

SPIRITUALISM

IN THE LIGHT OF

THEOSOPHY

BY

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Spiritualism in the Light of Theosophy.

It is with much pleasure that I find myself here on this platform, because in days gone by I have been a spiritualist, and have possessed the power of mediumship; I have passed through all the different stages of mediumship, and therefore feel that what I relate to you to-day is said from experience and knowledge, and not from hearsay. I have felt all the joys as well as the sorrows of mediumship, and having passed through these various stages I have entertained the greatest pity for those mediums who have been found out in trickery and fraud, because knowing the laws that govern mediumship, having been amongst mediums of all kinds and descriptions, I understand what are the temptations which lie in their way. When I was a spiritualist my great endeavor was to have a home formed for mediums—a home where they would be able to live in happiness, surrounded by beautiful scenery, exquisite flowers, lovely paintings and soul-inspiring music. So that being surrounded by everything that is grand, both in nature and in art, they would then be able to give more satisfactory seances to the public than are being given to-day, when they are compelled to lead a life amongst all kinds of persons, a promiscuous environment where the magnetism is of a lower order and the vibrations inharmonious. These work upon the medium in a harmful way, his organism being so sensitive that he is like an instrument upon which play all the vibrations around him, each one fluttering against and setting his sensitive organism into commotion, swaying it either for good or for evil, so that perfect harmony and peace are absolutely necessary for mediums. I used my best endeavors to persuade rich persons interested in Spiritualism to form such a home—but selfishness met me on every side. What did they care—they paid their money for their seances, and then what mattered it to them what became of the unfortunate mediums; and so I failed.

HOMES FOR MEDIUMS

But let me put once more this project before you. How wise it would be here in America, where you have such a vast number of Spiritualists, that you should entertain this idea and bring this proposition once more before the public. There are many wealthy persons who would perhaps be willing to help if you only placed the plan before them plainly and clearly, and then such a home might be founded—such a retreat formed, so that when you held your seances you would be certain that those seances would be under the best conditions. In San Francisco, several years ago, I mooted this idea to many Spiritualists, and they told me that they were contemplating building a large edifice that was to have various rooms, one for materialization, one for trance-mediumship, and so on; each room would be devoted entirely to one particular kind of mediumship; and it was also decided to have a large organ in the center of the Lyceum, so that during the seances, beautiful and grand music would be filling the air with harmonious melodies. When I passed through San Francisco this spring, I learned that the project was strengthening in the minds of the Spiritualists, and that they hoped soon to erect such an edifice.

Now this is good so far, but not enough, because you want a home for your mediums where they need not live in penury, often wanting a crust of bread, for such conditions actually have I found in my experiences, and it caused me many a pang to see the misery and poverty that surrounded those unfortunate beings; and when I found them tricking at seances and afterwards expostulated with them—this is the answer which they invariably gave me: "Are we to starve? When we give genuine seances so much vitality oozes out of us that during the daytime we are unable to do our work; we spend most of the hours in a sleepy, hazy condition; it is impossible for us to give materializing seances continually without feeling the injurious effect on the physical health, and utter prostration as a consequence." Therefore, if you love your Spiritualism, you should also care for your mediums, making their surroundings pleasant, agreeable, and above all, pure for them, and then would your seances be far more satisfactory than they are to-day.

PERSONAL EXPERIENCE

When mediumship first burst upon me, it came like a wonderful revelation, and I felt as if a divine inspiration had overshadowed me, so that I must go out into the world and proclaim this grand mystery to all who would listen to it. But before doing so, I felt that it was my duty to investigate and to know thoroughly what I was talking about. I gave up two years of my life entirely to the study, living, as I tell you, in the vicinity of the best mediums; traveling from country to country, so that I should gather together the experiences of different nationalities and thus discover if they coincided one with the other. I studied and read all on the subject that was to be found, for I considered that if Spiritualism could be demonstrated before the world as having no dross within it, and that it was a pure philosophy, then would I consecrate my life to it. Now how did I investigate? By very simple, but effectual methods. I engaged a medium for a certain number of seances, say 10 or 12, paying him highly, so that he would give his services entirely to me during this series of seances. Then the group of persons around me were in perfect sympathy with the medium and myself, and no stranger was ever admitted, as it was necessary to keep the conditions of perfect harmony and not permit any other kind of magnetism to penetrate where the best sort of manifestations were desired. The results were extraordinary, and I will describe to you one seance, to show you what it is possible to obtain if proper conditions are adhered to.

MATERIALISATION EXPLAINED

My test rules were the following: Pieces of paper sealed with my own seal across the doors, cupboards and windows, so that nobody could enter from without, and a box of matches in my pocket ready to be lighted at any moment. At this seance the medium lay on a sofa with a curtain before him, a gas-jet burning in the room with pale tissue paper before it, but every object clearly visible to the eye. After hearing the medium give a few sighs, the entity appeared and seated himself on a chair by my side for 20 minutes, as seen by the clock. I then with my scissors cut off a piece of his robe and watched it in my hand gradually fade away, and then as it vanished the entity remarked "that is a part

of the vitality of the medium," and as he went on explaining how mediums lose their vitality at every physical seance, I looked earnestly in his eyes to catch every word he said. I suddenly saw those eyes disappear, and that was the only thing which proved to me that the entity sitting near me was not a human being, for every time I gazed intently into those eyes, they seemed to vanish and only cavities remained; how, indeed, could they be materialized when we know that the eyes are the windows of the Soul? The entity now retreated, saying, "I am going to produce for you what has rarely been done at any seance. I will bring the medium into this room so that you may touch and feel him, and thus certify to the world the truth of materialization." He then disappeared behind the screen, and that tall figure brought out in his arms the medium who looked like a skeleton, all of the clothes hanging from him, so that taking his hand the flesh fell down in bags; then the entity spoke: "I have drawn the vitality from the medium. If you were suddenly to try to arouse him he would die, because I should not have time to restore the magnetism into his system." The medium was indeed a pitiable object, wrinkled and loose skin hanging about the skeleton form, all the vitality out of him. Looking then at the entity, I asked him whether the whole of his body was materialized, and he replied: "It is not—the brain is empty—that is the case in nearly all materializations, the brain is a cavity, because were we to take the particles from the brain the medium would become insane. Therefore, we have to be most careful not to attempt to materialize the brain, but instead cover the brain either with a semblance of hair, or with some kind of headgear."

Finally the entity observed, "I must now put back the vitality of the medium or he will die," and then disappearing, the vitality was restored to the medium, who, when fully awake, was unconscious of what had occurred during his trance state, only felt himself thoroughly exhausted. I have also learned much in regard to materialization which probably may interest you. When a materialization has to be built up, it is usually the etheric body of the medium which serves as a basis; then electrical particles are drawn from the air and gathered together and placed on the etheric body. Then magnetism is drawn out of both the medium and the sitters, and with the magnetism the electrical particles

are woven on to the etheric body. That makes a vehicle into which any entity steps, and as he enters, that vehicle being chameleon-like in nature and entirely plastic, he can shape it into any form he pleases and model the features he desires to produce.

Then again, the pictures so often shown at seances are manipulated in much the same way—the electrical particles are woven together—are coated with the magnetism of medium and sitter, and then on that surface is projected a likeness of any friend whom the sitters wish to see, the astral counterpart of that friend being portrayed in the aura of the sitter, or else the actual entity being present and lending himself to the operation.

Once, in the course of my investigations, I developed a medium for materialization. I was in Paris at the time, and I was asked, by one of the first mediums of to-day in that city, if I would hold a seance with her, for she had received a communication telling her that I had the power to develop her. Now her whole soul longed for such manifestation, for they had not a single medium with materializing capacity in Paris, and so she implored me to accede to her wish. I sat with her, and the very first evening, as I clasped her hand in mine, we being entirely alone, her hands became cold and clammy, and gazing upwards she said to me, "Look!" I turned to the corner of the room, and there I saw gradually growing a materialization. It was transparent, and afterward, when the medium showed the picture of her sister, I recognized it as the portrait of her relative. The medium then fell into a dead trance, and I, striking a light, watched this strange figure gradually fade away. I left Paris the next day, but the medium was opened for materialization, and afterwards when I read the French papers, I was amused to find that the medium was holding seances with many entities coming out around her.

The reason I have told you this is because I wish to explain to you that such seances can be held under test conditions. I made the medium solemnly promise that she would always keep to the conditions which I imposed upon her, namely, that she should sit in the center of the circle covered with drapery, so that her form would be invisible, a faint light in the room sufficient to render every object clear and distinct, with the visitors seated around her at a distance, thus no possible fraud could take place, for all materializations would come only within the circle, and she

would be safe from all temptation to impose on the public fraudulent manifestations.

Having pursued my investigations to the end of these two years, I came to the conclusion that mediumship for me was not desirable for the following reason:

I did not care to make myself passive, thus permitting entities of the other side to take possession of my body. I was never unconscious, so that during the whole time that I passed through these various stages of mediumship, I was as conscious as I am at the present moment.

But I reasoned thus: All the experiences given by these mediums (and I must have visited over fifty) are different, each experience seems to conflict with others of its kind, I can nowhere discover a law which binds the whole together, therefore it is impossible that this can be the whole of the truth; it is only a fragment—a very imperfect one—of a vast philosophy. There must be something beyond it. I knew well that what I received was genuine, but at the same time there was no coherence or co-ordinate system in Spiritualism; there was not a philosophy that could be placed before the world with such a coherence of thought that it would be accepted really by intelligent people.

RESULTS OF INVESTIGATIONS

What Spiritualism has most gloriously achieved is the showing to mankind that there is a state after death, a life beyond the physical and material plane, that intelligences are able to work the finer forces of nature and also that astral bodies are able to communicate with the living. You are able to draw your dead back again into consciousness on this plane; but is that wise, or is that right? You who do not think it desirable to go down into the slums or into the prisons to help to elevate the moral tone of the degraded people you can find in those conditions, will yet willingly accept visits from those same degraded entities, if they only come from the other side! There is a sort of unwholesome fascination about it. As one lady said to me—a lady of title in London who held her private seances: "Oh, such fun to-day! Why, we had that man (who has hanged last week), who had committed those horrible crimes; he came and we had such fun making him confess the details of his guilt." This revolted me! Such were not the grand thoughts which should inspire Spiritualists.

I felt that such wonderful influx of power had been thrown down into Spiritualism that it should rise into something grander and wider, into something more noble; that all that kind of amusement should be discarded; that all those promiscuous seances, where you bring in every kind of person, every kind of magnetism, every sort of vibration and condition, should be put on one side; that laws should pervade the whole; that all Spiritualists should adhere to those laws, so that every kind of seance should be given under law; then there would be a possibility of having some kind of order and coherence. But traveling about from one country to another, as I did, I found that curiosity and amusement seemed to be the prevailing object and only basis for the study and manifestation of Spiritualism.

URNS TO OCCULTISM

From Spiritualism I turned to Occultism, and there I found that there was a method of developing the faculties which would enable any person to reach to the planes where the departed dwell. As I advanced in my studies, I found them so intensely interesting that I determined to give up Spiritualism, simply for the reason that I could get nothing more out of it. I had had test seances for the very highest spiritual knowledge, but these seances proved to be a kind of repetition of what was in the minds of the sitters. Though I tried in every possible way to get a coherent philosophy, I failed entirely to do so.

To banish my mediumship, I had to develop my will-power. Therefore I began, willing at every animate and inanimate object, until I had developed my will-power to that extent that I was able to close the door of mediumship, and from that time have never had a single phase of mediumship, because having once fastened that door I have kept it tightly closed.

I then began trying what effect this will power would have at seances. I visited one where little tables were scattered in the room, with people seated around them. It was a public room in Paris. An old man was talking to his son who had been dead for three years, and since that death the old man had received weekly communications from his boy. I went up to that table, directed my will power between him and his son and the table stopped; the old man was bewildered, he could not understand why his son should be silent, and at last the tears rolled slowly

down his cheeks. I moved away. The table was still. The thought then came to me, "What right have I to stand between that man and his son? What right have I to impose my will upon another human being?" Then I removed my will-power, and in a few moments the table was running along merrily, and the old man was happy once more.

When alone, I pondered over this great problem and came to the conclusion that I was acting wrongly; that no human being has the right to exercise will-power over another human being. I looked upon it as a crime, and from that day dropped the physical will-power.

COMES TO THEOSOPHY

Later on, I came into Theosophy. A perusal of *Isis Unveiled* showed me that in that volume were many of the ideas which I had formulated during my investigation of Spiritualism. I joined the Theosophical Society in the hope of gaining knowledge, the same motive which had prompted me when I joined the Spiritualists. Then I began the same process of investigation in Theosophy, and soon I discovered that there was another kind of will-power, a spiritual will-power; that was the right kind of power to possess. And how is it to be obtained? Through self-abnegation, through denying yourself in all ways, through unselfishness and, lastly, through the killing out of desires, for every desire is a bond which binds you to earth. Imagine each desire as a hook, each hook fastened on to the things you long for, each hook attached to some worldly object. On every hook is a chain which winds around you binding you down to earth. With every desire that you can overcome that hook unfastens, the chain loosens, drops from you and then does the spiritual force surge up. Therefore, every desire that you can overcome for earthly things, every hook that you can unfasten, liberates the spiritual power within you.

Later on, the origin and the purpose of the great Spiritualistic movement was explained to me. I learned why Spiritualism had come into the world.

WHEREFOR OF SPIRITUALISM

A group of Atlantean Adepts, who had brought with them the traditions of that older period of time and the knowledge of Occultism, as practiced in those early days, seeing how the world was

rushing down into materialism with rapid strides, noticing how, as persons were developing their intellectual powers, the churches gradually lost their hold upon them, and so having nothing to cling to they were drifting down into materialism, the Lodge determined to stop this terrible downward course; and a spiritual influx was thrown down here into America, and then began the Rochester manifestations, these Adepts being living men, great souls from Atlantis incarnated into the bodies of North American Indians. It was they who brought forward this grand movement of Spiritualism.

But unfortunately Spiritualism has nowhere followed altogether the course it was intended to develop, because their object was that Spiritualism through its phenomena should show to the world that there is a life after death; that there are forces in existence finer and more subtle than the material forces; that there are other planes besides this physical plane. Thus far it has succeeded; but it was the intention also of these Adepts to pour out through Spiritualism the vast philosophy of the Wisdom Religion, and in this the failure comes. Why? Because the people were so delighted with the phenomena, so taken with the novelty of the manifestations, that they all rushed into phenomena at once; they wanted nothing more. They were able to communicate with their dearly beloved—what then did they care for philosophy?

And so these Adepts, finding the impossibility of turning the minds of people into more serious channels, quietly receded from the movement; but there is still the chance of making the conditions favorable so that these Adepts who were at the head of your Spiritualistic Society would return to you. They are glorious beings, advanced Adepts, but living in the human body. Why then should you not develop your mediumistic powers according to law, so that you might become instruments for these Adepts for work in your own country? Every medium has some of the inner faculties awakened, but every medium, more or less, is an irresponsible being, because not understanding the laws he does not know how to produce phenomena at will. No medium can enter on to the other planes with perfect knowledge of all the conditions of those planes—a little glimpse does not reveal all of that inner world's conditions. No medium has the power of entering on to the other planes with full intelligence, helping those

that have gone beyond on the actual planes in which they find themselves; this requires the perfect knowledge.

WHITE LODGE IN THE HIMALAYAS

Later on, in 1875, a messenger appeared from the great White Lodge in the Himalayas; H. P. Blavatsky, the disciple of the Masters, was sent by those great teachers to stem the tide that was rushing towards materialism; she turned, as you will remember, first to the Spiritualists, hoping to get a certain number around her to listen to the grand philosophy which it was her duty to spread all over the world, but disappointment was the result, phenomena proved too attractive. The Theosophical Society was formed in New York in 1875, and H. P. Blavatsky gathered around from all sides those who were willing to listen to the grand truths which she had to expound. H. P. B. said to all those pupils who came to learn of her the inner truths of Occultism: "Never accept anything because I tell you it is true, but take what I tell you as a hypothesis on which to work; follow on the lines I will give to you, and then gradually you will be able to find for yourselves that what I tell you is true." Those pupils have gone on year after year, following the directions thus given to them, and, just as water dropping on to a stone will by degrees wear that stone away, so have these pupils been able by unwearied attention to develop all these wonderful psychical faculties with knowledge, so that now to-day, at any moment, they can enter on to the astral or heavenly planes—they can meet their comrades, can converse with them, as also with the souls of those who have passed through death and, returning to the earth, can translate that knowledge on to the physical brain. These persons can bring their different experiences together, and finding that they corroborate one another, they thus place before the public testimony that is worthy of consideration.

SPIRITUALISM AND THEOSOPHY

Now the difference between Spiritualism and Theosophy is, that in your Spiritualism you try to draw your loved ones down on to the physical plane of our existence, whereas, we in Theosophy endeavor to draw ourselves upwards on to both the astral and spiritual planes. You think that you benefit your friends by bringing them back to earthly conditions; we maintain that as the law of Evolution is continual progression, it is harmful to retard

the progress of those who have left this earth by inducing them to return, because every manifestation here causes them to imbibe a certain amount of magnetic vitality which prevents their astral bodies from disintegrating as quickly as they otherwise would; and so Spiritualism retards instead of helping the loved ones.

Now, what is the work of these disciples of the Great Masters of Theosophy, who are thus able to enter on to these various planes at will? Their work and their privilege is to receive the souls of the dead. There is not one single soul that passes from this life that is not welcomed on the other side by living men and women. These souls look upon them as angels because they see them in their astral or spiritual bodies, but they are the living men and women of to-day; and they show those souls how to progress; they show them their true conditions; they comfort them and help them to reach on to higher planes. In *Lucifer*, the English Journal of our Society, you will find an interesting article on this subject, called "Invisible Helpers," by Mr. Leadbeater; also in his books, *The Astral Planes* and *Devachan*, he gives you a detailed description of these higher planes. Would it not be desirable for you to develop your psychic gifts in this way? If you could only develop your psychic faculties so that you had the command of them, then you would know that what you gave out to the world was correct and true. And then again, would it not be a wonderful privilege to help your loved ones on the other side?

On the physical plane, as I have already told you, go into your prisons, go into your slums, and help people while in their physical bodies; but if you want to help your friends in their astral bodies, then meet them on their own plane and render them there the services and help which you cannot give them here.

THE FOUR BODIES IN MAN

Theosophy teaches much that is interesting in regard to the four bodies in man, namely, the physical, the astral, the mental and the spiritual bodies. Now the physical body should be held as a holy temple for the one who wants to develop psychically. The body should be kept cleanly in every way, bathing should be a daily practice, so as to keep the pores of the skin perfectly pure and fresh. Then again, the matter of food is of great importance, because, as you build up your physical body with various atoms,

so does it become either gross or ethereal. If you eat the grosser foods, such as flesh meats, then you build up your body with the grosser particles, and thus make it less susceptible to the higher influences. The great importance of this is, that the astral body is built up and fed on the astral emanations of the food you take. Therefore, if animal flesh is consumed, the astral body is fed with the psychic emanations of the animals. All animals have passions, such as jealousy, anger, etc, and you draw into your own astral body those particular elements, it being the body of desire. The astral body contains all our emotions both for good and for evil. Therefore we should try not to augment the evil by assimilating into it the passions of the animal kingdom; instead, we should turn to the finer foods of nature so that purer emanations should help in the building of this ethereal body. Fruits are the best, and everything on which the sun shines, because the sun has a wonderfully vitalizing effect, so that those who are eager for the purest and best development should eat only fruit and nuts

But this is only the first and primitive stage. The mental and moral have also to be developed; and how is the mental body to be built? The only process is through the thinking faculty. You build up this body exactly in accordance with your thoughts; so that if your thoughts are very trifling and only occupied with the every-day gossip of the world or trivial occupations, you build up a very imperfect mental body. Daily should you meditate and concentrate; daily should you set your mind on some noble ideal or virtue; and then, by slow degrees, will you be able to turn the current of your thoughts from trivialities and nonsense to higher themes and nobler conceptions of virtue. You may read a hundred books in a year and yet know nothing of what is contained in those books—it is only what you really assimilate which becomes your own. So it is far better to read only one good book and to have imbibed the essence of all that is noble and elevating within it, than to skim over many books leaving the jewels within them untouched.

Then the spiritual body, how does that grow? By every thought of devotion, every thought of worship, so that every aspiration towards the divine is augmenting the joy and blessing which will be experienced in the heavenly state; for the more a man longs for the spiritual while on earth, the more happiness awaits him on the other side.

Theosophy has much to teach because it lays down plain rules to be followed in every-day life; it also explains how you should develop your faculties with understanding, and then it places before you the possibility of developing your inner psychic powers so that you may gain control over them.

I have spoken to you to-day with my heartfelt wishes that some of these words of mine may find a responsive chord within your hearts, so that you will realize the truth of what I am telling you.

LIVING ADEPTS GUIDING SPIRITUALISM

When I learned that the Adepts who started the Spiritualistic movement were living men, a kind of revelation and explanation of certain experiences of my own came to me, proving to me that some phases of the movement were really guided by Adepts living in the physical body. In Europe I heard that there was a group of Spiritualists who obtained wonderful manifestations. They were seven in number, and these people had given up their lives entirely to Spiritualism; they no longer cared for the pleasures of the world—they cared only for the work in which they were engaged. I went to the house with a certain hesitation, not knowing how I, a total stranger, should be received when I asked them to admit me into their circle. What was my astonishment then when they welcomed me cordially, saying, "We have been expecting you!" On inquiring how this could be, they replied, "We are a band of people who belong to circles of seven all over the world. The Head of our Society is a living man in America. We do not know him personally, but friends have met him in his physical body, and he has control over all these circles situated in different countries. He is aware of all that takes place in each circle, and directs the work to be done; each circle sits at the same hour, with thoughts and minds centered on the particular work in hand." They then informed me that in their own circle a member was able to leave his own body at will, and in his astral would visit another circle, take possession of the medium, and then would give teachings to that circle, so that the medium instead of being controlled by a departed entity, was being used by a living man. This circle fell into disgrace, having abused power confided to them, and a telegram at once received from America ordered all meetings to be closed, and manifestations to

cease. They were terribly despondent; having given up the pleasures of the world, their life seemed just a blank, and the trial was a severe one. They determined to sit all the same, thinking that perhaps the Head in America would not know; but it was useless—they could not obtain a single rap. One day another telegram arrived, saying, "A lady will call on you, give her everything, communications opened."

You may imagine the joy with which they received me. I came; I sat with them, and the manifestations were simply marvelous. I remained with them for a week. They wanted me to join their band, but I said "No; my object is to study Spiritualism, and I can join nothing until I have finished that work."

They then offered to communicate with me at a distance, and I agreed, thinking it would be interesting. They then said, "Would you like Jonathan to visit you; he is the one whom the Head in America always uses when he wants to perform any great physical manifestation." In my innocence I replied, "Yes."

SOME OCCULT EXPERIENCES

I left them; I went to Switzerland, and, suddenly, in the middle of the night, I awoke hearing voices talk to me. I got up, wrote down what was said, and then afterwards, through letters, verified that what I had heard was actually correct. One day a most awful experience came to me. I was in a Hotel about to retire to rest, when suddenly I heard a voice like the rumbling of thunder, and in a moment every piece of furniture was turned around. The noise was fearful, and the thought came to me—People in the Hotel will be alarmed. What shall I do? I exclaimed, "Jonathan, is it you," and a deep rumbling "Yes" was the answer. I begged him with all my heart to go away. I heard steps coming up the stairs. I locked my door, but it was of no use. The door was opened and the Hotel-keeper came in: "What have you been doing with this furniture?" "Oh," I replied, "when I come to a Hotel I always like to change the furniture in my room. I hope it did not disturb you?" He looked at me and said, "Are your arms so strong?" "Oh, yes," I replied, "well developed muscles." He left me with these words: "I hope you will not move any more furniture, or we shall have to come again." I locked my door quickly, and I whispered to myself, "if it comes again I shall be put into a lunatic asylum." I retired to rest, but did not sleep so afraid was I that Jonathan would

return, and early the next morning I paid my bill and went away.

Now this corroborates the idea that your Society has been controlled by living Adepts. Again to prove to you how Occult Societies can be guided by living men. When I was in Germany I heard of a certain group of men and women, also seven in number (always strange that number seven), who were determined to sit for Spiritualistic manifestations, to develop into mediums; but the very first night they were informed that such was not to be their object; they were to develop their faculties, so that they would be able with knowledge to enter on all planes at will, and then they would be able in Germany to bring forward the Theosophical teachings, because the Germans, who are so proud of their philosophers and of their past records of philosophy, would be unwilling to accept Theosophy from England. Therefore the great Adepts of the White Lodge sent one of their messengers to that group of men and women, who could neither read nor write, with the exception of one boy who acted as scribe, and, by slow degrees, they developed the marvelous powers within them.

On acquainting Madame Blavatsky with these facts, she replied: "I know those people, there is an Adept in Nuremburg who is developing them." She then begged me to go to Kempton, the town where they were living and verify for myself how wonderful were their great gifts and knowledge; also H. P. Blavatsky prophesied "that in time those men will have royal personages as their pupils." This prediction, I have been told, has come true. The men and women who once lived in a factory have to-day a hundred pupils to whom they teach the laws of Occultism, such as we have it in our Theosophical Society, only they give out in Western terms that which has been given to us in Eastern phraseology. Thus is it proved, beyond a doubt, that living Adepts are controlling Occult Societies all over the world; but the great White Lodge of the Adepts in the Himalayas is the grand goal to which all, one day, will reach; and every true Adept looks with reverence and love to those divine Teachers and Helpers of humanity. Therefore, let each one, in whatever Society he may find himself, try to develop the powers that are lying latent within himself, so that as they blossom out into activity, he may work for the service of mankind, not only on this plane but on other and finer planes of being.

C. W.

THE THEOSOPHICAL SOCIETY

Information for Enquirers

The Theosophical Society is an International Body with Branches in all parts of the world which was founded at New York, U. S., on the 17th day of November, 1875, with three well-defined objects, viz:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

The acceptance of the Second and Third objects of the Society is optional with those desiring to join, but the First—Universal Brotherhood—is imperative on all members.

The Society does not pretend to be able to establish at once a Universal Brotherhood among men, but strives to create a nucleus for such a realization and believes that a careful study of the religions and philosophies of the past, as well as of the present day, must reveal the common basis upon which all rest, and therefore the one truth underlying them all. The organization is therefore wholly unsectarian, with no creed or dogma to enforce or impose, its motto being

THERE IS NO RELIGION HIGHER THAN TRUTH.

Hence in its ranks and co-operating in its work are already found professors of all faiths as well as some who have none whatever. No restriction is placed on its members save that of loyalty to its one fundamental principle of Universal Brotherhood. Nor is it, as a society, responsible for the opinions of its members, who all have a right to hold their own views and to receive for them from their fellow members the respect which they in turn should show for the views of others. This toleration and respect is asked from all members as a duty, dogmatism and intolerance having always been the greatest foes to human progress. The Society, therefore, while representing all creeds and all branches of science, opposes bigotry, superstition, credulity and dogmatism wherever found and by whomsoever taught, and asks of its members an unflinching condemnation of vice in every form and of all that tends to feed or propagate it; it also expects every one who joins its ranks to avoid doing what will be likely to throw discredit upon the society or dishonor upon his fellow members.

The study of the principles of Theosophy, or old Wisdom Religion, and the connected publications made through the Theosophical Society, have already brought prominently before the modern skeptical world important facts such as Reincarnation, Karma (or the just law of cause and effect), the law of Cycles, the Unity and solidarity of all things in the Kosmos, and many others, which give a new aspect to human life.

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