest, even enthusiasm, it is surely easy to form nuclei of strong, united Lodges; for the foundation will have been a sure one, and the ties of sympathy once formed may reasonably be counted on to endure when the outward conditions have changed.

F. C.

The Masters want not slaves, but co-workers for Brotherhood. But these co-workers must follow the Leader in command and carry out the plan laid down. Only so is success possible.—R. H.

Advertisements.

BROWNING'S PARACELSUS, AND OTHER ESSAYS.

BY

J. D. BUCK.

Author of "A Study of Man," "Mystic Masonry," etc., etc

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Sent postpaid on receipt of price.

THIS LITTLE VOLUME contains the following essays: "Browning's Paracelsus," with a portrait of Paracelsus; "Genius;" "The Music of the Spheres;" and "Idols and Ideals." These essays, delivered at different times and now put in more permanent form, can hardly be called light reading, and yet they may serve as a recreation during a holiday to those who are trying to solve the deeper problems of life, and who are not averse to suggestions as to where and how a solution may be found. They offer a strong and, it is hoped, a healthy contrast to the sensational and emotional methods of certain popular authors of the day.

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24 Mt. Vernon St., Boston, Mass.

THEOSOPHY.

A MAGAZINE DEVOTED TO

*The Theosophical Movement, the Brotherhood
of Humanity, the Study of Occult
Science and Philosophy and
Aryan Literature.*

E. T. HARGROVE, EDITOR.

FOUNDED IN 1886, UNDER THE TITLE OF
"THE PATH," BY

WILLIAM Q. JUDGE.

Beginning with June, 1897, every issue of this magazine will be made a complete propaganda leaflet in itself, suitable for distribution at all public meetings, as well as for donation to individual enquirers. In addition to the usual articles on Theosophical topics, many important subjects will be dealt with by prominent writers who have not thus far contributed to this magazine. Its size will be increased to sixty-four octavo pages, while its price will remain the same.

As a potent means of spreading and popularizing a knowledge of Theosophy, this magazine should not be overlooked.

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THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 49.

BOSTON, MONDAY, MAY 24, 1897.

Price 2 Cents.

THEOSOPHY AND WAGNER.

MRS. CLEATHER AND MR. CRUMP AT THE NATIONAL CAPITAL.

Last week, at the National Rifles' Armory, the members of Blavatsky Branch of Washington, D. C., provided a treat for their invited friends. The management of the affair superintended by the President of the Branch, Mr. George M. Coffin, Deputy-Comptroller of the Currency, Treasury Department, was thorough in all its details.

The occasion was the appearance of Mrs. Barclay G. Cleather of London, England, and Mr. Basil Crump, whose name is now known over the Theosophical world.

Over eight hundred tickets were issued to friends, and it was soon learned that twice that number could have been distributed. So it went, without further saying, that the grand auditorium was filled. The stage was very beautiful, with palms, flowers, and the flags of the Crusaders, representing all the nations which had heard the new tidings of great joy. On the platform were: Mrs. K. A. Tingley, Mr. and Mrs. George M. Coffin, Mr. F. M. Pierce and Mrs. Mayer of New York, and Maj. James Albert Clark of Maryland.

Mr. Coffin introduced Mrs. Cleather and Mr. Crump, stating in outline the proposed programme and its essential meaning to Theosophy. Mrs. Cleather then, with her rich English voice which always pleases, and her own charming grace, explained the motive underlying much of the great German Composer's work. In her address, Mrs. Cleather said: "You may wonder what Theosophy has to do with Wagner and his work. I say, everything! The object of our Society is to uplift mankind. This was Wagner's work also. Wagner was one of those great men who work for the uplifting of their race, and his life work was devotion to man. Theosophy means illumination from within, and it was from within that Wagner received his inspiration: not from his intellect." Mrs. Cleather's development of the above was logical and exceedingly interesting to the many present who had never before heard aught of Theosophy.

Mr. Crump's remarks were more in a philosophical strain. After explaining a portion

of a work, they played the part in duet, Mrs. Cleather at the piano, Mr. Crump leading with the organ. Although they informed the audience that they made no pretensions to being musical artists, the Washington audience, nevertheless, passed a positive opinion by applause, and after the dismissal, the compliments from musical critics of ability should have been highly gratifying to our English cousins.

Mrs. Tingley did not wish to appear in public as one of the speakers, but when it became known, as it surely did, the clamor



MRS. ALICE LEIGHTON CLEATHER.

indicated that the audience would not have it so. Her very few remarks, graceful and tactful, left a most happy impression on the large assemblage.

Major James Albert Clarke, of the Baltimore Branch, was called upon, and made a few remarks, confining himself strictly to the Theosophical meaning of Brotherhood and alluding incidentally to the work of the Crusaders in belting the world.

As a means of attracting the attention of the public to Theosophical activities, the plan of this musical treat and its well-managed appearances was a decided success.

Washington, moreover, wishes to know more of Mrs. Tingley, and on her next appearance the greeting will be most cordial.

J. A. C.

A NORWAY LETTER.

ATTITUDE OF THE PRESS.—A HOPEFUL OUTLOOK.—A SCANDINAVIAN UNION.

DEAR NEWS: You will perhaps like to hear something about the work in Norway, and I have therefore translated part of a letter received from a brother in Kristiania.

"It was very interesting to get such a full report of the Crusaders' work in Chicago; to hear of such forceful and devoted labor for Theosophy cannot but strengthen Theosophic life, as energy for the Cause is what we most need—both the active members and those who are carried along.

"The press here is more unfriendly than the public—it overlooks us altogether and does not seem to know what an important part Theosophy is playing in the great centers of civilization; it fears, perhaps, public opinion and the church, the loss of subscribers; and the public, on its side, is afraid of the press and public opinion.

"It seems, though, that the main thing is to open the eyes of the people so they can see what they have been longing for so earnestly; see that there is an expectation everywhere for something, which only Theosophy can supply; and that in reality Theosophy has not so many enemies, not even in the church—even they are becoming more liberal.

"The other day an elderly minister made inquiries concerning Theosophy, and apparently intends to join our ranks.

"It seems as if a great hinderance to our Cause lies in ourselves, in our lack of trust in the power of Theosophy to break through all obstacles and reach the hearts.

"The fruits of our labor in the new year have astonished us and given us a new view on things, and also new force to go on and on. Since January, the T. S. in E. (Norway) has more than doubled its numbers, and formed a new Branch, "Kalpa Lodge," in Fredrikshald.

"A liberal monthly magazine has aided us a good deal by circulating our pamphlets to its subscribers. This, and advertising, have brought in many inquirers.

(Continued on Page 4.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WISH TO REMIND

Our correspondents that they receive the NEWS regularly once a week, and that they in return should see to it that their reports come to us according to the agreement, as regularly, *once a month*.

NOTES.

The true magician is he who can inspire you with the Sacredness of Theosophy. This has never been done by wholesale quotations from the "Secret Doctrine."

It is harder for the "safe, conservative" Theosophist to understand the heart of his Leader than for the rich man to enter the Kingdom of Heaven.

There is one redeeming feature in "hero-worship"—you are at least sure that you are not worshipping yourself.

"For him who maketh no sacrifices there is no part or lot in this world; how then, can he share in the others?"

It is better to worship another than to worship not at all.

Modern methods are not always to be despised; it is modern motives that need improvement.

The Theosophical Movement has given many evidences of its true origin. The T. S. is certainly no ordinary Society, or years ago it would have died a premature death. At every new epoch it is lifted out of a groove, kept vitalized and living. Methods of work are changed, and those who do not adapt themselves to the altered conditions are simply left behind. It is well that the changes which are the true signification of growth should continue. Those who follow W. Q. J.'s words, and stand ready to abandon all preconceived notions of how things ought to be done—all fixed ideas and plans—will be found in the right place at the right time.

THEOSOPHY NOT A RELIGION.

A CORRECTION.

The Boston papers, of May 18, contained a statement coming from one Henry B. Foulke,—not a member of the T. S. A.,—one who is from time to time coming out in the newspapers with such ridiculous statements as, that he was appointed successor to Mme. Blavatsky, that Wm. Q. Judge contested the succession with him and won the day, etc.

The present statement relates that said Foulke is "a well-known leader" of the T. S. "who has been asked to assume the Presidency of a re-organized body of the followers of Mme. Blavatsky," and refers to the N. E. Theosophical Corporation as "trying to dodge taxes by claiming to be on a par with the church," and as "trying to get recognized as a religion under the law," basing these remarks upon the assumption that Judge Sheldon, last week, rendered a decision to the effect that "Theosophy is not a religion."

Not one of these statements is true.

We will deal here with those that refer to the decision of Judge Sheldon on the question of taxes.

The New England Theosophical Corporation has brought an appeal from the Assessors of the City of Boston for the purpose of obtaining exemption from taxes on their house, 24 Mt. Vernon St., Boston. The claim for exemption is based upon clause 3 of section 5 of chapter 11 of the Public Statutes of this Commonwealth, which exempts from taxation, under certain circumstances, the real estate of "literary, benevolent, charitable, and scientific institutions incorporated within this Commonwealth, . . . occupied by them or their officers for the purposes for which they were incorporated." The N. E. T. C. claims to be such an organization. The question of religion or a religious body has not been touched upon in the case.

The case is a friendly one; and the hearing before Judge Sheldon was solely for the purpose of getting the facts before the Court so that the question of law might be carried up before the Supreme Judicial Court for decision as a test question. We understand that upon this decision rests the question whether the real estate of many institutions in the City of Boston which are not now taxed, shall be taxed in the future. The finding of Judge Sheldon, which we quote in full, shows this. "I find that the witnesses at the hearing testified truthfully, and rule, that on all the evidence I am not required to find that the real estate of the petitioner or any part thereof was exempt from taxation," this finding leaving the whole question open for the Supreme Judicial Court, as was intended.

We have heard that the press in various parts of the country have taken the irresponsible statements of Foulke as facts and have conveyed the idea that the claim has been made by us that Theosophy is a religion, and that the Theosophical Society is a religious body. Nothing could be farther from the truth. A statement embodying the above has been sent to the Press.

PASSED ON.

Mrs. D. H. Tobias, of the Jackson (Mich.) Branch, passed out of physical life at the home of her mother, in Jackson, on the 13th of May.

From an editorial in the *Jackson Patriot*, we clip the following:—

"Mrs. Tobias had much that the selfish world calls sad experience, but whatever fell to her lot

she accepted with a quiet and calm philosophy, and was faithful to duty in all the relations of life. Her serenity of soul was a prominent quality. For many years a member of the Theosophical Society, not the doctrine of Karma or of Reincarnation, but the lofty idea of the Brotherhood of Humanity, in the broadest sense of the term, was her most cherished perception. Her life was pure, clean, wholesome, and intelligent, and its very circumstances had a refining and ennobling influence upon her character. In the organization of a Theosophical Society in Jackson she took a leading part, and if her ideal failed of realization, she did not complain. To her a life of trial and experience here was but the needed lesson for an undying soul. Her real self dwelt in an atmosphere above that of earth, and to those who knew her worth, her presence was a benediction."

On the 14th, the remains were taken to Detroit for cremation. Fortunately Dr. Hartmann was in Detroit, and kindly consented to speak at the Crematorium Chapel at the services next day. The *Dear, it Evening News* says:—

"No tears were shed, and no prayer was spoken at the last services over the body of Mrs. D. H. Tobias at the Detroit Crematorium this morning. Mrs. Tobias was one of the Charter Members of the Theosophical Society of the State, and for believers in Theosophy there is no death, merely the passing to a higher plane. C. F. Willard, of Chicago, read a few paragraphs from the "Bhagavad-Gita," explanatory of the views held by Theosophists on the subject of death, and Dr. Franz Hartmann delivered what took the place of a funeral sermon.

"There is no existence for that which does not exist," said the speaker. "Neither does that which once exists ever cease to be. There is only cause for joy when a person ceases to inhabit the temporary human house and passes to that state where all is peace and happiness. In that subjective state it will remain until called once more to descend to another habitation on earth."

G. B. F.

PHILADELPHIA AGAIN.

A Most Timely Visit.—A "Common-Sense" Address by D. N. Dunlop.

On the 13th of May, at the North Broad Street Drawing Room, Philadelphia, Mrs. Cleather and Mr. Crump were announced to give a "Musical Lecture on the Dramas of Richard Wagner as Illustrating Theosophy." It was further stated that Mrs. Katherine A. Tingley would be present and would make a brief address.

The announcement was timely. Even in this conservative city of Philadelphia, interest in Theosophy had been aroused by the Crusade, and in the minds of all was the recollection, but a few weeks old, of a sincere effort made by some of the ladies of the city to secure a lecture on Theosophy at their Club Rooms, with the surprising result, mildly quizzed by the newspapers, of a magic lantern exhibition of so-called mind-forms, notably a crab-like object as "a selfish politician." With such a damper upon the public interest, it might have been supposed that the time was not auspicious for a renewal of the topic, but Mrs. Tingley, with her accurate gauge of

the public mind, saw that now, more than ever, would a correct statement of what Theosophy really is, be welcomed by those whose impressions had been clouded by incorrect and sensational limitations of this broad and grand theme of Universal Brotherhood.

In choosing Richard Wagner's works to illustrate Theosophical ideas, and to point out the spontaneity of their rise in the great hearts of all lovers of the race, a happy selection was made. Philadelphia has always prided herself upon being a musical city, and a refined and intelligent audience greeted the lecturers, despite the wet weather, almost filling the hall. After some opening music, Mrs. Cleather gave an address upon Richard Wagner and his work, which was followed with the closest attention and frequently interrupted with applause. This address, forceful, intellectual, and marked with the strength of the speaker, was now and again irradiated, as it were, with a gleam of tenderness, of compassion, the combination producing on the audience a most sympathetic and fascinating effect. When Mrs. Cleather ceased speaking, a long sigh ran through the hall, as of relaxed tension, followed by a final burst of applause. In speaking of the long line of those who have lived and worked for the race, working above all to uplift its ideals and to free the soul, Mrs. Cleather pointed out that Renunciation was the fundamental trait in all these great workers, and, following upon this, that the ideal of Brotherhood was thus shown to be a law of the soul and of nature, springing, as it did, spontaneously from the depth of every generous heart. From this point, by an easy transition, the lecturer demonstrated that what the world ever needed and still most sorely needs is the true Heart Doctrine, that doctrine demonstrated in its reality by truth and compassion and not by intellectual concepts, showing, in conclusion, that Wagner, in his efforts toward a restoration of the Drama—aided by music—to its rightful place as a teacher of the people, an initiator into the mysteries of the human soul, was working along lines of the highest Brotherhood. Coupling, as she did, the names of great writers, musicians, and mystics with that of Wagner as sharers of this effort, the lecturer brought home to the minds of her audience a realization of the breadth and depth of the real Theosophical Movement, as well as its liberality of thought.

Mr. Crump then followed Mrs. Cleather with an address on Lohengrin, with musical illustrations, singing various themes in place of describing them, to Mrs. Cleather's accompaniment. The text of this lecture has already appeared in the NEWS, but what cannot be conveyed is the sympathetic rapport so soon established between Mr. Crump and his audience, showing itself nowhere more markedly than in the half-murmur,

half-ripple of applause when he said that neither Mrs. Cleather nor himself were professionals. One saw that the *entente cordiale* was established, a practical illustration of Brotherhood. The prelude to Parsifal was then listened to in deep silence, after which the President of the Krishna T. S., to whose arrangements the successful evening was due, introduced Mrs. Tingley. Our Leader was never more forceful, never more pathetic. When she spoke of the hope which Theosophy alone brings "to the man whom you call a thief, to the woman on the streets," an outburst of sympathy woke like a single thunder-clap from every part of the hall at once, repeating itself until her voice soared above it, when it sank instantly. The address was brief, but I saw men and women wiping their eyes without the least effort at concealment before our Leader had done speaking of the world's need of the Heart Doctrine.

Mr. Dunlop, our genial President of the T. S. in Europe (Ireland) then gave a short talk upon the three fundamental teachings of Theosophy, a most practical, common-sense address, not without humor and touches of eloquence which evoked marked signs of appreciation from the audience. It will be seen that, after a most simple but able fashion, wide ground had really been covered during the evening, but, owing to the methods employed, not one moment of the time from 8 p. m. to 10:45 p. m. had dragged. A final speaker took up a few moments in conclusion, but the audience still sat on, and did not move until still more bluntly told that the evening was at an end. As brother Dunlop said: "It's the first time I ever saw an audience that had to be told to go home." The usual requests for introduction to the speakers then followed, a number of strangers being explicit in their thanks, to use the words of one of them, for "being told what Theosophy really is, and no nonsense with it." A similar effect appears to have been produced upon the Press, the comments next morning being dignified and without a trace of sensationalism or ridicule.

J. C. KEIGHTLEY.

IN BROOKLYN.

DEAR BROTHER:—

Theosophy in Brooklyn is enjoying a certain and steady growth in the minds of the people, and interest on the part of the public and devotion on the part of members of the Society seems daily on the increase.

Several new members have been added to the rolls of the Brooklyn T. S., and the Upasika T. S., in the last month or two; and visitors are by no means scarce.

The regular Thursday evening meetings of the Brooklyn T. S. are becoming very popular, and an atmosphere of still greater good

feeling, brotherhood, and toleration is noticeable.

The Sunday evening lectures are well attended, and never fail to render all that attend glad that they came. The lectures are nearly always reported in the Brooklyn papers, by the Brooklyn Theosophical Press Bureau, which is conducted by one of the Brooklyn members, who is a journalist.

Among recent lecturers have been Doctor Franz Hartmann, the German Philosopher, and President of the Theosophical Society in Germany, who addressed a large audience, and Mr. Herbert Crooke, Vice-President of the English Theosophical Society. The Rev. Mr. Williams spoke before the Upasika T. S., recently on "Travels in India." Many interested visitors were present.

One of the most encouraging indications of all these meetings is that requests for information are quite numerous, and people ask pointed and intelligent questions concerning the teachings of the Theosophic philosophy.

Child-Life, the little magazine for children, is gaining slowly but surely in its circulation, and has received some very good notices in several magazines and newspapers. It is also now for sale in many of the large dry goods houses of Brooklyn.

On Sunday evening, May 16, a delightful and most enjoyable musical lecture was given under the auspices of the Brooklyn T. S., in Wilson Hall, on Pierrepont Street, near Fulton, in this city. Those two big souls, so well known to all Theosophists, by name at least—both in the new and in the old world—Mrs. Alice L. Cleather and Mr. Basil Crump, were the attraction of the evening.

About two hundred persons made up an audience whose attention from beginning to end was held by the soulful rendering of a few of the finest selections from Wagner's immortal soul-drama, Lohengrin, and by the thoroughly Theosophic explanation that the lecturers gave of the Legend of the Holy Grail.

The Press Bureau reported the entertainment in the Brooklyn papers. The *Citizen*, gave the best account of one column, while the *Eagle* and *Standard Union* had also articles.

Last Saturday evening, May 15, a most beneficial E. S. T. meeting was held at the Brooklyn Theosophical Headquarters. Mrs. Cleather and Mr. Crump were present and addressed the group in a manner both earnest and to the point. Brotherhood and unity, devotion and co-operation formed the burden of the discourse, and the real meaning of the works of Wagner was explained and dwelt upon at length. Mrs. Tingley has authorized Mrs. Cleather and Mr. Crump to call special E. S. T. meetings wherever they go, on their lecturing tour; and much good work is being accomplished in this way.

The Theosophists of Brooklyn send greeting to their fellow workers throughout America, and all over the world. Let the Divine Wisdom fill the lives of all and bring together in the law of Brotherhood all Humanity!

WILLIAM FRED SABIN.

"Our Tuesday meetings are open to friends and others interested; and are usually well attended; but more successful is the meeting which is held the first Sunday in every month; members and invited friends come together, as many as our room can hold. We have music, short Theosophical addresses, and conversation. It is mainly the middle classes who meet at these gatherings.

"I do, therefore, believe that the field is ready, but we need good laborers in the vineyard—the few who are able to work and to speak on Theosophy are too much occupied in their public and private callings, or in the struggle for existence. In the meanwhile we must do the best we can, as we are, and it is encouraging to see such results in so short a time. We are confident that before long able forces will have come to our assistance."

Saga Branch, in this city, is trying to form a more intimate connection with the different Societies in Scandinavia, so as to form one Scandinavian Union throughout the World, if the future will allow.

LUCIAN.

BEAVER (TORONTO, CANADA) T. S.

A Brotherhood Supper Held, And A Lotus Circle Started.

So much has occurred in the last few weeks that I hardly know where to begin. We had hardly got over the excitement of the Crusade visit before the Convention. Five of our members attended this, which was an unusually large representation for Toronto.

After the Convention, Mr. D. N. Dunlop, who had business in Toronto, returned with the delegates. Of course an opportunity like that was not to be lost; so notwithstanding the fact that the Branch had only two days notice of his coming, on the night of his arrival he was greeted with a good-sized audience in Forum Hall. He spoke again on Sunday evening in the same hall. It seems quite needless to say that he made a very great impression. He has left in Toronto many very warm friends. His visit will not soon be forgotten.

This was not the end of our good fortune. We have had also a visit from Miss Hargrove and from Mrs. Stevens, of Buffalo, and also from another very dear friend, Mr. Clark Thurston, of Providence.

On Friday night last there was a Brotherhood Supper, at which there were over one hundred guests. After the supper there were addresses, music and readings. Miss Hargrove, Mrs. Stevens and Mr. Thurston being the principal speakers. Mrs. Stevens' account of the *Wayfare* in Buffalo, was very enthusiastically received. After the programme, the guests were invited to express their views, which they did. This was our first Brotherhood Supper, and it was an immense success.

On Friday afternoon, Miss Hargrove and Mrs. Stevens, with one of the local Theosophists, visited the Toronto jail, and got permission to speak to the women there. Miss Hargrove gave each of these prisoners a rose, and afterwards she spoke to them, very simply and in a way which went straight to the hearts of all. Mrs. Stevens also spoke to them very effectively.

On Sunday afternoon a Lotus Circle was started with a good membership. We considered it very good fortune to have Miss Hargrove present at its organization. This successful beginning of the Lotus Circle is entirely due to the efforts of Mrs. J. Harris.

On Sunday evening, May 9, we held the usual White Lotus Day celebration. Addresses were given by Miss Hargrove and Mr. Thurston.

Our Branch meeting of Wednesday last was turned into an informal meeting, with addresses by the visitors and of those who had been our delegates to the Convention.

We have not yet been able to decide whether we were very bad to need so much help, or very good to deserve it. M. B.

IN CHICAGO.

A FAVORED CITY.

A Long-to-be-Remembered White Lotus Day.

DEAR NEWS:—

We have had the great good fortune to have with us on May 8, "White Lotus Day," Mr. Basil Crump and Mrs. Alice L. Cleather; our Leader, Mrs. Katherine A. Tingley; Mr. Frank L. Pierce, of New York; Mr. W. C. Temple, of Pittsburg; and Mr. A. A. Purman of Fort Wayne.

The Musical Lecture, given us at this time by Mr. Crump and Mrs. Cleather, with renditions of Wagner's music, was not only most pleasing and harmonizing in its effect, but also most helpful and soul-inspiring. It being the occasion of the Commemoration of Madame Blavatsky's death, it was explained that, like her, one of those heroic souls who sacrificed her life and devoted her entire energies to the cause of Universal Brotherhood, was Richard Wagner also, another like hero, the great Poet-Musician. Also that it is only, says Wagner, "when the life of such heroes is consummated in their death, that we see them in their full stature and recognize the greatness and glory of their life-work." Mr. William Q. Judge, who carried on so faithfully, and with such great success, the work of our Society, the work bequeathed to him at the passing of H. P. Blavatsky, was referred to as another such hero. It was also remarked, in Wagner's own words, that "the celebration of the death of such a hero is the noblest thing that we can undertake, but not in the soulless modern fashion, with senseless formalities and churchyard platitudes. No! it must be a joyful re-enacting of the deeds of his life, a carrying forward of the spirit of his work, which makes him live again with us and turns his nature to our own."

By way of introduction was played the noblest funeral march ever penned, "The Death March of Siegfried." The opening address was then ably made by Mrs. Cleather in which she explained that Richard Wagner was a true Mystic, whose every expression, both in his music and his phil-

osophy alike, was pure Theosophy, Mysticism, Brotherhood. Mr. Basil Crump next followed with his beautiful interpretation of Wagner's "Lohengrin," interspersed with Wagner's own music, rendered on the piano by Mrs. Cleather and the organ by Mr. Crump, accompanied by cello and violin.

Then our dear Leader, though much fatigued with the journey and with much active and important work done, spoke with great effect and earnestness, showing the power of another who is sacrificing life and her entire energy to the Cause of Universal Brotherhood. The drama and the lesson of "Lohengrin" have a meaning for us all. Following Mrs. Tingley, Mr. W. C. Temple, of Pittsburg, made the concluding remarks in his customary clear-cut and pleasing style.

After the public meeting, there was an informal gathering of members at a private parlor in the Palmer House, to meet Mrs. Tingley. Addresses were there made by Mrs. Tingley, Mr. W. C. Temple, and Mr. A. A. Purman.

On Sunday, the following day, a very instructive and helpful meeting of the E. S. T. was held and, although we desired very much to keep this Special Crusade party with us for Sunday evening addresses, their Chicago work was done and they were compelled to leave us Sunday afternoon, to meet other engagements.

The sacrifice of Mrs. Cleather and Mr. Crump, in putting off their return to their home in England—a home from which Mrs. Cleather has been so long detained by her journey round the world as a member of the Crusade—in order to come to Chicago, is much appreciated here, and last night, at the regular meeting of Loyalty Branch, the following Resolutions were unanimously carried.

RESOLVED that the hearty thanks of the members of Loyalty Branch T. S. A. are due and are hereby extended to Mr. Basil Crump and Mrs. Alice L. Cleather, of England, for their beautiful rendering and interpretation of Richard Wagner's music and the Drama "Lohengrin," given in Chicago on May 8th, "White Lotus Day."

RESOLVED that their sacrifice in the postponement of their cherished plans to have sooner returned home, in order to give us here in Chicago, this Wagner Recital and a Wagnerian vibratory impulse, was itself but another interpretation of Wagner, the interpretation of his philosophy of renunciation.

RESOLVED that we recognize and express our firm belief and desire, that the link thus formed between them and us, is already made a lasting one, which will extend not only to themselves, but through them to our fellow English members, and that the love, respect, and sympathy we have come to feel for them, is but the recognition within us of that real link existing.

ALPHEUS M. SMITH.

Are there any more over there like Crump, Cleather, Dunlop, and Crooke? If so send them along. R. H.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 50.

BOSTON, MONDAY, MAY 31, 1897.

Price 2 Cents.

FAREWELL MEETING.

FLORAL TOKENS OF APPRECIATION.

Mrs. Cleather Appointed "Special Crusader for England, Scotland, Ireland, Sweden, France."—The Theosophical Movement "Throughout The World."

The regular meeting of the Aryan Branch, May 25, was taken advantage of for the purpose of a farewell and informal reception to Mrs. Alice L. Cleather and Mr. Basil Crump. Mrs. Cleather, sublimely unconscious of any intention to do her honor, arrived only a few minutes before the time of closing, and was promptly called to the platform. She made a few happy remarks and was about to return to her seat, when President E. August Neresheimer detained her, while a beautiful bouquet of pale yellow roses, tied with a purple ribbon, was presented by Mrs. Mayer on behalf of Mrs. Tingley, and with it the following letter, which was read by Mr. Neresheimer:—

DEAR FRIENDS,

As I cannot be with you this evening, I send these few lines of love and greeting to be tendered to that true heart and faithful Crusader, Alice L. Cleather. From the first moment of her joining the Society years ago, working first under H. P. B. and then under William Q. Judge, her loyalty and devotion have been beyond all praise, running like a thread of gold through everything she has done. It is something which cannot be said, my gratitude for her helpfulness to me. As a token of my love and confidence, I hereby appoint her *special* Crusader for England, Ireland, Scotland, France, and Sweden.

KATHERINE A. TINGLEY.

NEW YORK, May 25, 1897.

While the assemblage was applauding, a basket of white roses and purple orchids was presented on behalf of all American Theosophists, and this note accompanying it was read by Mr. Hecht, who said that though he did not know why he should have been selected to read this letter, he was glad to do it because he liked Mrs. Cleather.

TO MRS. ALICE L. CLEATHER, loyal Crusader and dear Friend, who is on the eve of returning to home and family after an absence of one year at great sacrifice, this floral tribute is offered as a token of grateful love from American hearts for the sunshine her presence has lent to every occasion she has graced, and to all with whom she has come

in contact; and as the symbol of a new link, through her, between America and Europe.

NEW YORK, May 25, 1897.

Mrs. Cleather responded with much earnestness:—

"Whatever of good there may be in me, or whatever of good work I may have done, I want to say here, that it is due to what those great souls, H. P. Blavatsky and Katherine A. Tingley, have done for me and have made me, and not to anything in myself."

Mr. Basil Crump, in making his farewell, spoke of the love and brotherliness which was so strongly felt by all, and with which he was filling his pockets to hand out in great chunks on his return to his English comrades. As a parting word, he wished to call attention to the title which has been given to Mrs. Tingley, of "LEADER OF THE THEOSOPHICAL MOVEMENT THROUGHOUT THE WORLD." "The meaning of this," he said, "has not yet been grasped by all. It means that Mrs. Tingley stands at the head of all the work that is being done by the Lodge in every part of the world."

He referred to the great work of the Crusade, and the inner connections with various occult bodies that had been made.

Mr. Crump called attention to the work which he and Mrs. Cleather had been doing through the medium of Wagnerian music, as an instance of the work being done as a part of the Movement, and yet not always done under the name of Theosophy.

At the conclusion of Mr. Crump's remarks, Mr. Neresheimer said that *six months* ago Mrs. Tingley had written him that Mr. Crump ought to be brought over to America, as he had an important work to do. This, Mr. Neresheimer said, completely nonplussed him. He could not imagine what was to be done with Mr. Crump when he got here. He had now, however, found out.

After the meeting, the large gathering passed up to the platform to say a personal *au revoir*. The following morning, members from various Branches said a final good-bye at the boat.

Mrs. Cleather and Mr. Crump both said that they hated to go. They looked it. The New York members looked it too. May we have the delight of their presence with us soon again, is the wish of all. H.

"Enthusiasm comes from the Gods."—

ZANONI.

No one has ever said that of criticism.

IN FRANCE.

Steady Progression of an Important Center.

The work in France has steadily progressed since its inception, and the outlook gives rise to assuring anticipations of greater development. Not only have we been successful, but we have managed to not lose any of the ground gained, which is a satisfactory consolation. The assiduous activity of many of our devoted members has resulted in creating an undeniable interest in Theosophy; and the increasing number of strangers that seek admission to our lectures unmistakably indicates the eagerness they possess to obtain an insight into the principles, and is likewise a glowing tribute to the untiring perseverance of our faithful laborers in the cause.

In one respect we are accomplishing more good than is apparent at first glance. We are preparing many thoughtful minds among our visitors for the grand ethics of our philosophy, and though such induction bears no visible results now, we feel that the good will manifest itself in glorious outbursts in the near future. Many of this class have attended at the solicitation of friends, without the remotest idea of Theosophy, and seemingly no inclination to discover it. The first visit was a surprise, and each succeeding attendance so replete with revelations that dormant faculties were awakened, and a determination evinced to pursue the study further.

Then would come the sorrowful intelligence that circumstances rendered it imperative to return home; that the time they had intended to stay in Paris had expired. Thus promising students would be lost to us, but would be an acquisition to the Branch nearest their residence in the United States, for assurances were always given that they would continue to attend Theosophical meetings. The rudiments inculcated here act as an incentive for further investigation and study which will culminate later. And so the good work goes on. We are causing attention to be paid to Theosophy by travelers who probably, under ordinary circumstances, would never have entered a Branch meeting. Here they were induced to do so, either from curious motives, or an effort to pass away time. This is a vast field for the introduction and spread of Theosophy; the average French mind is indifferent to dull

(Continued on page 4.)

THE THEOSOPHICAL NEWS.

A WEEKLY REPORT OF ACTIVITIES.

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WE WISH TO REMIND

Our correspondents that they receive the NEWS regularly once a week, and that they in return should see to it that their reports come to us according to the agreement, as regularly, *once a month*.

NOTES.

Did you read the last half of page 4 of the April THEOSOPHY? Read it again.

Have you noticed Mr. Neresheimer's remarks at the last Aryan T. S. meeting? He couldn't see the reason for Mrs. Tingley's suggestion. But he found out its value *after he had carried it out*. His experience is that of a rapidly growing number of workers.

Mrs. Alice L. Cleather, upon her arrival in England, will complete her Crusade tour of the world, for she met and went with the Crusaders in England. But in Theosophy there is no beginning or end; it is all cause and effect in endless chain, and so in this case. Her first not yet ended, she is sent upon her second special Crusade, for she goes with a commission signed by Katherine A. Tingley, making her *special Crusader* for England, Ireland, Scotland, France, and Sweden.

Mrs. Cleather has already done a mighty work for Theosophy, but we believe that she will accomplish still greater work in the near future. The best wishes and deepest love of all Aemrican Theosophists go with her, and will, we trust, help her in that work.

The letters we have received, show that, as in Boston, the impression left on the minds of all who were so fortunate as to come in touch with these two was the same. New York, Brooklyn, Philadelphia, Washington, Chicago, Louisville, Toledo, Buffalo, speak with one voice. Not only has word come to us; but Branch has written to Branch; so that as a result as many as six letters a day have been received in New York, asking for a visit and lecture

from our two English workers. Unfortunately this was impossible, as Mrs. Cleather's already delayed return home had now become imperative.

Those Branches who were so fortunate as to be visited by Mrs. Cleather and Mr. Crump are more deeply indebted to Mrs. Tingley than they perhaps realize. Although by no means well, she yet herself made all the arrangements for this tour. While the musicians were still in Boston and expecting to return to England in a couple of days, she cabled to Col. Cleather and obtained his consent for "an extension of leave," wrote to the Branches to be visited, making all arrangements financially and otherwise, and all this was done in her own quiet way, without the help, almost without the knowledge, of any one at Headquarters. This very successful tour was thus made independently of the Society, though the latter has received the benefit of it. The expenses were all met by lecture proceeds, and by voluntary contributions from justly appreciative Branches and individuals. The work at Toledo, for instance, was mainly possible through the generosity of Mr. and Mrs. Lang.

The words "lecture proceeds" must not, however, be construed to infer that these two interesting workers themselves received any benefit from them, or took anything away with them. Like all true workers, they gave themselves "without money and without price," and this absolute sincerity of motive, whole-hearted devotion to the cause, is not the smallest factor in the successful work.

In the short "Cleather-Crump" tour we have had another of the constantly accumulating proofs of the wonderful qualities and power which our Leader, Katherine A. Tingley, not only represents but possesses. Short as was the stay of the musicians, swift as had to be their workings, a very great and yet to be fully realized work was accomplished. More than five thousand people who would not have attended a lecture on Theosophy were reached in this way, and given the philosophy in such guise that they were able to appreciate, if not at once to accept it. And this is only one of the many new ways of work set into motion by the Leader, and through which she is bound to reach *all classes* without exception.

There has been much talk in the past about the necessity of holding fast in order that the new movement may be started in the next (!) century. We wonder how many are still expecting to wait till then for that new impulse. If so, they need not hope to recognize it then, since they fail to see that—it has already come.

The meaning of the maxim, "Man know thyself" will be better understood if you begin by finding your own proper place.

HERO-WORSHIP.

Is "hero-worship" one of the greatest of popular delusions? Do many people ever encounter a real case? The most generally supposed case is the "worship" of Jesus. There is precious little worship of Jesus. What does exist is worship of a self-created Jesus—a different one for each fireside—a Jesus with an elastic conscience; a Jesus who so resembles his worshipper that the two can be scarce told apart. Show me a man who really worships Jesus, and—well, show him to me.

If worship means anything, it means that you have found in somebody or something, outside of yourself, an ideal which you yourself have inside and are trying to bring to the surface. If it is a person, it may mean, if you are in dead earnest, that you are trying to become like that person. Suppose that ten years ago you came to the conclusion that H. P. B. was a grand, great soul, and that you correctly estimated yourself as being a small one. You put two and two together and came to the conclusion that although H. P. B. might not be a Dhyan Chohan, she was nevertheless so much greater than you that you would be one in a hundred million if you could become like her, taking her "all in all." You set out with the fixed purpose of achieving that end—satisfied to become a second H. P. B., *if you could*. Of course, some soar higher than others, and not everybody would be content with being a mere H. P. B. But being a purely personal matter, and since in the Theosophical Society everybody is guaranteed the right to worship as he pleases, you wouldn't feel under obligations to follow their course. You had set out to become like H. P. B. You couldn't do it without *giving up your own personality*. To be willing to exchange one's own personality for that of another is one of the most *impersonal* things I can conceive of. But, of course, it would be "hero-worship."

I sometimes think the "hero-worshippers" have Krishna on their side, for I find the following in Chap. XII of the Bhagavad-Gita: ARJUNA: Among those of thy devotees who thus always worship thee, which take the better way, those who worship the indivisible and unmanifested ("abstract Truth"), or those who serve thee as thou now art (incarnate)?

In reply Krishna praises both as commendable, but adds: "For those whose hearts are fixed on the unmanifested, the labor is greater, because the path which is not manifest is with difficulty attained by corporeal beings."

Still, if you can't agree with me, there is no harm done. Pray leave me undisturbed in my "worship of personalities," and you can go ahead and worship in your own way. Liberty of thought is free for all.

F. P. S.

P. S. I know one or two personalities I think I would rather have than my own, and be willing to take my chances.

RICHARD WAGNER, THE MYSTIC.

MRS. ALICE L. CLEATHER, BASIL CRUMP, AND MISS ANNA STABLER IN BUFFALO.

Lotus Circle.—Sisterhood Supper.—Branch Meeting.

That with new leaders new methods of work generally follow, has been very clearly exemplified to the satisfaction of the members of Buffalo Branch, at least, by the visit of our dear friends and comrades, Mrs. Cleather, Basil Crump, and Miss Anna M. Stabler, to the Queen City, and the delightful interpretation of "Lohengrin" given by Mrs. Cleather and Mr. Crump, assisted by Herr Richard Fricke of this city, 'cellist, and Miss Stabler's message from our Leader, Mrs. Katherine A. Tingley, in Concert Hall, Saturday evening, May 22d.

We had expected Mrs. Tingley would be with us also, but on Friday-evening received a telegram that she could not come, but she had sent Miss Stabler in her stead; and a very efficient and acceptable representative she proved herself to be. Through her we learned that it was not absolutely necessary that our Leader should be with us *in personam*, as we all felt the Force of her presence, even though her personality was hundreds of miles away.

Mrs. Cleather is very well known by the Buffalo public, as she has been with us twice before; and, consequently, when President Stevens announced that she would address the meeting on "Wagner and the Theosophical Movement," she was enthusiastically applauded.

The Buffalo News in its excellent, full, and sympathetic report of the meeting said:—

"Mrs. Cleather is the clever, cultured, and personally charming Englishwoman who spoke in Buffalo at the time the Theosophical Crusaders were here. Mr. Crump is a young barrister of London, and is a member of the London Wagner Society. Their music, like their talk, was well worth listening to."

At the conclusion Miss Anna M. Stabler, president of the Harlem Branch, New York, gave a short address on "The Theosophical Society and its Leaders—Mme. Blavatsky, William Q. Judge, and Mrs. Katherine A. Tingley."

Miss Stabler's mission in Buffalo, she said, was to bring a message of love from Mrs. Tingley to the people of Buffalo, and also to try to impress upon them the importance of trying to regain the "child heart" which most of us have nearly lost.

SUNDAY, MAY 23.

At the Lotus Circle, Sunday morning, Miss Stabler was present, and her talk to the children was greatly appreciated, not only by the little tots, but also by the older members.

Miss Stabler seems to be especially fitted for Lotus Circle work.

A meeting of the members of the E. S. T. was held at Headquarters at noon, which was a source of much inspiration and assistance to those present.

A SISTERHOOD SUPPER.

At five o'clock a Sisterhood Supper was given at the Wayfare by its Board of Managers, at which Mrs. Cleather and Miss Stabler were the honored guests. A substantial lunch was given to the women at the Inn, the T. S. members, according to custom, sitting at the board with them and assisting in serving them. After the repast was finished an adjournment was had to the parlor, where musical selections were given by Mrs. Cleather, Miss Stabler, Mrs. Lloyd, and Mrs. Wade. These were followed by talks by Mrs. Cleather and Miss Stabler on sisterhood.

THE MEETING AT HEADQUARTERS.

At 8 o'clock the regular meeting of the Branch was held at Headquarters. This was opened with a musical selection by Mr. Crump on the organ, after which Mrs. Cleather made a short—all too short—address on the Crusade, in which she gave the audience some very interesting information thereon, especially of the work in India. Mr. Crump next spoke about what the Crusade had accomplished in England. Miss Stabler followed Mr. Crump with the heartfelt plea to us to simplify matters and try to get at the root of things—see what we can get along without.

Cards had been distributed throughout the audience, by the ushers, on which was printed the request to write any question pertaining to Theosophy on the same and hand to the usher. When these were collected the task of answering them began. All the replies to the questions propounded were very satisfactory indeed, the answers in some cases being quite witty.

At the close of the meeting we were obliged to say good-bye to our comrades, who left for New York on the midnight train. May the Good Powers protect them in their work for humanity.

J. C. G.

LOUISVILLE.

LOUISVILLE, May 20, 1897.

Mr. Basil Crump and Mrs. Alice Leighton Cleather gave their lecture, "Wagner as a Mysticist," before a very large and intensely interested audience. The Louisville Theosophists secured the spacious and convenient Liederkranz Hall and defrayed the other expenses incident to the coming of Mr. Crump and Mrs. Cleather. It required something of a sacrifice to accomplish this, but if no further results develop, the expenditure was well-timed.

The distinguished visitors arrived Tuesday afternoon, and the E. S. T. meeting Tuesday night at the Society's permanent quarters was the most helpful occasion the Louisville members have yet experienced.

At the lecture Wednesday there was much promising material in the audience, and the Louisville brothers trust it may prove the opening wedge for a great and useful work for the cause of human brotherhood.

After the lecture, the visitors held a half-hour levee in the parlors adjoining, and many people passed through for a grasp of the hand, and to express their appreciation of what had been said and done.

CHARLES DOBBS.

IN TOLEDO, OHIO.

Manasa Branch was permitted to give the music-loving people something to think about on Thursday evening, May 20, when Mrs. Cleather and Mr. Crump lectured here on Theosophy and Wagner. The lecture was given in Currier Music Hall, an assembly room never used for any but musical entertainments. Toledo skies seem inclined to frown upon our public meetings of late. The night of the great Crusade meeting, one of the most terrible snowstorms of the winter was raging, and transportation on the streets was blocked for a time. Now we have had Wagner's music with an accompaniment of thunder-showers.

But this only proves that the people who do attend come because they really want to hear what we have to tell them.

In spite of the storm, we had a good audience, and every one was charmed. "That lecture ought to be repeated," said one of Toledo's most prominent musicians, "and every one in the city ought to hear it." That it was a revelation to the majority of those present, there is no doubt, while to the members themselves, it was most valuable, illustrating, as it does, the soul-life. Manasa Branch will be grateful always to the English friends, who, in spite of weariness and over-work, have come so far to bring them this message of "Harmony and Trust"; and grateful also to the well-beloved Leader, Katherine A. Tingley, to whose forethought we are indebted for this most memorable experience. An E. S. T. meeting most strengthening and unifying in its effect was held.

M. F. LANG.

Our readers can make, we feel sure, their own application of the following:—

At one time some gentlemen from the West were present in the Executive office at Washington, excited and troubled about the commissions or omissions of the Administration. The President, Abraham Lincoln, heard them patiently and then replied: "Gentlemen, suppose all the property you were worth were in gold, and you had put it in the hands of Blondin to carry across the Niagara river on a rope; would you shake the cable or keep shouting to him, 'Blondin, stand up a little straighter; Blondin, stoop a little more, go a little faster, lean a little more to the north, lean a little more to the south?' No, you would hold your breath as well as your tongue and keep your hands off until he was safe over. The Government is carrying an immense weight; untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence and we'll get you safe across." This simple illustration answered the complaints of half a hundred, and not only silenced but charmed the audience.

The Brotherhood of Humanity—like the kingdom of heaven, its synonym—is within, not outward. But that which is inward must be made manifest outwardly, and that which is a mystery made known and acknowledged among men.—R. H.

Trust and Unity alone won't make a Mahatma of you, but they will pull you through. I heard those two words emphasized recently.

IN FRANCE.

(Continued from page 1.)

or prosy affairs, but takes readily to things that promise to amuse, entertain, or benefit it. There is a studious inclination permeating their makeup, and it is through this characteristic that their thoughts can be turned to Theosophy. A peculiarity of our Branch is its diversity of membership. Nearly all the large nationalities are represented, and, what is more remarkable, nearly all speak or understand English.

Circumstances render their stay uncertain, but as some go, others come, and the fires of instructive dissemination are not suffered to diminish for lack of material. Another noticeable feature is the lively interest taken by all in obtaining a knowledge of the work being done in other countries. The principal purveyor of this mental food is THE THEOSOPHICAL NEWS, and it is pleasurable to note how desirous each one is to get the paper and feast from its contents. In this way the NEWS has performed a service that no other means at command of imparting intelligence could have substituted. We find it as necessary for a thorough knowledge of what is transpiring in the Theosophic world, as brokers do the "Financial Indication" in the speculative centers.

Our headquarters in the Latin Quarter being insufficient to accommodate the overflowing audiences, we are arranging to secure more spacious apartments near the *Arc de Triomphe*; this being in the heart of the English-speaking section will be easily accessible to our friends. Bro. F. L. Milliken and wife of Boston, two good Theosophists, favored us with a visit during their transit through Paris, and were deeply impressed with the work we are doing, and before leaving, Bro. Milliken, to emphasize his appreciation, handed in a liberal donation which will enable us to more vigorously engage in spreading Truth, Light, and Liberation.

GEORGE LAWRENCE.

POINT LOMA.

A Light of Hope.

The work goes quietly on in the "City by the Sea," the site of our new School. The membership is constantly increasing. On Point Loma a house has been erected, to be at present occupied by the man in charge of the grounds. Every evening at sunset a light is run up to the top of the tall flagstaff from which floated the colors of the School on the day of the corner-stone ceremonies. It is no freak of imagination, but a firm fact, that many tired and tear-dimmed eyes are turned toward that little glimmering light; many a sadly burdened heart thrills with a new hope and courage at the thought of "The New School." And the New School will not disappoint them.

RAI ACME.

ARYAN (NEW YORK) T. S.

THE NEW OFFICERS ELECTED.

The Board of Trustees of the Aryan T. S. has elected Mr. E. A. Neresheimer to fill the vacancy in the Presidency. Mr. Neresheimer was formally installed Tuesday, May 11, at his regular meeting of the Branch.

Mrs. Katherine A. Tingley has been elected by the Board of Trustees to fill the vacancy in their number.

DR. HARTMANN'S WORK IN SYRACUSE.

The interest which has been aroused to a greater extent in all Theosophical Branches has been greatly intensified in the Syracuse T. S. The number of members who attended the Convention was much larger than at any previous year, many making great sacrifices to be able to go. It was gratifying to see how each one appreciated the situation, and came back determined to do all in his or her power to help on the work. As "the Gods help those who help themselves," so we have been greatly aided and strengthened by a three days' visit from our good Dr. Hartmann, accompanied by Mr. Willard, of Chicago. They seemed to be the right men to stimulate the Syracuse Branch. They arrived on Thursday, May 6, and the same evening Dr. Hartmann lectured in Royal Templars Hall on "Theosophy and Brotherhood." Much effort had been made to have a good audience, and those who came were interested and delighted, one man remarking, "I like that Theosophist, he makes everything so plain." This lecture was followed Friday by a visit to the Onondaga Indians, of which you have already had a report. Saturday afternoon Dr. Hartmann talked informally to members only, and Saturday evening he lectured to an interested audience at Grand Army Hall, his subject being "Theosophy and the Rosicrucians." On Sunday at noon they left for Buffalo, carrying with them the heartfelt thanks and best wishes of the S. T. S.

EMILY K. MUNDY.

P. S. We are glad that the NEWS is still to be continued, and will do all in our power to sustain and help.

IN BUFFALO.

Dr. Hartmann was greeted by a large and appreciative audience, composed of members of the Buffalo Branch and a large number of strangers, Sunday evening, May 9, at the Headquarters Building. His address was listened to very closely by all present, it being on "Theosophy and the Principles of the Theosophical Society." Brother C. F. Willard, of Chicago, accompanied the Doctor and introduced him to the audience. A number of prominent local physicians were present.

On Monday evening, Dr. Hartmann was at Headquarters to meet all who wished to see him, and a large number of persons availed themselves of the opportunity.

J. C. G.

FORT WAYNE BRANCH T. S.

A New Branch in Logansport.

The event of interest to all members of this Branch, and many who were not members, was the announcement of a visit from Dr. Franz Hartmann, of Germany and Mr. C. F. Willard, of Chicago.

Dr. Hartmann arrived in the city Monday, May 17, and was the guest of Dr. A. P. Buchman.

Monday evening an informal reception was held in the rooms of the Society, and the members of the Branch met Dr. Hartmann and Mr. Willard.

Tuesday evening, Dr. Hartmann delivered a lecture in the rooms of the Society, about one hundred and fifty persons being present. The strong feature of the lecturer, and the one which made the greatest impression, was the simple language and plain illustrations which he used; no child present but could grasp his meaning. It was a lecture full of simple truths, and of actual experiences of the man.

At the close of the lecture a number of questions were read to Dr. Hartmann by Mr. Willard. These questions had been handed in by persons in the audience. The replies to them which the Doctor gave were full and to the point.

The LOTUS CIRCLE continues to improve; new methods of work are gradually being unfolded, and the interest in this work is growing. The 13th of April was celebrated with appropriate ceremonies. The children, representing the different nations, and gathered around the symbol of Truth, made a picture long to be remembered.

If the signs of the times can be read aright, there is no doubt that Theosophy is spreading and gaining ground in this city.

One of our members, who has moved to LOGANSPOUT, sends the good news that a Branch has been started there with a good membership.

J. M. K.

TRIANGLE (CALIFORNIA) S. C.

This Branch has lately changed its headquarters, moving into much more commodious ones at 1429 1/2 Park Street. The new rooms are not only larger but are much better situated than the old, and the increased attendance proves that the move was timely.

C. B. WOODRUFF.

DES MOINES CENTER.

LIKE ALL NEW CENTERS IT NEEDS HELP.

The Des Moines Center is yet much like a man groping about in a dark room for the necessary material for producing light. We want something, but do not know where to find it. A few Sundays ago Sister Fliesbach presented to the class a few questions on the "Septenary Condition of Man," which she had received from the *Forum* Department. After spending two Sundays on this subject, the Class concluded they wished to make it a study—they began to see a little light. What we want is a working basis and from that we can reach out. We think we are beginning to find that basis and to realize Brotherhood as an absolute fact. Development is bound to follow.

I hope that by the time I send in my next letter I will be able to report necessary steps being taken for the formation of a T. S. We have the material providing it can be welded into one piece—a Brotherhood in fact.

E. A. J.

The Theosophical Movement is bigger than the Theosophical Society. Fortunately, the Leader of the former is a member of the latter.

THE THEOSOPHICAL NEWS

A WEEKLY REPORT OF ACTIVITIES

Vol. I. No. 51.

BOSTON, MONDAY, JUNE 7, 1897.

Price 2 Cents.

SWEDISH CONVENTION.

A GREETING FROM THE LEADER.

May 27 and 28 were the days set for the Annual Convention of our brothers in Sweden. A cable was sent by Mrs. Katherine A. Tingley to Dr. Zander for the Convention.

"I am with you in spirit."

KATHERINE A. TINGLEY.

We hope next week to give our readers an account of this gathering of staunch workers.

CINCINNATI (OHIO) T. S.

WORDS FROM ONE WHO KNEW.

Cincinnati, like other Branches, held a special meeting April 13. This meeting, however, was held after the adjournment of their regular public meeting, so that many of the audience, beside the members, remained. Not the least interesting part of this gathering were a few remarks by the President of the Branch.

Dr. Buck said: "In thus commemorating William Quan Judge's natal day, the Theosophists the world over in a simple manner recall to mind the work he did for the Theosophical Movement and for the enlightenment of humanity.

"No effort is made at hero-worship in the ordinary sense. The work done and the motive for doing that work, in William Q. Judge's case, is sufficient to show that these simple exercises are dictated by the appreciation we have for the work, the motive and the man.

"Through many years of very close companionship with that man, I have this to say—he was devoted to the Cause to which he literally gave his life; he was sincere in every effort he made to extend the principles inculcated by a study of Theosophy, so that others seeking a way for the imprisoned splendor to escape, as Browning puts it, might find the same help that he had found.

"One day Judge said, 'Buck, people say I am ambitious. What do you think about it?' I answered: 'I think you are the most ambitious man I ever knew.' He looked a little in doubt, but smiled as I added: 'You would like to have the whole world—to put right back into the Theosophical Movement.'

Those of us who have taken Theosophy as a guide in life, and who live and think and work by its light, know that Mr. Judge did that very thing to his utmost.

"He was an easy man to work with. If he thought a certain line of action of his own was right for the time, place and circumstances, he went at it to make it a success. If someone suggested a change for the better, he was capable of viewing that change in its true bearing, and big enough to accept and work for it and with it as if it were his own plan. His judgment was excellent, his executive ability admirable, and his resources almost inexhaustible.

"We honor him for the good he did in the world, and we feel that the strong organization that the Theosophical Movement has been able to form, was in the greatest measure due to him."

T. M. S.

A WORKER'S CATECHISM.

Are you able to simply shine whether you are noticed or not?

Can you see those now below you in the ranks suddenly take some foremost place you had wished yourself to occupy?

Can you stand giving up your present work to some one better fitted to do it?

Can you stand seeing your name in print without feeling that delicious sensation up and down your back?

Can you feel the same sensation with equal joy when another's name appears in brighter colors in the same print?

Can you stand being praised?

Can you stand hearing some one else praised?

Can you stand being left to stand alone and unnoticed by the Leader?

You can! Very well then, go ahead and WORK!

A.

(Of the Irish Theosophist.)

IN AND ABOUT BOSTON.

Theosophists in and about Boston have been having rather a hard time the last few weeks. First came the sensationally reported "tax-suit," which was no "tax-dodging" in the ordinary sense of the word, but a request in the proper legal form, that the *New England Theosophical Corporation* be granted the usual privilege accorded by the State to certain educational and literary bodies.

The Commonwealth recognizes that there are organizations, the members of which receive no individual profit, and which are, from humanitarian and educational standpoints, a distinct benefit to the whole Commonwealth, and these organizations, in recognition of their services, it exempts from taxation.

The idea of this exemption has brought us some very funny protests from members in different parts of the country. Had they asked for information before protesting, they would have realized that what is being done will, if successful, result in great benefit to the Theosophical Movement, bringing it, as it will, within the ranks of bodies legally recognized as a benefit to the State.

But, under the handling of the Press, it took on a form not only sensational but wholly untrue, and very astonishing to all parties concerned. Attempts were made to correct matters through the papers, but the correction was not sensation, and although a few of the papers printed it, they did so in a way which gave it no prominence at all.

Meanwhile, one of the self-styled "successors" to H. P. B. eagerly grasped the opportunity of appearing again in print in connection with Theosophy, and wrote to the papers in apparent "righteous indignation" at what he called the "tax-dodging," attributing the supposed moral downfall of Boston Theosophists to their failure to recognize in him the true and appointed messenger of the Masters.

An attempt was made by the President of the Boston T. S. to correct these statements, and to show that the "Onset Bay Wizard" is not even a member of the Theosophical Society. But the attempt was a failure, inasmuch as it only caused more letters to the press from the "claimant," this time backed up by a long "Mahatmic" message, said to have been received through the medium of a little brass image of Buddha! After a few more efforts, each of which only brought

(Continued on page 4.)

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INDIVIDUALITY.

*This above all, to thine own self be true; and
it must follow, as the night the day, thou can'st
not then be false to any man.*—Pol nius, in *Hamlet*.

In these words of advice, from the wise chamberlain to his son Laertes, when taken in connection with the rest of the counsel given at the same time, we can see much more than is usually suspected there. It is not the advice of a successful man of the world to a son for whom he wishes the same success. It is not the teaching of a diplomat and courtier; it is the counsel of a sage.

The tendency of the world to-day—and probably of “the world” at all times—has been to live by rule. A certain standard of action has been set up which if adhered to makes the man “an honorable man.” The standard has varied with time and place. There has been a standard for the noblesse another for the “mass,” another for the priesthood, etc. Each if adhered to made the man a true man in his own sight and that of his fellows. The founders of the Inquisition were, they thought, true to themselves.

Outside of clerical lines being true to one's self has consisted largely in maintaining one's “honor.” This self—as usually understood—and of which we often say “I must be true to myself,” is, therefore after all only a bundle of preconceptions. It is some thing which we suppose has certain rights and privileges, a certain reputation real or fancied, and around which we center what we call our “self-respect.” Many a man whom we know as high-minded has refused to do a certain thing on the ground that he would lose his self-respect if he did it, and he is applauded as a man of high motive. Yet, another man may do the same thing and not lose that self-respect. For when we come to pin it down and try to define it, in more than dictionary fashion, we find it the veriest will-o-the-wisp;—the thief has his own kind of self-respect.

It can form therefore no true basis for ethics, and we are recalled to the words of note

to “Light on the Path” “Abstain, because it is right to abstain, not that you yourself may be kept clean.” And in the same connection we understand better another sentence, “The disciple must lose all sense of self-respect.” This last has distressed many a good soul who saw in it only a wiping away of all stimulus to morality, not perceiving that “self-respect” pertains but to the personality and that the real self, that Self of the Gita which is the “friend of self,” the self of old Polonius, has naught to do with it.

That Self, is the only one which makes possible the obeying of Khrisna's injunction, “Make pain and pleasure, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.” *That Self is the true Individuality of man.* That Self cares not for its position, cares not for the high opinion of men, cares not for its rights, cares not for its own progress even, but only that *Humanity* may rise. He is the Warrior of the “Light on the Path,” a warrior whose battling is not as our battling but who wins while standing serene and unmoved. He is that Self to whom all is good Karma that advances the progress of the Race, and who thus makes it possible for us to follow that other injunction of Polonius:

“Take each man's censure; but reserve thy judgment.”

To be perfectly true to the Self then, means the absolute annihilation of the *personality* as anything more than a servant of humanity. Until we can say to the Self in absolute loyalty, “Not my will but thine be done,” and saying it, remember still that He is not another but our *Self*, we are not perfectly true to Him.

For most of us, it will probably be many a year, if not life, before we can reach our ideal and do this. For “to lose all sense of self, implies the loss of all that *ordinary* men most value in themselves.”

But some of us have set ourselves to become *extraordinary* men and, “that which is unattainable this day may be within our reach to-morrow.” We can make a beginning in the higher carelessness. “Even a little of this practice delivereth a man from great sin.” For, one who cares not for results, whose only right is in the action itself, is to the extent of that carelessness true to Himself, a Self who, when obeyed, shows Himself always the friend of all creatures. Being true to such a Self, how could he then be “false to any man”?

JUSTICE.

NOTICE.

Those who find a subscription blank enclosed with this issue are reminded that their subscription to the THEOSOPHICAL NEWS expires with the *next number*. Prompt renewals will be a great help.

SIGNS OF THE TIMES.

It is a natural and prudent thing to watch events as they pass and try to forecast the future from the experiences of the past and the indications of the present. Thus the farmer judges from various signs what the weather will be, that he may plan his work; and the miller learns all he can of the prospect of a harvest, as a guide in his business transactions. Thus also those who have the welfare of humanity at heart, should study closely the actions and motives of men, that they may foresee what methods will best reach them, and guide them into a higher and better life. Among the signs which should attract the notice of such a one is the strong reaching out everywhere for Brotherhood and union. Socially, this is a distinctive note of this century, and especially of its later years. In all historic time, systems of class and caste have prevailed; but now we find brotherhoods of various names and kinds cutting through castes and classes, and bringing the high and the low, the rich and the poor, the learned and the unlearned, into close sympathy and unity of feeling, thought, and action. The Theosophical Society is one of many outcroppings of this instinct, but it is different from all others in that it assumes Brotherhood as a fact to be recognized and not merely an object to be attained. In response to this sign of the times, the great Crusade was set on foot last June, and has made the circuit of the earth, everywhere proclaiming and illustrating this one principle, and meeting all people upon the level of a common humanity. The enthusiasm with which the Crusaders were met wherever they went showed that the sign was correctly interpreted, and that the masses were ready to accept the new yet old doctrine as the rule of life. The keynote was struck, and the grand result should guide in future efforts for the elevation of the race.

G. A. MARSHALL.

AN-IRISH COMRADE.

We give this week the likeness of one who is well-loved wherever he is well-known.

Our brother, D. N. Dunlop, who sailed from New York two weeks ago to return to Ireland, leaves many warm friends behind in this country, who will be glad to know the few facts that can be gleaned in regard to his life.

His Theosophic career began some eight years ago, at the age of twenty, when he came to Dublin, to make a start in business. After a few weeks' discouragement he became tired of Dublin and was making preparations to return home, when his attention was attracted by a lecture notice. “THEOSOPHY” was at the top.

The usual experience followed, familiar to so many of us, and which makes us wonder.

Did H. P. B. choose this word for the magic that lay in it, or did she, herself, instil into it its mystic potency?

Needless to say our brother did not leave Dublin. Instead, he became what he has remained ever since, a *worker for the cause*, and, saying that, we cannot say any more by adding a list of his outer activities.

For over three years Mr. Dunlop was President of the Dublin Branch. When the NORTH DUBLIN CENTER was formed he took an active part in starting the *Irish Theosophist*, which has so ably sustained the cause of Theosophy in Europe, as well as given help and encouragement to many an American brother. Some of his best work has undoubtedly been done as Editor of this Magazine.

He was elected President of the T. S. in Europe (Ireland), two years ago and has since twice (the first time together with Brother Dick) represented the Movement in Ireland at the Annual Conventions in America.

About five years ago he met W. Q. J. and was on terms of intimate friendship with him till the time of his death. H. P. B. he never met personally; but he corresponded with her. During the past year he has had the privilege of coming into close touch with our present Leader and of working under her direction.

To a fellow-member who had not met him, one could only describe D. N. Dunlop as a Companion and a hard, everyday worker for Theosophy, who cared not what he did but only to do his best. His genial, sunny nature, his warm grasp of the hand of a comrade, and his brotherliness that goes straight to the heart, need not be recalled to those who already know him. Would that we had him among us for our work in America.

Mr. Dunlop is married and has two children. The whole family were among those who, part of the day at least, were members of that Karmically blessed company at Killarney. Mr. Dunlop's two children are among those little ones who have been brought very close to the heart of the Movement.

FONTANELLE (IOWA) T. S.

In February, public Sunday afternoon meetings were held by Mrs. A. H. McDermid, who talked on "The Organization of the T. S. and its Objects," "The Seven Principles of Man," "The Indestructibility of Matter," and "The Purpose of Life." On the Monday following this series of talks, Mr. Harding came and lectured three evenings to crowded houses, on "The Purpose of Theosophy," "Reincarnation" and "The Crusade." Much interest was aroused by this work and a Branch is now holding weekly meetings to study "Key to Theosophy," while public meetings are held in the German Hall every Sunday afternoon. Our purpose is to keep them up all summer, and we shall use papers received from the C. S. C. until able to write them ourselves. We have music on violin and organ.

A. H. M.

H. P. B. BRANCH.

HARLEM, NEW YORK CITY.

The H. P. B. Branch, following its established custom, will continue to hold meetings regularly throughout the summer. In the six years of its existence the Branch has never postponed a meeting except for the purpose of participating in other Theosophical meetings.

The members assemble twice weekly. On Friday evenings a syllabus is discussed, and Sunday evenings are devoted to lectures for the benefit of the public. The discussions from the syllabus, during the month, have been: "Caste," "The Three Fundamental Propositions of the 'Secret Doctrine,'" "Immortality," and the "Bhagavad-Gita." Miss Edith M. Linnett, late of the H. P. B. Press, London, made a two-minute speech on "The Three Fundamental Propositions of the 'Secret Doctrine'" that deserves to go on record. She said that after studying the "Secret Doctrine" for three years she had come to the conclusion that it was all



D. N. DUNLOP.

Editor of the *Irish Theosophist*.

summed up in Brotherhood, Reincarnation, and Karma, and that since having made that sage discovery she was devoting herself to those ideas.

A mental resolution, without motion, was silently passed, accepting the three new Propositions.

Mr. D. N. Dunlop, who was present, made an even better speech, if such a thing be possible. (For his views on this and other subjects, subscribe to the *Irish Theosophist*.)

The Sunday evening lectures were as follows: May 2, short speeches by visiting delegates; May 9, "Mystic Ireland," by D. N. Dunlop; May 16, "Appolonius of Tyana," by Robert R. Bauer; May 23, "Theosophy, the Hope of Humanity," by Herbert Crooke; May 30, "Divine Teachers of Humanity," by Rev. W. Williams.

But the most important news of the month is that we are going to get a big

picture of Mrs. Tingley, the large new one taken at Los Angeles. This will hang against the large purple curtain back of the platform, where there are already pictures of H. P. B. and W. Q. J. What a Trinity!

S. H.

PASADENA (CALIF.) T. S.

The Branch is flourishing, and the public interest constantly on the increase. We have bought a fine new piano, and good music is a regular feature of the meetings. We are paying for it in monthly instalments, having another organization to share in its use, from which we obtain enough in the way of rent to help pay the monthly instalments. In this way we pay out only a little more than we would otherwise do in renting an instrument, and at the end of about a year and a half will have it entirely paid for. The Branch has placed a standing order for ten copies of *Theosophy* per month, with the leading news-dealer of the town, in answer to President Hargrove's "Appeal to All Theosophists" published in a recent issue of the News, which order we hope we shall be obliged to increase before long. The arrangement with the news-dealer is that he shall keep the magazine prominently in view, and sell as many as possible to outsiders; then whatever copies are left will be taken by the Branch, and paid for at regular rates. He is thus insured against all loss until the magazine has become known, when the demand for it is expected to make him safe without any guaranty from the Branch.

The Lotus Circle, organized a few weeks ago, now has a good attendance, about half of those attending being children. The children from the South Pasadena Orphans' Home were brought up to one of the meetings, and an arrangement is now being made by which their regular attendance will be secured, the lady who has charge of them having expressed her willingness that they shall attend regularly. There are eight little boys in the Home at present, and they are all as bright as a new dollar, highly appreciating the Lotus Circle and its teachings. The lady who has them in charge told one of the ministers of Pasadena that they had learned more in the few times they had had instruction in the Lotus Circle work than in the two years they have attended the church Sunday-school. For this teaching they are indebted to Mr. Lester and Miss White, two of our devoted members, who have given their afternoons on Sunday to this work, making the trip to South Pasadena every Sunday afternoon to give the teachings of the great Wisdom Religion to these little orphans, who receive it with the greatest pleasure and evident understanding. In this work one is often reminded of the words of that great soul, William Q. Judge, found in the open-

ing lines of "The Ocean of Theosophy:" "Theosophy is the ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet shallow enough at its shores, it will not overwhelm the understanding of a child. "Teaching these little ones is usually as much a help to the teacher as to the pupil, for the wise teacher never loses sight of the fact that he is himself, in a very real sense, a pupil, and that the "Voice of the Silence" assures him: "The Pupil must regain the child state he has lost, ere the first sound can fall upon his ear."

Fraternally yours,

P. S. H.

P. S. Nearly half of our members now take the NEWS. We are trying to do what we can to insure the success of the periodical, which we all appreciate very highly. We think all Theosophists should aid the NEWS, even though it be at the cost of some self-sacrifice; for it certainly occupies a place not filled by any other periodical,—a place which H. P. B. recognized the necessity of filling—where it has already been enabled to do much good, and will do much more in the future.

BRIDGEPORT (CONN.) T. S.

Mrs. Cleather and Mr. Crump were in Bridgeport, Conn., April 30. On May 17, 18 and 19, the State Musical Convention was held in that town, and an interpretation of "Lohengrin" given before the Grand Opera in the evening. Mr. Crump's interpretation, which had appeared almost in full in the Bridgeport paper, was spoken of with high appreciation.

E. S. H.

The Pulse of the People.

The following editorial comment appeared in the *Boston Evening Transcript* of Tuesday, June 1:—

"If one were to believe the many despatches to the newspapers emanating from Onset in regard to Theosophy and the Theosophical Society during the last few weeks, it would be hard to avoid the conclusion that Theosophy is a strange mixture of superstition and heathenism, and Theosophists cranks and deceivers. Fortunately for the cult, the source of these tales (a person who is not a member of the Society, though he claims it) is discredited by all who are well informed. The most malicious story put forth by this person, and published by a Sunday paper, was that relating to the pretended find at Onset of a statue of Buddha, for which great virtues were claimed. No Theosophist attaches any importance to a statue of Buddha or that of any other "heathen god," and as to praying to it, the very thought makes the members of the Society laugh, when they get over being indignant at the insinuation. The fact is, there is a great deal that passes for Theosophy in the newspapers that is not Theosophy at all, and the reading public may be pretty sure that anything that is published of a sensational and ridiculous nature about the philosophy or the cult has no basis of fact, and emanates wholly from those who seek to injure the Society and cripple its work."

IN AND ABOUT BOSTON.

(Continued from page 1.)

forth fresh "messages," the Boston Theosophists gave up the attempt in disgust, and stood back, trusting in the common sense of humanity. Nor were they disappointed; for the very sensationalism of the reports at last brought out an editorial protest in the *Evening Transcript*. We give this editorial in another column. The *Transcript* is the best of the Boston dailies, and this editorial comment will do more to straighten out the public mind than anything a Theosophist could write, and the members breathed a great sigh of relief at its appearance.

In the matter of work, Boston and vicinity have kept steadily on. The suburban Branches have not, since the warm weather came, had quite as full an attendance as their ambition desires—too many bicycles—but the strangers who have been coming all seem to be exceedingly earnest and open-minded. The questions asked are now rarely either flippant or antagonistic, and, even when merely curious, are usually respectful.

The old Boston T. S. proper, however, unlike its younger sisters, is having fuller and fuller meetings. Although "a prophet is without honor in his own country," yet the idea is gradually entering the minds of members that the success of the Boston T. S. is largely due to the strength and wisdom of their President, Robert Crosbie. That steadfast old worker is always at his post and always to be depended upon, and the public have grown to realize it. Some of Mr. Crosbie's best work is done at a "Discussion Class" every Sunday afternoon. This is a meeting where Mr. Crosbie opens with a short introductory outline of Theosophy, and then calls for questions. The meeting begins at 3.30 and often continues until nearly 6, with a running fire of questions, answered concisely and, what is more, satisfactorily. Sunday-evening another public meeting, with a lecture from some member from Boston or other Branch, is held, and the hall is usually crowded.

Thursday evening is the Boston Branch meeting, and there the *Forum* subjects are usually taken up in a discussion, which is preceded by short talks from several of the members.

The BEACON BRANCH, the labor Branch, and initiator in the Theosophical Society of "Brotherhood Suppers," held its last meeting for the season, Sunday, May 30. They have been holding regular meetings all winter, and a great deal of hard work has been done by them. The regrets expressed by enquirers at the closing showed that the work has not been without fruit.

The closing of the Beacon Branch meetings does not, however, imply cessation of activity on the part of its members. For now the Boston Common "Open-Air Meetings" have begun, and these are largely in

the hands of these same members, although they have help from many others. The Open-Air workers are congratulating themselves on having been given a better and more prominent position on the Common this year than last, where their little stand (an ingenious portable contrivance, the work of Brother Thomas Seele) can be well placed, and where their beautiful purple "Brotherhood Banner" will show to great advantage.

TRIMMOUNT BRANCH, the youngest of the Boston Societies, has also been doing good work. They have an excellent place of meeting, and have been giving public lectures there every Wednesday evening for some time. As a result, a class for serious study has now been started and will continue during the summer. Those who have joined it seem earnest and brotherly, and some of them will doubtless become members of the Society and good workers.

ROXBURY T. S. also holds regular meetings, though like other suburban Branches, its attendance is just now small.

MALDEN T. S., the parent of all the Massachusetts Branches, have been passing through a sort of pralaya. But it is now emerging from it, and its meetings, held in a very pleasant hall of its own, are steadily increasing in attendance, and in the interest manifested by enquirers. It has very evidently entered on a new cycle.

CAMBRIDGE T. S. has nothing new to report. It was a little discouraged at one time last winter, but speedily took heart again, and the work has gone steadily on. It is expected that the winter's work will soon show an accession of new members from those who have been steadily attending the meetings.

Shortly after the departure of Mrs. Cleather and Mr. Crump, Boston was favored by a visit from Miss Constance Hargrove. Miss Hargrove was exceedingly tired from the work she had done in Buffalo and Toronto, and gave no regular lectures in Boston. But she spoke informally at several meetings and left behind her a very pleasant impression. Boston will be glad to see her again.

Take it all in all, "Boston" has no reason to feel dissatisfied. We do not have the crowded attendance that we hear of in the West, and on which we especially congratulate our Brothers of the Pacific coast; but there is a great solidity of position here and a strong brotherly union among the members and Branches as a whole. M. L. G.

"Hast thou considered how Thought is stronger than artillery parks, and (were it fifty years after death and martyrdom, or were it two thousand years) writes and re-writes Acts of Parliament, removes mountains, models the world like soft clay? Also how the beginning of all Thought, worth the name, is Love; and the wise head never yet was, without first the generous heart?"

CARLYLE, "French Revolution."

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Milwaukee T. S. Liverpool Brotherhood Supper. Editorial.

"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 visible authority at a time—the senior one; the others, if there be others, are his junior brothers acting under and with him, for such is the evolutionary hierarchy, and Law provides for the orderly re-emergence of its servitors. The juniors may fall away, but not the senior, who IS senior because of this inhability. 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 center' 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 center of conservation called the Lodge; this is why the perfect souls dwell not among us."—*The Voice of Poverty*, by Jasper Niemand.

"Theosophy," April, 1896.

Theosophy is full of noble ideas which should be incorporated into the lives of its devotees. But all cannot be carried out at

once, nor are all of equal importance. The adept is the man who knows how to do the right thing at the right time and in the right place. The dutiful soldier does not hide himself under a tree to study his manual when the trumpet sounds for action. If we strain our ears, perhaps we can catch the bugle note. I understand it has been sounding for some time.

II.

A WHISPER FROM THE IRISH HILLS.

I have had sent me a letter written by one of the Irish companions who, though personally unknown to most outside his own land, has yet by his writings made for himself a host of friends, the chain of whom belts the globe. This letter comes like a mellow and yet refreshing breeze from old Erin. I wish I might give it all to the readers of the News—though the writer will doubtless be somewhat astonished at seeing any of it in print. But to give it all would be to give the name of the unsuspecting scribe, and those who are good at guessing may perhaps find him out, as it is.

Not the least admirable part of this letter is its beginning—genuine pleasure at the praise and appreciation which has been given to a fellow worker in Dublin, and loving pride in his brother which makes him add to the meed of praise already given. And the words come with the true ring that belongs only to sincerity:—

"I always like a man better than his ideas; not that I don't like them, but the invisible spirit we sense behind the form and words becomes all in all."

And as I read I found myself wishing that one could always remember that "invisible spirit"—especially at those times when the form and words are displeasing to us. So many of us fall into the category of "deluded" ones, of whom Krishna says that they "de prise me in human form, being unacquainted with my real nature."

It is comforting too to see farther on that the ability to appreciate others belongs to one in many ways quite like ourselves who have not yet achieved it.

"I do get a little glum now and then. I am afraid it is not the sorrow of the world, but the 'plugness' of my own soul. It is very unheroic; but one must speak the truth. I suppose my 'plugness' is part of the sorrow, but I can quite cheerfully contem-

plate the part which does not refer to myself. I don't think I am exactly heartless, but though I know I ought to be weighed down by these things, I am not. Very far below I sometimes touch the heart of the world—or it touches me; but as far as my ordinary self is concerned, I feel ashamed that I have no share in these feelings. I am only a shadow, a voice."

What a curious mixture it is of weakness and strength that makes us thus take comfort in words like that above. The weakness pats itself on the back and says "Oh well, I am not so bad after all. Look at so-and-so, he is just the same," and makes of it a sort of excuse for itself. The strength squares its shoulders, and, flinging a new defiance to new discouragement, renews itself in the sight of one who, though tried, works on. And all this in our minds at the same moment.

Presently, while chatting along, our Irish brother writes a sentence which is worth putting carefully away in one's memory. The italics are more.

"It is wonderful to find a mystic ambitious. *What in the world a man can find worth having an ambition for I don't know.* If I had a little more of this desirable quality which it seems some have more than their share of I could get along fine. I don't take any interest in anything except the T. S. and Ireland.

I wanted to be a big poet long ago; but it was very tiresome to think of so I am content to be a little one. I wanted to paint mystic masterpieces,—when some one said to me quite carelessly, 'The only thing worth doing is one's duty.' So I tried to be good for a while. That was the most tiresome of all."

I felt a smile creep up from way down deep as I saw once more how we all go through the phase of thinking that to do one's duty means to be "good"; but a few lines further our brother writes:

"But something inside me shrugged its divine shoulders and said it was bored, and from further depths than these the smile had come from, there arose a warm glow at the reminder that sooner or later that divine 'something' must shrug its shoulders in each of us and at last persuade us that it is bored—at everything, except, as with our brother, the helping of humanity, bored above all, by the petty struggles of the personality for its own growth.

A few paragraphs on the certainty that

the writer has well studied, in this or some other life, the *Gita*, and assimilated—even though Karma may not enable him to practice it at present—the teaching concerning the “moderate” man who alone attains to the “divine discipline.” Especially am I glad to give this to my American fellows.

“There is an absurd wish to show something visible at every Center, and the people there get tired their lives out by all sorts of schemes of work, writing, pamphlets, printing, etc. The result is that no one lives a natural life, or has time to think, or dream, or get tender and beautiful thoughts. When one of these fagged-out debauchees in work comes near a natural person, you can see the difference. How the Great Soul lives in one rather than the other. I wonder when we will learn that the only real way to help people is to be ourselves all that we would wish them. We don’t wish them to be fagged-out slaves. Why, then, be so ourselves? Crying only gives birth to crying; tears to tears; sadness to sadness; and life beautiful gives birth to life beautiful.

“There is no more merit in work than in idleness or dream. A shining light in the heart, that is all in all. If that vanishes in the work, let us stop working; if it illumines our dreams no more, let us give them up, or try to recall the glow by some vaster hope. There is no morality apart from its presence.”

Yet America is not alone in need of such advice, for farther on come these words:—

“I laughed a little at your idea that we were so happily situated here that God and Nature supported us while we wrote and dreamed on the hills. No, *Alannah*, we are just like anywhere else in the Kali Yuga. A few less factories and chimneys; but that is not for want of trying to have them here, but because God and Nature are against them. It will come all right, I know.”

Now, was not all this a good letter? And here, to wind up, is a clarion note:—

“I went up on the hills last Sunday for inspiration, but there is no peace now in the air, only the harsh, raw air of early dawn. We are going to have battles here between the Dark and the Light. That is my whisper from the hills.

“I go down from the hills half with gladness, and half with a pang I depart.
Where the mother with gentlest breathing made music on lip and on heart.
For I know that my childhood is over, a call comes out of the vast;
And the love that I had in the old time like beauty in twilight is past.

“I am fired by a Danaan whisper of battles afar in the world,
And my thought is no longer of peace when the banners in dream are unfurled.
As I pass from the council of stars and of hills to a life that is new;
And I bid to you stars, and you mountains, a tremulous long adieu.

“I will come over again as a master who played here as a child in my dawn;
I will enter the heart of the hills where the gods of the old world are gone,
And as Carle of old, will war with the demons of earth and of sky.
For my dream is to conquer the heavens and battle for kinship on high.”

INDEX.

FOR INDIA AND GREECE.

The following appeal appeared in the *New York Tribune* of Wednesday, June 7, 1897:

AN APPEAL FOR INDIA AND GREECE.

TO THE EDITOR OF THE TRIBUNE.

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 those unfortunate people.

In journeying through India from Bombay to Calcutta by way of Jaipur, Delhi, Lucknow and Benares, 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 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 their 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 this hour of distress.

The members of the Indo-American Theosophical Society, with which I am connected, have been organized into district relief committees, and no better channel could possibly be found for the distribution of relief. 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. The efforts, so far, have only relieved a very small proportion of the distress. Emphasizing the urgent need, a member of the above society writes in a recent letter:—

“I hope your generous appeal on our behalf will be liberally responded to. We are literally starving in this country, once the land of abundance and plenty, the El Dorado of the East. Our markets and public places are full of hungry wretches, half-naked skeletons, whose sufferings we are trying to alleviate; but we are not in a position to satisfactorily cope with the disaster.”

I have also received a very urgent appeal on behalf of the starving and destitute women, children and old people in Greece, from an esteemed friend of mine, Mr. L. Nikolaides, banker and vice-consul, and one of the oldest and most prominent citizens of Athens. The condition of things there will surely appeal to the sympathies of a large number of people.

I have made India the most prominent in this letter, but the need in both countries is great.

A special bureau has been formed at the head-

quarters of the Theosophical Society in America, No. 144 Madison Avenue, New York City, to collect funds for these starving and needy people, and to give information regarding the actual condition of affairs in India particularly, supplied from sources absolutely reliable. A. L. Conger, Jr., has been appointed Secretary of this bureau, and E. A. Nereshelmer, of No. 20 Maiden Lane, New York, whose position and business standing are well known, has consented to act as treasurer of the fund.

All contributions must be sent to the above-named, who are the only authorized agents to receive money, and who will forward it at once to the committees of famine relief in India, or to Mr. Nikolaides, at Athens. In sending in contributions, it should be clearly stated whether they are for Greece or India.

I have always absolutely declined to handle any money myself which has been collected for charitable purposes, and I shall always refuse to do so. I, however, feel it my duty to urge all who have a small coin to spare to donate it for the two objects enumerated above. But under no circumstances should such donations be sent to myself. It is my earnest hope that the true spirit of brotherly love will be shown by the people of America, and that a liberal response will be made to this appeal.

KATHERINE A. TINGLEY.

BLAVATSKY (WASH.D.C.) T.S.

Blavatsky Branch, of Washington, D. C., has taken a step forward. It has gone into a new home. For the past year it has sub-rented a place for its meetings and lectures on Thursday and Sunday each week. On June 1, it leased Metzert Hall, on third floor of a fine building on F Street, the greatest thoroughfare in Washington, and has exclusive use of the hall. The additional rent was procured partly through the generosity of a lady member of the Society, not a member of the Branch, and partly through the sacrifice of members of the Branch, who increased their monthly contributions to gain this end, which was one good thing about the move. Another equally good is the giving of time, for enough members have volunteered their time to enable the Branch to keep the hall open every day as a free reading-room for members or anybody else who desires to know about Theosophy. So in two ways it has enlarged the interest of the members, who feel they are working for the cause of human brotherhood. The hall has a seating capacity of 300, is lighted by electricity, and is altogether a most attractive looking home, well adapted to the uses to which it will be put.

Here is what a Washington paper has to say about the first Sunday night in the new home:—

The leasing of the Metzert Hall by the Blavatsky Branch of the Theosophical Society in America marks a new era in the life of this active organization, which it celebrated last night by addresses on the “Meaning of Theosophy” by some of its members.

Maj. James Albert Clark and Mr. George M. Coffin both spoke, in substance as follows:—

“The founders of the Theosophical Society had originally declared its chief object was to form

the nucleus of a universal brotherhood of humanity, without regard to creed, caste, color, or sex, and, although some of its members had misconstrued this meaning, its leaders, H. P. Blavatsky, W. Q. Judge, and now Katherine A. Tingley, had always advanced this prime object in season and out of season, with such devotion and persistence that the world now begins to feel the reality of the idea, and the Society steadily grows in numbers and influence.

"This growth is due to the fact that brotherhood has been presented, not on sentimental grounds, but as resting on the scientific basis of facts in nature, which demonstrate beyond question that all men emanate from the same source, have the same hopes, desires, and aspirations, and share a common destiny.

If man is essentially divine, he has the power of free will, is an entirely responsible being, and must work out his own salvation by controlling and setting in motion the causes which produce good effects. Throughout the whole scheme runs the golden thread of compassion, explaining the law of inequality, which affords opportunity for the strong to help the weak, along which road lies the only path to Godhood, if we accept the glorious examples of Jesus, Buddha, and other elder brothers or masters of compassion."

It was announced that Maj. Clark would lecture next Sunday night on "Theosophical Teachings as to Suicide," and that Metzgerott Hall would be open every day between the hours of ten and five for the benefit of any person desiring to use the library of the Society and inquire into the teachings of Theosophy.

LOYALTY (CHICAGO, ILL.) T. S.

On the eve of May 20, Dr. Hartmann gave a lecture on "Theosophy and the Rosierucians," before Loyalty Branch.

Loyalty has been using a large hall adjoining its own room for Sundays, but we had been told this hall was engaged for that evening. So we packed the people in our small hall and tried to feel contented. But when the room was full, and more people coming, our keen-eyed President noted the larger hall was dark. We inquired of the manager of the building if we could now have that hall, were told yes, and six or seven of our athletic members placed chairs with a rush. Then, throwing open the communicating door, the President invited the packed audience to the better seats.

Mr. Willard presided and introduced Dr. Hartmann, who gave a fine lecture.

The next afternoon, many members and strangers attended a reception at Headquarters.

Chicago has been having a feast, of late. First the Crusaders; then Mrs. Tingley, Mrs. Cleather, Mr. Crump, Mr. Pierce, Mr. Temple, and Mr. Purman for White Lotus Day; then Dr. Hartmann; and now we are looking forward to Mr. James Pryse to give still another impulse to our "vibrations." E. G.

"They do not understand me truly; therefore they fall from Heaven."—GITA.

All who are doubtful as to whether they will be called to the School of Mysteries can have the satisfaction of knowing that they can still keep on working.

"Tell the faithful that the love that is sent by them to us is returned by us ten-fold."

MACON (GA.) T. S.

A BROTHERHOOD SUPPER BY THE CHILDREN OF THE LOTUS CIRCLE.

Since last writing you, two especially interesting events have transpired. One, a Brotherhood Supper, given by the children of the Lotus Circle to the children of the poor factory operatives in our city; and the other, the presentation of Theosophy in German, French and English, by natives of these several nations, members of the Branch here, with the rendition of national hymns of each nation by one of the finest orchestras in the South.

Both of these efforts were highly successful, and furnished enjoyment and instruction for large and delighted audiences. The first occurred on April 13, as a commemoration of the birth of William Q. Judge, and also as an attempt to put in practice the motto adopted by our Lotus Circle, "To live to benefit mankind is the first step," an ideal sentiment that became a thorough realization in the life of that heroic soul who came among men fifty-three years before.

Sixty-five children with bright, intelligent faces, who probably had never before listened to such music or feasted on such good things, mingled naturally and gratefully with our children, and were entertained by them with instrumental music, singing and recitations. It was a bright, happy affair, kindness freely offered and freely received, without shadow of condescension or conscious inferiority. It called up visions of what might be if all men were as equally harmonious and helpful.

The idea of presenting Theosophy in the different languages proved a happy one; the speeches were good, short, and to the point, the words well chosen in each language. The room was full, and when the President rapped for order, only standing-room was to be had. Many came who would not otherwise have done so, and it is probable that the result will be the addition of several names to our roll. This Branch is deeply indebted to the orchestra—a number of whom are members of the Society—for the fine music furnished on this and former occasions.

Our meetings, both Branch and public, are well attended and interesting, and the Branch, while not engaged in any work starting in its results, shows a healthy vitality. Our LOTUS CIRCLE has now been suspended for the heated term.

Our Home Crusade meetings, which were postponed on account of the Convention, will shortly be resumed, and there is in contemplation the formation of a League of Willing Workers, to look after propaganda and general charity work. E. D. S.

This is a time of great opportunity. "Knock and it shall be opened unto you." Some are afraid they may grow too fast for their own good, and hesitate. I am told this is a mistake. "Nothing venture, nothing have."

GRAND RAPIDS (MICH.) T. S.

A NOBLE AND SUCCESSFUL WORK THERE.

Much Time and Thought Being Given to the Little Ones and Young People.

Last December the matter of Lotus Circle work came before the Branch, and suggestions were called for. One of our members offered the use of a house in the poorer part of the city, as a meeting-place for the children of the laboring people. The offer was accepted, and the house made ready for business by the ladies of the Branch, who cleaned, papered, put in glass, etc., doing the work themselves. Contributions of furnishings were called for, and were forthcoming. After everything was ready, a number of members went in one Sunday and "took possession" by holding a quiet, informal meeting. Then one of our sisters went out on the street and invited the "kids" to come on the following Sunday.

It was a success from the first, and work seems to be limited only by the lack of teachers and helpers.

On Sunday mornings there is a class for the little ones; on Monday evenings a class for girls from twelve to eighteen years of age; on Friday afternoons the little ones come for a short talk by some one, and then an hour for games and refreshments; on Friday evenings, boys from fourteen to eighteen years of age, who have organized themselves into a Club "for the study and application of the laws of Brotherhood."

The chairman of the Lotus Circle Committee, in her last report, says, "The work is progressing finely." The lesson was on "cycles," and was illustrated by graduated disks of cardboard, representing minutes, hours, days and weeks. The children were much interested, and were encouraged to express themselves. A chapter on plants was read, and then followed an experience meeting in regard to "overcoming."

Some of the boys have been persistent in asking for a contribution box in which to drop the usual penny given at Sunday-school; so one has been provided, and its contents will be kept until an occasion arrives when it can be used to do a brotherly act.

At the last club meeting the usual programme was carried out, and the boys' attention held in a wonderful manner with a story of the Golden Age that was, and is to be again.

The interest seems to be increasing, as the boys sent one of their number with the request that they be allowed to come *three nights* a week instead of one. We also have a supply closet, for which is gladly received any donation of clothing, bedding, shoes, etc., from which we have been able to supply several needy ones. A library of bound books and a large number of magazines and illustrated papers have been donated, and every book is given out every Sunday. F.

MILWAUKEE (WIS.) T. S.

The first of May was moving day for Milwaukee Branch. We now have a very pleasant room, well lighted and airy, in which we can accommodate a larger number of people comfortably. Our Branch is steadily growing in numbers, as the members in zeal.

Harmony Lotus Circle is also increasing in membership, there now being a goodly number of names on the roll. The little ten-year-old Secretary, Miss Gracie Hill, is kept quite busy answering letters in regard to our method of work. We have letters from South Dakota, Northern and Southern Michigan, and Southern Florida—quite an extensive territory, you see. "To live to benefit mankind is the first step," is the motto of our Circle, and the children are readily imbibing the idea, and—*acting* upon it. As a birthday offering to Mr. Judge, they each *earned* some pennies, to send on to the Central States Committee to the lecture fund, in order that other children might thus hear of and form Lotus Circles. Great stress is laid upon Universal Brotherhood and toleration, the teachers believing it necessary to impress this strongly upon them first of all, in order to form a firm foundation for the great philosophy to be found in Theosophy.

M. R.

LIVERPOOL BRANCH.

THE SIXTH BROTHERHOOD SUPPER.

A Sorrowful Comment on Our Civilization.

The Sixth Brotherhood Supper was held in Liverpool on Friday, May 21. Over one hundred sat down to a savory supper, which was very much appreciated. With one exception they were all strange faces to us, and this is usually the case.

After supper all adjourned to an upper room, where music and singing were indulged in till after 10 p. m., as usual. A Scotch broker, who has not long been a member of the Society, was kind enough to bring an excellent quartet party along with him, whose services were very much appreciated by all present.

This same gentleman very recently drew the chairman's attention to some remarks in that weekly journal published in London called "Light," wherein the editor, in reviewing our new publication "Grail," made some unkind remarks about these *Theosophical Brotherhood Suppers* held in the poor districts of London. But when our new member saw the kind of people we had drawn together, he remarked that he thought the criticism in the columns of "Light" very uncalled for, and that this good work

would continue to have his kindly support. The quartet party were so struck with the orderly behavior and rapt attention of the audience that they most kindly volunteered their services whenever we might again require them.

The chairman and another brother Theosophist spoke between the musical items as usual, and their remarks on Brotherhood and kindred subjects were listened to with rapt attention. At the close of the meeting there was an eager demand for literature, and enquiries as to when we were going to give such another treat.

A special endeavor was made to bring the lowest of our fallen sisters to this meeting, but all who received tickets did not turn up. The majority who came were old "dead beats," as you Americans call them, mixed with young men, and youths, and some mothers, present with members of their family.

Whilst few of our Theosophical brothers and sisters turned up, the meeting on the whole was considered to be the best yet held.

Many interesting and heart-touching experiences are met when distributing invitation tickets in the slums. One in particular was that of a poor fellow who was holding a bicycle with the view of earning a copper. When a ticket was handed him he replied in a choking voice and with tears in his eyes, "I am a thief."

The stipendiary magistrate had recently sent him to jail. The man was told there were worse than he who had never yet been sentenced to jail, and he was kindly pressed to come. But he failed to appear at the meeting. About thirty per cent. of those invited did not come. The fine and warm weather we fancy has something to do with it. Winter is the best time for this work, for then large numbers gladly respond.

A. S. W.

ONE YEAR'S WORK.

With this number ends the first year of the life of the THEOSOPHICAL NEWS. Looking back over the year its editors feel that in spite of all difficulties, and they have been many and of many kinds, in spite of repeated assaults by that Protean thing, Discouragement, theirs has been a rare privilege. Difficulties were expected from the start, and difficulties came, but not so insurmountable as might have been feared; help was expected, and help came, and in much greater measure and from more sources than they had dared hope.

The first, the main idea, in starting the NEWS was to furnish a weekly account of the progress of the CRUSADE. Just how this account was to be obtained was not quite clear in the minds of the founders of the NEWS, but that it must be gotten, somehow, that without such constant report the members would be deprived of a large share of

the benefit the Crusade would prove to the world was evident.

The Crusade had been to Boston and the tremendous amount of work they were already doing was evident. When, therefore, after their departure from New York the idea of the NEWS came, it was, in the minds of the editors, out of the question to expect reports from them. That the Crusaders would approve of the idea was hoped, that they, and especially their great Leader, would find time to think much for it, was not imagined. So Mr. Henry Turner Patterson—perhaps better known to many as "dear brother Pat"—was written to with the request that he ask some one in each town visited to send the NEWS a letter. This he did, and so well that the paper is indebted to him for some of its most valued contributors. What more he did does not need to be recalled to our readers; for in doing it he has put not only the NEWS, but the whole Theosophical Movement in debt to him. And this not only for the help and information given during the progress of the Crusade, but for the benefit his work will continue to be. For his long, detailed, earnest and *carefully written* letters form an historical record that future years will but make more valuable. Regularly, week after week, these letters came from him, and—when absolutely impossible for him—from that steady sister Mrs. Alice Cleather, nor were they discontinued, shorted, nor neglected in preparation when unexpected pressure of work was laid upon these two.

For one other thing also the NEWS feels deeply glad. It was evident that fuller and more frequent reports from the different Centers in the Society would be a help to all, and an attempt was made to get in touch with these and secure regular accounts of the activities there. Although not all by any means responded, enough did so to make the editors feel that on this line also a needed work was being done. That this work has already borne fruit is shown in the change in the nature of reports sent in. They have lost much of their original dry and set form—more suitable for a census report than a brotherly interchange of experience—and are becoming, more and more, living things. Each mail brings fresh proof, not only of the strong inside tie that has bound us together in the work, but also of the more conscious link of Brotherhood that the past year of activity under our Leader, was awakened around the world, and which much needed a field for its expression.

Looking back over the file of the NEWS, the editors see with satisfaction a steady improvement in its numbers and they can feel this satisfaction with no tinge of "self" in it; for they see in it only another proof of the indirect influence of the marvelous force and power of the Leader, Katherine A. Tingley, a force and power which—though she herself may never touch any special point—has streamed out in all directions, touched all hearts, and thus affected for good every activity in the Theosophical Movement.