

THEOSOPHICAL QUARTERLY

VOLUME 1

1903-1904

PUBLISHED BY THE
THEOSOPHICAL SOCIETY IN AMERICA
NEW YORK, U.S.A.

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The Theosophical Quarterly.

VOLUME I.—1903-1904.

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OL. 1 JULY, 1903 No.



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THE THEOSOPHICAL QUARTERLY

This magazine is published by order of the Executive Committee of the Theosophical Society in America for the benefit of its members. All communications should be addressed to the Editor Theosophical Quarterly, 159 Warren Street, Brooklyn, N. Y., U. S. A.

THE THEOSOPHICAL FORUM

The "Theosophical Forum" is a monthly magazine, published under the auspices of the Society, and contains articles on religious, philosophical, and ethical subjects. The Society is not responsible for any statements therein unless contained in an official document. Articles on Theosophical subjects invited.

Subscriptions for the "Forum" should be sent to the Treasurer, T. S. in A., P. O. Box 1584, New York City, N. Y.

All communications relating to the "Forum" should be addressed, Editor Theosophical Forum, P. O. Box, 1584, New York City, N. Y.

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NOTES AND COMMENTS

THE THEOSOPHICAL QUARTERLY is not designed to compete with, but to supplement *The Theosophical Forum*. It aims to cover those fields of Theosophical activity and interest which our older magazine does not attempt to enter. It has no plans that are not fluidic and subject to change with changing conditions, but for the immediate future it will endeavor to meet certain known needs through the following departments.

NOTES AND COMMENTS will consist, as its title indicates, of notes and comments on current events, their interpretation in the light of the Theosophical philosphy, and their relation to the Theosophical movement.

REPUBLISHED ARTICLES.—Complaint is often heard of the inaccessibility of much valuable theosophical literature owing to the fact that the early volumes of our magazines are no longer generally obtainable. To relieve this situation as much as possible each number of the Quarterly will contain a reprint of the more valuable of the articles now buried in these old volumes.

ELEMENTARY ARTICLES.—It is proposed to have in each issue an article on elementary Theosophy, suitable for those who are not yet acquainted with the literature of the subject.

THEOSOPHICAL ACTIVITIES.—As example is the greatest incentive to effort, we believe that a brief record of the chief activities of our members and branches, their successes and failures, will be instructive as guides to action and valuable as a spur to renewed endeavor. Every effort will be made to eliminate personalities.

QUESTIONS AND ANSWERS.—It has been asked that this former department of the *Forum*, which so many found of interest and value, should be re-established. One useful purpose which it serves is to provide a medium for the publication of really good material from members who are too modest or too busy to attempt elaborate articles, but who are quite capable of writing admirable short replies to questions.

REVIEWS.—Notes and brief reviews of Theosophical magazines, books and pamphlets will be given. It is further hoped that some comment can be made upon the books and publications which are appearing in ever greater and increasing numbers and which have a distinct theosophic interest.

CORRESPONDENCE CLASS.—For those members who desire to follow a systematic course of study in Theosophy and other philosophies and religions, it is proposed to start again the Correspondence Class. In each number of this magazine a special subject will be selected for study, a list of books and articles given which are to be read and a set of questions printed which will bring out the most important points of the subject.

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All members are requested to send to to the Editor suggestions of any kind that will make THE THEOSOPHICAL QUARTERLY more suitable for their needs. They are invited to express their preferences in the matter of old articles to be reprinted, and they should consider it a duty to send in questions they wish answered, and brief notes on current events which they think of value. They should remember that the magazine is theirs, published for them and in their interest; they should make its future a personal matter and should contribute whatever they can towards its success.

"Tyranny is no such bar to freedom as license," a fact which the people of this country must discover before very long.

What is freedom? From the point of view of the Theosophist, no one is free who is still within the thraldom of his desires and passions, who has not conquered his lower nature. Therefore, the Masters are the only really free persons on the face of the earth, and they obtained their freedom through obedience. "He who seeketh his life shall lose it; and he who loseth his life for my sake shall find it."

As America is to be the home of the new race there is probably no part of the world where political and social conditions are so important. and where it is more necessary to correct abuses and strike right keynotes of political and social progress; consequently, we would-be Theosophists must not think, because our Constitution requires us to eschew politics as a body, that we as individuals may ignore this important field of human activity. But before we can proceed correctly—before we can teach or preach by example—we must be quite sure of our own ground, must know our own minds, and must be sure that our opinions are based upon correct fundamental principles.

America is famed for its freedom, but it is purely political freedom, that exists only on the surface of things. As a matter of fact there is here a tyranny greater than that under any monarch. We are all slaves, slaves of our lower nature, slaves of greed, passion, envy, malice and all uncharitableness. We are seeking another man's inheritance, not our own. Our so-called freedom is ridiculous and childish from the occultist's standpoint.

Let us consider what happened to Cuba, leaving out of our considerations the motive, which actually prompted this country's interference. Cuba was a slave to a stronger power. We drove out the tyrant. Then, realizing for another what we do not see of ourselves, we did not leave infant Cuba to struggle alone towards independence and freedom. We knew she was unfit for the task. What did we do? *We established an absolute, enlightened, military despotism,* and the results were a complete success!

Throughout the whole of Christian civilization, but particularly in America, occultists say that man is anything but free. On the contrary, a terrible slavery exists, for the higher nature is dominated by the lower nature. The individual man is the slave of his evil impulses. This is particularly so in this country where the shackles which still control men in foreign countries have been removed by our political system. Here there is nothing to control man and he is left to follow his natural impulses without having acquired the power to control himself. Man needs control, just as young Cuba needed the military despotism, until he has learned to control himself—until then he is not really free, but like the slave suddenly liberated by the civil war he would be wise to return to his old master and beg protection and control. We are like savage animals who have been liberated before being trained, and like the animals we should be put back in our cages until we have learned restraint, and have earned our right to freedom. Getting free is a long process and cannot be done by legislation—it is a question of education, intelligence, honesty, probity, an ideal to work towards. If man is made politically free before he deserves and is worthy of it he no longer has an incentive towards improvement; all restraint being removed, he gives his lower nature play and develops it instead of his higher nature.

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To sum up, the only way to make a man free is to make him his own master. You cannot do that by cutting him adrift from all restraint and saying "You are free." It must be by education and by slow degrees and whether he likes it or not has nothing to do with the case—most children do not like school.

The Lodge keeps these ideals in view and writes them in letters of fire in the astral light where they influence every one whether they are agreed with or not. Those interested will get ideas and their work will be vitalized and made forceful. Those opposed will find these influences a bar in their path. All are affected.

This is the way for us to work. Keep these ideals in our minds in all political conversations, and either express them directly or trust to their influence by telepathy.

Trusts are the natural and inevitable expression of the fundamental law of evolution; the drift of all things towards unity. This law governs the development of our commercial institutions as well as the political, social or moral evolution of man, and we can no more control it by legislation than we can change the movements of the sun.

With man, true unity is not attained until individual perfection is reached, so with trusts, while it is idle to legislate against their formation, it is proper to control and regulate their activities so that consolidation or unification cannot take place except under conditions that will be sure to preserve just ethical relations.

To students of The Secret Doctrine, the announcement that the theory of the indivisibility of the Atom seems likely to be discarded by scientific men, is peculiarly gratifying. The new theory put forth by Profs. Crooks, Lodge and Curie, based upon their studies of the Roentgen Ray and the phenomena shown by the recently discovered Radium, is wholly in keeping with the Ancient Teachings of the unity of all things.

According to the report of these discoveries as given by *The New York Sun*, "we are told that each atom is a whole stellar system of infinitely smaller, but *absolutely identical units, all in orbital motion.* . . . The nature or identity of each substance depends upon the number of such ions (units) contained in each atom. . . . The nature of these ions is, for want of a better word, electrical. In other words, *electricity and matter are one and the same thing.*"

After giving the ionic structure of some of the heretofore accepted chemical elements, the application of the theory to evolution—which, by the way, is decidedly Theosophical—and the possibility of the disappearance of old and the formation of new atoms, the report continues: " . . . The state of flux and decay is recognized, not only in the stars and planets, but in the foundation stones of the universe, which are the elemental atoms themselves. . . . It will be seen that the whole theory in effect is an astronomical one. Chemistry has, in fact, become the astronomy of the infinitesimal. One is led to wonder, then, if the earth and the other planets are not mere ions forming a single atom of a higher universe, where, perhaps, they constitute a speck of dust that worries the careful housewife in the world next above us."

Aside from the speculations upon the possible applications of this theory, as given in the *Sun's* report, the fact that the trend of scientific thought and work is more and more toward the elucidation of the hitherto occult, is exceedingly encouraging to all students of Theosophy. To the student of symbology, there is a profound significance in the gradually increasing number of contact points between that Knowledge working downwards from the Universal to particulars and the knowledge working upwards from particulars to the Universal. The equilateral triangle of the one, interlacing with and touching at all points, the equilateral triangle of the other, until the equilibrium of completed evolution shall be reached, is symbolized in the Secret Doctrine, as the six pointed star of perfect Man.

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REPRINT

SEERSHIP.

THE following remarks are not intended to be a critique upon literary merits or demerits of the poem which is taken as the subject of criticism. In 1882 *The Theosophist** published a review of "The Seer, a Prophetic Poem," by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into western views of seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand, with the slightest degree of distinctness, what state is known as "Seership" in the language of western mysticism. After trying to analyze the states of many a "seer," I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light, denominated *seership,* at the same time the very highest illustrations of that state are called *trances.*

As far as I have yet been able to discover, Seership, as thus understood here, does not come up to the level of Sushupti, which is the dreamless state in which the mystic's highest consciousness—composed of his intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed); only his highest nature roams into the ideal in quest of food. By *lower nature,* I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.† Yet even the knowledge obtained during the Sushupti state must be regarded, from this plane, as theoretical and liable to be mixed upon resuming the application of the body, with falsehood and with the misconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach in any other state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Yagrata*—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing *Swapna*—dream state, in which are included all the various stages of consciousness of both Yagrata and *Sushupti*, such as somnambulism, trance, visions, etc.—is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active and develop; and *Sushupti* state, comes about in order that the consciousness of both Yagrata and Swapna states may enjoy rest, and for the

* See Theosophist, Vol. III, p. 177.
† See Esoteric Buddhism for the seven-fold classification adopted by many Theosophists.

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fifth principle, which is the one active in Sushupti, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress.

The knowledge acquired during Sushupti state might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes Mejnour say:* "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transmuted into an element of the sixth principle.

The control by nature to which Mejnour refers is found in the natural maximum and minimum limits; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is found in the Turya state, in which the adept takes one step and nature helps for another.

In the Sushupti state, one might or might not find the object of his earnest search, and as soon as it is found, the moment the desire to bring it back to normal consciousness arises, that moment the Sushupti state is at an end for the time being. But one might often find himself in an awkward position when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb: "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in the mouth; the bran falls on the dying ashes, extinguishing them completely; she is thus a double loser. In the Sushupti state the anxiety which is felt to bring back the experience to consciousness, acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of Sushupti. The result of these failures is clearly set forth by Patanjali.†

Even where the doors to the lower consciousness are open, the knowledge brought back from Sushupti state might, owing to the distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way partially or wholly, or become mixed up with misconceptions and falsehoods.

But for this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousnesses belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

In this state which we are considering there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Yagrata. So, therefore, great care should be taken to make our aims and aspirations *as high as possible* while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Sushupti. One of the most effectual ways in which western mystics could trifle with this, is to seek for the missing links

* Zanoni, Book IV, Chapter 2.
† Patanjali's Yoga Aphorisms, 30 and 31, Part 1.

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of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out of Sushupti.*

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,† to the spheres where Manava intellect is busy shaping the mould for a future religion. But here the maximum and minimum limits by which nature controls are again to be taken account of. One essential feature is, as far as can now be understood, that the mystic must get at all truths through but one source, or path, viz: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

Let us now inquire what state is the seership of the author of our poem "The Seer," and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural born, self-taught, crystal and magic mirror seers."

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest conceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and by publication, placing such writings in the reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances, over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer."

In the invocation addressed to the Seer's Garu,‡ we find these words:

> "When in delicious dreams I leave this life,
> And in sweet trance unveil its mysteries;
> Give me thy light, thy love, thy truth divine!"

Trance here means only one of the various states known as cataleptic or somnambulic, but certainly neither Turya or Sushupti. In such a trance state very few of the mysteries of "this life," or even of the state of trance itself, could be unveiled. The

*The following from the *Kaushitaki Upanishad* (see Max Muller's translation, and also that published in the Bibliotheka Indica, with Sankaracharya's commentary, Cowell's translation), may be of interest to students. "Agatasatru to him: Balaki, where did this person here sleep? Where was he? Whence did he come back? Bâlâki did not know. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colors, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prâna (breath) alone'". (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand that self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Khandogya Upanishad*, VI. Prap. 8, Kh. 1: "When the man sleeps here, my dear son, he becomes united with the true—in Sushupti sleep—he is gone to his own self. Therefore they say he sleeps (Swapita), because he is gone (apita) to his own (sva). And in *Prasna Upanishad* II, 1, there are 101 arteries from the heart; one of them penetrates the crown of the head; moving upwards by it man reaches the immortal; the others serve for parting in different directions." (Ed.)

† This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile Theosophists can exercise their intuition in respect to it. (Ed.)

‡ *Garu*, a spiritual teacher.

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so-called seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a seer and the ordinary sensualist is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern the larger span of life.*

Invoking a Guru's blessing on your higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest, while in trance is as vain a boast of the hunters for such a state, as that of physiologists and mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance.

> "And thou (Guru) left me looking upward through the veil,
> To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very Hierophant, in *any of his states whatever*, to gaze into his Guru's goal,† his subjective consciousness can but *barely* come up to the level of the normal of objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his only immediate goal, but also Nirvana, which, of course, includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class," but nothing beyond that.‡ This is what is meant by the God Jehovah saying to Moses: "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in the Rig Veda it is said:|| " Dark is the path of Thee, who art bright; the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni:* "Man's first initiation is in trance; in dreams commence all human knowledge, in dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond."

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first upon its intrinsic merits, and secondly, on Lytton himself and his Zanoni. I shall not speak of the rage which prevails among mystical writers, for quoting without understanding what they quote.

In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in the Sushupti state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously price the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-

* Vide *Light on the Path*, Rule 1, note, part 1.

† There is one exceptional case where the Guru's goal is seen, and then the Guru has to die, for there can be no two *equals*.

‡ There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore, even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only part of the whole, of which the candidate is also a part, and then, for the time being, having as much power and knowledge as the very highest present. (Ed.)

|| Rig Veda, iv, vii, 9.

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made edifices called true Raja Yoga,* evolved in trance, arise, confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputations arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men are scared away from any attempt to examine the claims of the true science. As soon as some one-sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya† blows a trumpet, crying out, "Yoga is self mesmerization, mesmerism is *the key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman," deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her "control" is divine. Among the innumerable hosts of desecrated terms are *Trance, Yoga, Turya, initiation*, etc. It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state. I, for one, prefer always to limit the term *Initiation* to its true sense, viz., those sacred ceremonies in which alone "Isis is Unveiled."

Man's first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less of any other. None of Lytton's admirers seems to have thought that he was chaffing at occultism, although in it, and was not anxious to throw pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first step in Raja Yoga. This can be seen from the way which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as Zanoni, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavors to read. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal objective state. In Zanoni this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm," he says, "is when that part of the soul which is above intellect, soars up to the gods, and then derives the inspiration." Errors will therefore be due to wilful misstatements or to his difficulty in reading the cipher.

"In dreams I see a world so fair,
That life would love to linger there;
And pass from this to that bright sphere.
In dreams ecstatic, pure and free,
Strange forms my inward senses see,
While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in any cases reflections for other people's minds.

"Oh, why should mine be ever less
And light ineffable bless
Thee, in thy starry loneliness,"

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his Guru, or he is grasping in the dark, ignorant even of the *rationale* of

* Divine science.
† The knowledge of Yoga which is, "joining with your higher self."

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himself being in lower states than his Guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, etc., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means of developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon.* We cannot, therefore, for a moment believe that in such a state the "I" of that state is "Atman."† It is only the false "I"; the vehicle for the real one. It is *Ahankara*—lower self, or individuality of the waking state, for even in trance state, the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action; from the waking one to the astral plane, the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self can carry on the analysis. So when Mr. Hellon says:

"A trance steals o'er my spirit now,"

he is undoubtedly wrong, as Atman or spirit cannot go into a trance. When a lower plane energy ascends to a higher plane it becomes silent there for a while until by contact with the denizens of its new home its powers are animated. The somnambulic state has two conditions (a) waking, which is psycho-physiological or astro-physical; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight," etc.

This, with much more that follows, is pure imagination or misconception. As for instance, "floating from sphere to sphere." In this state the seer is confined to but one sphere—the astral or psycho-physiological—no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says:

"No mystery then her sons shall find,
Within the compass of mankind;
The one shall read the other's mind."

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of Manas.‡ He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle

* See Zanoni, Book iv, cfil.
† Highest soul.
‡ Fifth principle.

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were to indulge for only six times in reading other's minds, he would surely drain that development down to fatten the mind and desires. However, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *Manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his Guru, who never lends it to anyone else. If with the occult world the laws of nature are so strict, how much more should they be with people in general? Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect." Truth for him shall be as difficult to attain through his "sense" as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as: "His spirit views the world's turmoil; behold his body feed the soil. A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil," nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposing the raising up of that sense, which certainly has to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

MURDHNA JOTI.*

* One of the many nom-de-plumes of Wm. Q. Judge.

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THE BASIS OF THEOSOPHY

WHAT is the basis of Theosophy? That is the first question that an inquirer should ask. In order to decide whether a thing is worth attention we ought first to satisfy ourselves that its foundation is sound and acceptable. If this does not appeal to us we need not trouble further. If it does, we ought to get a thorough understanding of it so that we shall have a good starting point for further investigation.

Let us inquire what exactly we mean by the basis of a thing. If we were to ask an intelligent materialist—presuming of course you can have an intelligent materialist—What is the basis of materialism? he would tell us that in what is called "matter" an explanation can be found of every fact of life. Matter, he would say, is the one reality and in its movements are to be discovered the causes of all phenomena of every kind that we know. Science, and the only possible science, is the systematic knowledge of the movements of matter. The basis of materialism is thus its ultimate fact, the fact on which all its superstructure, its house of facts, depends. It is the fact that explains and makes possible all its other facts. What is meant therefore by the basis of a thing is its ultimate fact.

Let us try to get an idea of the basis of Theosophy, the ultimate bed-rock fact of Theosophy. Ask a man, do you believe in Theosophy? and the chances are that he will scornfully answer No. Ask him, What is the Theosophy that you disbelieve in? He will tell you that he does not know. He does not see that without careful and intelligent inquiry he has no right whatever to reject or accept Theosophy, nor indeed any idea whatever. He has not even the right to have an opinion. His only right is to garner information and train his understanding so that he may be able to form an opinion and perhaps to pronounce a valid judgment on the subject. His offhand rejection and the expression of his opinion only reveals the battered and damaged state of his mental machinery, a state which may be summed up as prejudice.

Now before discussing the basis of Theosophy, and considering its bed-rock fact, we had better first inquire what is meant by the word Theosophy.

Do not for a moment think that this is a modern word. You will find it in all the English dictionaries. It is compounded of the Greek words Theos and Sophia, and has certainly been in use for the last fifteen hundred years. Max Muller, the supreme master of the science of words, speaks of it in his book on Theosophy (which is made up of the lectures he delivered before the University of Glasgow ten years ago) as an ancient term that was well known among early Christian thinkers. It meant to them what it means to the Christian thinkers of to-day, and what it means to us.

Theos is usually translated "God," but there are so many different words translated God, and the word God has so many different meanings, that this does not help us and its use will only create confusion. So we must try to get at the idea underlying the word itself. This we can only do by comparing and contrasting Theos with something else, which, for the moment, we may look upon as not Theos. I say "for the moment," because we shall be able to get a more correct idea presently. We are forced to adopt this method by the form of our mind. We think in contrasts. Heat would have no meaning, no existence, for us, if we could not contrast it with cold. Light, day, summer, love, calm, happiness, would have no meaning, no existence, but for darkness, night,

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winter, hate, storm, and misery. But these opposites are not separate things. Light and darkness are two sides of the same thing and are comparative terms. They run into one another. It is the same thing to say, for instance, that A is lighter than B as to say that B is darker than A. And so with all the pairs of opposites.

Now the opposite of Theos in the sense I have indicated is Nature. Just as we have light and darkness, real and apparent, or any pair of opposites, so we have Theos on the one hand and Nature on the other.

We are all of us familiar with Nature; are we not pleased to think of ourselves as lovers of Nature? Nature lies extended before our eyes. Do we not love to explore the shady woods, to climb the mountain peaks, to sail the seas? What pleases us more than a telescope to bring within our ken the infinitely great in Nature that lies around us on all sides, or a microscope to investigate the infinitely small Nature, that, near to hand, is yet elusive from its smallness. Our learned scientists are engaged in painstaking investigations of every part of Nature. They tell us of mighty suns so distant that their light takes thousands of years to reach this tiny earth. They tell us of molecules of matter so tiny that a child's marble would outweigh billions of them. And we are properly awe-stricken at the stupendousness of it all. Infinitely extended in the abyss of space around us, infinitely existing in beginningless and endless time, infinitely orderly in all its parts and relations, mighty or minute, Nature has fascinated the attention of man since man was man.

And when we have classified all that is known of Nature, when science after science has arisen to deal with special aspects of Nature, until the very list of such sciences is appalling; when we have recorded all the results of all investigations in one stupendous encyclopædia, there remains one question unanswered; one simple question that even a child might ask, that we have all of us asked. That question is, What *is* Nature?

A simple question; but do you not see what is at the back of it? Your scientists have given you all the information they possibly can. They have observed Nature's phenomena and have formulated her laws, formulations that testify at all events to the scope of man's intellect. They take you on the wings of their wondrous imagination from the state of things that existed when the whole universe was simply a fiery mist, through the "nebular hypothesis," the sun and planet stages, the accidental or, at best, incidental, development of life and their own brilliant intellects, on and on to a dead and frozen universe, and ultimately (if the wings have held out) to the fire mist state again.

But after all that you assert by your very question that there is something more of which they have told you nothing. By asking, What is Nature? you assert that there is somewhat underlying all this vast mass of phenomena. You dare to assert that that unknown something, which phenomenally appears as Nature, must have some real being. Your question is, What *is* That? What is that underlying, undiscovered, something about which the science of appearances can teach you naught; with which the science of appearances will never even concern itself. You are convinced that there is that essence and you want to know *what it is*. You intuitively realize that however many appearances may have been investigated the reality has not been touched, and that however many appearances may in the future be scientifically investigated, however many instruments are invented to eke out the limited senses of the investigators, they will not thereby get a step nearer to it. Therefore you ask this simple and childlike question—What *is* Nature?

Using the term Nature for the sum total of all possible phenomena; for all the possible changes in time and space and form that are occurring, that have occurred, or ever will occur, we need also a term for that real being which underlies these changes and by virtue of which they occur. The term chosen by those early Christian thinkers spoken of by Max Muller, and by earlier and later thinkers in various ages who were not Christians, was *Theos,* or its equivalent in other languages. These terms then constitute our pair of opposites, Theos and Nature.

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Theos is the Infinite, Intelligent Power that the phenomenal Universe expresses. That expression we call Nature. Theos is the Eternal Essence. Nature is *temporal* existence. Theos is the Reality underlying all things, the Infinite in Nature.

It is very necessary to get a firm grasp of this idea because in the minds of most of us there is to be found a conflicting idea, which was planted there in early childhood and has taken very firm root. It was a theological attempt to answer our question. We were told that this Universe was a creation: that for an infinite length of time there was no universe at all; then, at a particular moment, something called God, not out of itself but out of nothing, created the Universe; and that ever since there have been two Infinite and entirely different and separate things—an Infinite Creator and an Infinite Creation. Now this notion of Creator and Creation, which is only a verbal formula without any real idea at the back of it, is very hard to escape from owing to the conditions under which unscrupulous and interested persons got it fixed in our plastic minds. It was invented to back up the claim of its inventors to be special ministers of the Creator and the only authorized purveyors of Truth. We want specially to be on our guard against it, as against many other notions that were planted along with it, for they exercise a very strong influence on all our thought.

There are not two infinities. Such a conception is impossible. Theos is not the creator of Nature. Theos and Nature are not two but one. They are two sides of the one. Nature is the name we give to the sum total of all perceivable things: to the aggregate of appearances. There is nothing supernatural. All that can be externally perceived by any being of any degree of development at any time under any conditions is—Nature. Nature is Theos as it appears to us.

But the appearance of anything depends on the perceptive powers of the perceiver. Our only means of external observation is through our five organs of sensation, and with those organs we can only perceive such of the qualities of a thing as are related to the senses. With five organs of sense we can perceive five sets of qualities only and no more. We can see, hear, touch, taste, and smell; but we have not the smallest ground for supposing that the number of sets of qualities actually possessed by anything is limited to the number of senses we happen to possess. The blind man may deny that a rose has color, the man who cannot smell may ridicule the idea of its having scent; but we, who can both see and smell, know that these qualities are perceptible to us. We know that they do not exist for those who cannot perceive them simply because of their own limited powers of perception. If we had ten organs of sensation we should sense ten sets of qualities, and so on. Nor is there any reason to suppose that we should ever reach an end. As it is, our perceptions being limited, the sets of qualities perceivable are limited, but that which underlies all the qualities, that in which all the qualities inhere, is not limited. Nature as known to us, is the limited appearance of Theos, which is Nature's infinite and eternal essence.

Having now got some idea of the meaning of Theos, we must turn our attention to Sophia. Sophia is sometimes rendered as knowledge, sometimes as wisdom. These two words really have the same meaning, although they are occasionally used for different ideas. Taking the word Knowledge as the correct rendering, Theos-Sophia is the knowledge of the Infinite in Nature: the knowledge of the essential Reality.

Having regard to the inability of our learned Scientists—our Professional Knowers—to tell us anything of this Reality we may ask: Is such knowledge possible?

The Scientist will answer, No; and the interested Theologian may step in at this point also and tell us that such knowledge is not possible, that we must be content with what *he* calls Faith. All that can be said of Theos, he will say, is to be found in a particular volume of pamphlets of which he is the only legal and authorized exponent, and we should do well to accept what he can offer and be thankful to be saved much trouble. But we will avoid the Scientist and the Theologian and pursue our inquiry.

Let us inquire just what we mean by knowledge. In the ordinary sense of the word it means whatever we have perceived through the senses. Clear sense-percep-

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tion is knowledge. All scientific knowledge is based on sense-perception. Those perceptions are used in building intellectual conceptions, and on these are based judgments. These judgments constitute the generalizations of Science. But the foundation of all is sense-perception,—seeing, hearing, tasting, smelling, touching.

As this sense-knowledge is based entirely on the information transmitted through the organs of sense, it follows that if those organs are imperfect their information will necessarily be erroneous. Is there a man in the wide world who can truthfully assert that *his* organs of sense are perfect; that they are incapable of further improvement; that they accurately report what is going on? And if the sources of our information be faulty, our conceptions of Nature, made from our perceptions, will be faulty also. We shall not only not know what is, but we shall think we know something which is not. In other words, we shall not only be *ignorant* (which is a negative affliction), but we shall suffer from *un-wisdom*—which is a positive affliction. The contents of our minds will be a mixture of ignorance and fancy.

So that the senses being untrustworthy the kind of knowledge which is gained thereby is not a real kind of knowledge at all. It is useful to a limited extent in helping us to get through material life, but it does not satisfy anyone who is not wholly engrossed in things that can be smelt and felt, seen, heard and tasted. It has its place in the purposes of the Eternal, but that place is a subordinate one: It is a means, not an end. Our intuitional perception of this is at the back of our question, What *is* Nature?

We therefore find ourselves driven to ask, Is there such a thing as true knowledge at all? Must we ever be satisfied with the delusive messages received through the medium of the sense organs? Must we remain content with the word Unknowable (with a capital U) as the final and exhaustive description of that Essence we fain would know. We want to know the Reality as well as the appearance: we want to know what *is*, as well as what seems. We want to know Theos itself. Is knowledge of Theos possible? And if it be possible, how is it possible?

We cannot perceive Theos, the reality, through the senses, whatever their state of development, for, as said above, by their very form they can only report to us—Nature. Have we then some other faculty or power, not limited as the senses are limited, by which we may *perceive* Theos? I do not think so and I cannot conceive it to be possible. Yet all the great teachers that the world has known have affirmed that Theos-Sophia is possible: and that not only is it possible but that it should be our supreme aim. The Theosophical Society was founded to turn the attention of men to this as a practical effort in life. That is the meaning of its name—The Theosophical Society. Knowledge therefore must have a meaning other than perception through the organs of sensation, and the mental structure of memories, conceptions, and judgments built thereon. Such perceptions are through a medium; but this knowledge of Theos must be the opposite of this. It must be without a medium. The knower of Theos must be in direct contact with that which is to be known. Theos-Sophia is the direct contact of man, the knower, with Theos, the real, with that which is.

This idea of knowledge as direct contact, as opposed to knowledge which is the result of sense perception through the medium of the sense organs, is one which we must thoroughly understand, for thus only can we grasp the nature of Theosophy. We can only *really* know that which we can directly contact; that is to say, in order to know there must be no sort of veil, or space, or division, or difference of any kind between the knower and the known. And this simply means that in true knowledge the knower and the known are one: that, therefore, to *know* is to *be* what is known. Knowing and being are one and the same. If you know the reality, *you* are the reality; if you know Theos, you are Theos. If you know the Eternal, you are the Eternal. And you cannot know otherwise than by being. To truly know you must be the True.

There at once arises this question, What then is the relation of the Seeker for Knowledge to the object of his search?

Is Man a fragment of Theos which has become detached and is now wandering in

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space seeking re-absorption? Is Man traveling towards the Infinite, one day to reach it and end the journey and thereafter pass Eternity in Heaven? Theos is another name for Reality. Can that which is not real ever, by any process, become real? Can the non-eternal ever become the eternal? Can that which is not Theos ever become Theos? The obvious answer is, No. The Eternal is One, indivisible, infinite. It cannot be added to. It cannot be diminished.

What then is the relation of ourselves, the seekers, to the Eternal, to that which is to be known? We can put it in a few words. To know is to be. What is not the Eternal cannot ever become the Eternal. Therefore, if the Eternal be knowable, we, who are to be the knowers, are now, and have never been other than, the Eternal.

This is the basic fact of Theosophy.

In the Aryan Scriptures this relation of the real in man to the real in Nature is put in a sentence—Thou art That. In this we have two terms, "Thou" and "That," joined by the assertion of their present identity. That is *Theos,* the What in Nature, the One Reality underlying the Manifold Appearances of this ever-becoming, ever-changing Universe.

Thou art the pure Self, the What in Man, the One Reality underlying the Manifold Appearances of this ever-becoming, ever-changing small Universe we call a Human being.

"That" is the Real whose Manifestation is Nature. "Thou" are the Real whose Manifestation is Man. "Thou art That" means that the knowing subject and the known object are one and the same.

This idea is to be found in all the sacred teachings. In the Christian Scriptures Jesus, representing the perfect man, is made to say "I and the Father are one," in other words "I am That." And on one occasion Jesus was asked about this World of Reality, which, in the Gospels, is called "The kingdom of God"—to distinguish it from the sense world—the kingdom of Nature. Being asked by the Pharisees when the kingdom of God cometh, he answered them and said, "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for Lo, the Kingdom of God is within you."

The Reality whose appearance you are, and the Reality whose appearance Nature is, are one and the same Reality. Theos is one. Theos is not divided. We are not chips, as it were, of Theos; we are the indivisible, partless Eternal. This identity of the real in Man and the real in Nature is the foundation of the Theosophia of every age and in every country.

Such being the basis of Theosophy, what follows its acceptance? What is the way to Theosophy, the knowledge of the Real?

This can also be stated in three words very familiar to all of us: it almost seems to be a part of the same sentence—"Thou art That." "Man, know Thyself." Here then is the secret. Theosophy is self-knowledge, or as it is called in Sanscrit, the most perfect of known languages, Atma-Vidya. To discover *what* is Nature, you must discover *what* you are yourself. To discover the Real your attention must be turned away from sensation and directed inward. The Kingdom of God is within you. You will not find it in the books, in the utterances of others, nor through experiment with appearances. Until you find it within you, you will not discover it elsewhere. You will not find it by argument, nor by what is usually called reason, though your reason will accept it when found. In the words of a book written by a Quaker and published two hundred and twenty-five years ago—"The certain knowledge of God is not that which is attained by premises premised, and conclusions deduced, but that which is enjoyed by the conjunction of the mind of man with the Supreme Intellect, after the mind is purified from its corruptions and is separated from all bodily images and is gathered into a perfect stillness."

Thou art That—is the *Truth.* Know Thyself—is the *Way.* We are now come to the *Life,* the practical side of Theosophy, as to which I will say but a few words, as it is not the subject of this paper.

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Whatever the essence of a man is, for all present *practical* purposes (that is, for purposes of action in daily life), a man is what he actually conceives himself to be: which is not necessarily, of course, what he professes. With whatever for the time being he identifies himself, a man acts as that. If he believes that he is but a physical body, all his actions, both those that concern himself and those that concern others, will be done in the light and under the influence of that belief. He will be a practical materialist. If he believes that he is a child of wrath, a poor worm, a miserable sinner, or any of those curious things which form the Theological stock-in-trade, so will he act. For all practical purposes he will be a poor worm, a miserable sinner, and he will crawl and sin accordingly.

But if he believes in his own reality, his own Divinity, his own Eternalness, if he believes that he is essentially Theos, all his thoughts and motives and acts and relations will be influenced by that belief. He will strive to think and feel and act divinely. He will strive to *be*, in all his relations, divine. And to be is to know. Being and knowledge are one. Striving to be Divine he will know himself, Theos. Seeking to know himself, he will be in all things Divine, in all things Theosophical.

His religion will be simple. He is the Eternal. The Father and he are One. His will is the will of the Eternal, the Universal Will. He lives to do the Will of the Eternal and to accomplish the purposes of the Eternal.

His ethics will be equally simple. Believing that he is Eternal, and that the Eternal is one and not many, he will believe that all other men, all other apparently separate beings, are the Eternal. He will believe in the spiritual identity of all beings, he will believe in the spiritual immortality of all beings, and he will strive to express that belief in every relation he has with others. While he and others recognize the apparent separation, he will realize the underlying interdependence. He will act in the light of Unity. In the words of a very old Buddhist scripture, he will perfume the apparent with the perfume of Reality. He will bring the aroma of the Divine into every act of life. He will know that whatever is done to the hurt of one is done to the hurt of the whole, for there is no division between that one and the whole. He will act as if the interests, aims and ideals of his neighbor were his own interests, aims and ideals. He will love his neighbor as himself. He will attune his heart and mind to the great mind and heart of all mankind. He will feel himself abiding in all things, all things in Self. He will express in his actions, his words and his thoughts those powers of the Real which we call Good, Beauty, Truth, Harmony and Compassion. And Good, Beautiful, Harmonious, True and Compassionate will be his life. This Theos-Sophia will naturally express itself as the sustained attitude of Universal Brotherhood without any distinction whatever; the highest ethical ideal that man, as man, is capable of holding and the truest and most practical motive of all action.

Thus, basing his action on his intuition of his own essential divinity, he will seek to know with greater and greater clearness his own true and eternal Self, the true and eternal Self of all beings. He will strive to be the highest that he can conceive, the highest that is revealed by the Divine Light shining in his mind. He will seek to replace the present actual by that higher ideal, and as he does this, as he lives what he knows, knows what he lives, the shining will reveal still higher ideals. He will realize more and more deeply the meaning of the message of the Inner Christos—"I am the Way, the Truth, and the Life."

Thus, traveling on the path of Illumination, he will discover for himself that he is the Light that is shining, that he himself is the object of his search. Therefore, his whole conduct will be based on the fact that he must be himself. He knows that none can be an example to him; it is not for the Divine to imitate. He knows that none can interpretate the Will of the Eternal for him. He must know that Will himself. He will endeavor to express himself in his own original and individual way, and the atmosphere of his creative effort will be one harmonious blend of universal brotherhood, universal freedom and universal toleration. He will have a lively distrust of appearances and therefore a steady desire to mind his own affairs. Of every event

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that concerns him he will seek the underlying meaning. He will not mistake the clothes of a man for the man himself; he will not mistake the flesh of a man for the man himself; he will not mistake for the man himself the chaotic jumble of notions, ideas, phrases and words that toss and tumble about in woeful confusion in the man's mind. In his relations with his other selves he will strive to treat with the reality: with the real man. And so through every department of life: he will try to look at things from the standpoint of the Eternal, instead of from the standpoint of the time-bound, space-bound, casually-bound appearance.

The basis of Theosophy, then, its bed-rock fact, is the actual identity of the essense of man with the essence of all Nature. Theos is the essence of both. Sophia is its realization. This identity is asserted in the affirmation of the Upanishads "Thou art That," which affirmation we may profitably meditate upon. Our supreme religious duty which follows on the acceptance of this basis is Self-knowledge. Man, Know Thyself. The highest ethical duty is like unto it; Man, be Thyself. "To thine own self be true and it must follow as the night the day thou canst not then be false to any man." Thou art Divine. Know thy Divinity. Be Divine. This is the beginning, middle and end of Theosophy.

THOS. GREEN.

THE SECRET OF SATAN.

AND so at last I saw Satan appear before me—magnificent, fully formed.
Feet first, with shining limbs, he glanced down from above among the bushes,
And stood there erect, dark-skinned, with nostrils dilated with passion—
(In the burning intolerable sunlight he stood, and I in the shade of the bushes)—
Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers (he touched a rock hard by and it split with a sound like thunder).
Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes.
"Come out," he said with a taunt. "Art thou afraid to meet me?"
And I answered not, but sprang upon him and smote him.
And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame;
And I was glad, for my body lay there dead; and I sprang upon him again with another body;
And he turned upon me, and smote me a thousand times and slew that body;
And I was glad and sprang upon him again with another body;
And with another and another and again another;
And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;
And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.
Then he ceased, and said, "I love thee."
And lo! his form changed, and he leaned backwards and drew me upon him,
And bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon—
Till we stood again in Paradise.

EDWARD CARPENTER, *Towards Democracy.*

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T·S·ACTIVITIES

NINTH ANNUAL CONVENTION

OF THE

Theosophical Society in America

HELD AT

NEW YORK, N. Y., APRIL 26, 1903

REPORT OF PROCEEDINGS.

THE Ninth Annual Convention of the Theosophical Society in America was called to order at 11.20 A. M. at the Hotel Lafayette-Brevoort, New York City, N. Y., on April 26, 1903. There were present delegates from Cincinnati, Louisville, Indianapolis, Fort Wayne, Baltimore, Philadelphia, Boston and other distant cities, together with forty or fifty members from the neighborhood of New York.

The Secretary, Dr. T. P. Hyatt, called the meeting to order. Dr. A. P. Buchman of Fort Wayne, Ind., was elected temporary Chairman and Dr. T. P. Hyatt was elected temporary Secretary.

Upon motions duly made and seconded, the Chair appointed Mr. J. D. Bond, of Fort Wayne; Miss K. Hillard, of New York, and Mr. M. D. Butler, of Indianapolis, to act as Committee on Credentials; and Mr. H. B. Mitchell, of New York, Mr. J. G. Sewell, of Louisville, Ky., and Mrs. E. L. D. Moffet, of Boston, to act as a Committee on Resolutions.

The Treasurer's Report was then read.

Report of H. B. Mitchell, Treasurer, for the fiscal year April 27, 1902, to April 26, 1903:

Balance, April 27, 1902, as per last Treasurer's Report.....		$367 89
Contributions to the T. S. in A. received during the year.....	$355 08	
Received for the Theosophical Forum, through subscriptions, donations and sales of back numbers.....	267 01	
Contributions received for the reprinting of pamphlets	31 75	
Total receipts from all sources.....	$653 84	653 84
		$1,021 73

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Expenses Secretary's Office:

Secretary Expenses at last Convention	$23 65	
Stenographer at last Convention	10 00	
Printing Report of last Convention	82 00	
Other expenses, postage, stationery, expressage, printing, etc.	80 83	
Total Expense Secretary's Office	$196 48	$196 48
Cost of Reprinting Pamphlets		29 00
Expenses of Forum:		
Forum Publishing Account	$487 59	
Forum Mailing Account	72 00	
Forum Editorial Account	180 00	
Total Expenses of Forum	$739 59	$739 59
		$965 07
Balance on hand		56 66
		$1,021 73

In submitting this report the Treasurer called attention to the discrepancy of over $300 between the expenditures and receipts for the year, and expressed the hope that the Convention would discuss means whereby this deficit might be avoided in the future. The Society having guaranteed payment, in connection with the Theosophical Forum of some $500 above the average annual receipts from subscriptions, and having further fixed expenses amounting to approximately $250, the Treasurer considered that the Society should arrange for an annual income, either through the establishment of dues or, through pledged donations, of at least $750 over and above the receipts from Forum subscriptions. If further general activities and expenses were planned he considered that this amount should be correspondingly increased.

Upon motion made and seconded the Treasurer's report was unanimously accepted and approved.

The Chairman then called for the

SECRETARY'S REPORT.

Report of Dr. T. P. Hyatt, Secretary, for the year 1902-1903:

The printing of the proceedings of our last Convention, and sending copies to all members, was a stimulant to renewed activities and a source of much gratification to those who received this assurance of the continuance of the working of T. S. in A. Many wrote and expressed their appreciation and pleasure at receiving this report, which letters proved most acceptable at the Secretary's office, showing that the members were still interested in the Society as a whole.

According to the motion carried at our last Convention the Secretary had reprinted leaflets—"Karma as a Cure for Trouble" and "The Necessity of Reincarnation," and hundreds of copies have been distributed. However the supply still exceeds the demand, but I trust during the coming year a second edition will be needed. These leaflets can be secured free of cost, if desired for distribution.

Mr. Charles Johnston delivered over fifty public lectures during the past year, including lectures before the Theosophical Societies of Washington, Fort Wayne, Kansas City, Indianapolis and Dayton.

The Executive Committee has authorized the issuing of a Quarterly Magazine to

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contain Reports of Activities, Reprints of old articles, Questions and Answers, Comments and Reviews and a Correspondence Class for those who desire to join. The first number of this magazine will be issued as soon as possible and will contain a full report of this Convention.

During the past year sixty-six members have been admitted. We have lost eight by resignation and eight by death. There are at present 524 members.

By the death of our co-worker and fellow-member, W. P. Adkinson, of Indianapolis, we have sustained a great loss. His continuous and persistent work every night of the week, giving a lecture here, talks there, and help wherever needed, was one of the greatest incentives to cheerful and hopeful work to his fellow-members. The sympathies of all of us are extended to his associates and members of his Branch.

During the past year a large number of our members have ordered Thesophical books through the Secretary's office, but owing to lack of funds the Secretary has not been able to keep a stock of these books on hand, which has caused untold trouble and delay. One of our members has promised, however, to provide the Secretary with $150 worth of books, so that in the future there will be no delay, and he would call the attention of members to the fact that they can and are requested to send their order for books to the Secretary.

It is one of our hopes that the members throughout the country will make use of the lending library. We have secured the use of a fine library of some 200 volumes of the Brooklyn Theosophical Society and hope to secure the library of another Society. This will give us a large number of duplicates and insure prompt compliance with requests for books. There are quite a large number of unbound magazines, but as there is no special fund for this purpose—and the Treasurer has had his hands too full of worries in meeting necessary expenses—we have not been able to do anything in this line. I trust some steps may be taken to secure the binding of these books, as they will be a very valuable addition to the library.

Owing to the devotion of one of the oldest workers of the Society, who has left her home in Baltimore and located in Brooklyn, the Secretary's office has been able to attend to a large amount of work. Mrs. Gregg devotes her entire time to the detail of the Secretary's office, and the number of letters sent out and received bear testimony to the amount and value of the work done. I would like to add that there is no member of the Society who realizes the enormous amount of detail work that is being carried on in the Secretary's office, and were it not for Mrs. Gregg it could not be done. I go down town sometimes twice, generally once every day, to see what is needed and to make suggestions for carrying on the work, but she is there all day long and every day, from 9 A. M. till sometimes 10 at night.

Upon motion duly made and seconded, the Secretary's report was unanimously accepted.

REPORTS FROM THE BRANCHES OF THE T. S. IN A.

Reports from the following Branches were read by title, with the statement that they would be published in full in the first issue of the Theosophical Quarterly.*

Baltimore T. S.
Blavatsky T. S.
Cincinnati T. S.
Columbus T. S.
Dayton T. S.
Fort Wayne T. S.
Indianapolis T. S.
Louisville T. S.
Middletown T. S.
Queen City T. S.

Reports were also rendered of various study-classes and special work with children.

* Omitted for want of space

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LETTERS OF GREETING.

Miss Hillard, of New York, was then asked by the Chairman to read the following letters of greeting:

From THE THEOSOPHICAL SOCIETY IN ENGLAND.

April, 1903.

To The Theosophical Society in America in Convention:

FRIENDS:—It is with great pleasure that we give you the greetings of the Theosophical Society in England and express on its behalf the hope, confidently felt, that your deliberations will benefit the work for which the Theosophical Society was founded by the Masters.

Exterior activities have for the last few years been to a large extent in abeyance and the Society has engaged in a prolonged and deep meditation on its great Purpose in the present century. The result of that inner activity is that the Society has become self-conscious of its own nature and of the true relation it bears to the LODGE and consequently of its true work in the world. Members are now individually realizing their part in the work, are fitting themselves to do that part and, what is most gratifying, are proceeding with the work on their own initiative. It is pleasing also to see so much Theosophical work being done by eminent persons outside our own membership; your esteemed countryman, Professor William James, for instance, whose recent book. "The Varieties of Religious Experience", will be a beneficent power in moulding thought in the direction we would have it take. The prevalence of Theosophical ideas—undreamed of twenty-five years ago—in current literature—is a remarkable testimony to the power of the Theosophical Movement. These inner and outer activities of that Movement encourage and determine us —members of H. P. B's Theosophical Society, one throughout the world in faith and hope and charity—though we are yet but a handful and lost among the host, to continue the effort she started, knowing that in the end our aim will be accomplished and that the efforts we make to-day can and will hasten its realization in proportion to the energy we expend.

THOS. GREEN,
Secretary.
WILLIAM BRUCE,
Treasurer.
ARCHIBALD KEIGHTLEY,
For the Executive Committee.

THE THEOSOPHICAL SOCIETY IN GERMANY.

LEIPZIG, April 20, 1903.

To the Theosopical Society in America in Convention Assembled:

The "Theosophical Society (International Theosophical Brotherhood) in Germany" sends *Greetings* to its American co-workers.

We hope that the Convention of this year will mark the beginning of a new era of international Theosophical co-operation. In order that we may become better acquainted with one another we suggest that a Committee be appointed by the Convention for international correspondence. We feel that an interchange of ideas and methods of work between the different countries would be of great value to all concerned.

We will appoint at our Convention an International Correspondence Committee for correspondence in the German, English and French languages.

With best wishes for the realization of the theosophical ideal in the coming year,

We are dear friends,

Yours fraternally,

THE THEOSOPHICAL SOCIETY IN GERMANY.

EDWIN BOHME,
Secretary.

THEOSOPHICAL SOCIETY—GERMAN BRANCH.

To the Members of the Theosophical Society in America in Convention Assembled:

DEAR COMRADES:—It gives us great pleasure to express to you the heartfelt greetings of the Theosophical Society, German Branch. We are convinced that you will have a good Convention and add one more mile-stone in the evolution of the Theosophical movement, which both you and we are endeavoring to serve with heart and hand.

The work for the Theosophical movement here in Germany has increased considerably during the past year, not only externally but internally. A comprehension of the idea that the

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movement must grow from *within* has been awakened and also that this is especially true of the present time, the great lights, our teachers, having withdrawn to the inner plane. External results of our work have also appeared; one new lodge has been formed during the past year and another is in progress. Our chief efforts in the Theosophical Society here in Germany have been directed towards maintaining it on a basis of the greatest individual freedom. An external expression of these efforts showed itself in the adoption of a constitution in August, 1901, almost identical in form with that of the Theosophical Society in England and America. We have worked on this basis and the result has been good, aiding the members to express their individuality in right thought and action.

A class has been formed for the study of the Theosophical philosophy, which H. P. B. taught. The interest has been active, and not only members of our organization, but outsiders have taken the opportunity of participating.

Our desire is that the "Lord of the Vineyard" may send more workers for His harvest, as the work is great.

Theosophy and the Theosophical Movement are perhaps nowhere so greatly misunderstood as in Germany. There are so many societies and individuals, who call themselves Theosophists, owing to a false idea of the true spirit of Theosophy. We can make no opposition, but simply wait patiently until right thought and right action on our part have gradually cleared away all misunderstanding and error.

At the Convention of the T. S. in A. last year, the resolution proposed by the T. S. in England and seconded by the T. S. in Sweden and our society, for uniting the national societies under a General Constitution. This resolution will be taken up again this year and we reiterate our desire to second it. If the resolution is passed we shall be glad; if it is again postponed, we will be content. We know then that the field is not ripe. At all events, with or without a general constitution, we feel closely joined to our comrades and co-workers in America.

Our earnest wishes will accompany the proceedings of the Convention, and we wish you the best success in your work.

Yours very sincerely and fraternally,

THE EXECUTIVE COMMITTEE OF THE "THEOSOPHICAL SOCIETY,
GERMAN BRANCH,"

PAUL RAATZ,
Secretary.

To the Theosophical Society in America in Convention Assembled:

DEAR COMRADES:—A fellow-student of Theosophy at a remote outpost of the work sends his American Co-Workers in Convention assembled, his greetings of sympathy.

He wishes to point out that these Annual Conventions of the Theosophical Society in America are—or ought to be followed with great interest in every quarter of Theosophical Students. Why? Is it because of some important matter under discussion, or is it that new modes of work are supposed to be suggested, infusing new life in the Theosophical work and bringing about wonderful results? Not so. To him at all events there are other reasons that he will mention.

First.—It is a fact among all the wide-spread Branches or Offshoots of the Parent-Society, the Theosophical Society in America is unquestionably the eldest, and though the younger Offshoots now may be grown up children, able to stand alone and act on their own responsibility, they will naturally come to look up to their Brother Senior as being more experienced and developed. As the eldest brother of an orphan family naturally is the head of that family, and as his advice is sought for and his behavior is—or ought be a muster for the younger members, so the T. S. in America must be looked upon in the same way, and truly is so by many. Hence the interest many of us take in your Annual Conventions.

The second reason is of a more recondite nature, so subtle that its presence may elude some. It asserts itself more or less, whenever a Convention is held by any Branch of the Theosophical Society under our "Ray." There is between all Branches under this "Ray" a natural bond of sympathy that draws together, and this more particularly at the Annual Conventions because of the united force of the many thoughts simultaneously directed towards that occasional Center. This force cannot be overlooked. Therefore the date and place of a Convention ought always to be duly announced to all Branches, so that they can send out to the Branch, in Convention assembled, a wave of sympathetic thought and feelings.

Can any written or wired Greeting be more valuable than such a message? You will accept it even if it comes from the most insignificant Branch only, and you will accept this message sent by that single co-worker here signed,

Fraternally yours,

THOS. H. KNOFF.

KRISTIANIA, NORWAY, March, 1903.

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To the Members of the T. S. in A. in Convention Assembled:

DEAR COMRADES:—The undersigned Executive Committee of the T. S. Berlin Branch sends to the members of the T. S. in A. in Convention assembled its hearty greetings and best wishes for a successful Convention.

The feeling of confidence which the T. S. Berlin Branch possesses in the activities of the Convention are strengthened by an external bond, in the form of the same constitution which the T. S. German Branch, to which we belong, the T. S. in A. and the T. S. in E. have adopted.

It will therefore without doubt be of interest to the Convention to hear in what manner we are active.

We have rented rooms for our special use and in this Theosophical Home there is a lecture room, a reading room and library, containing almost 600 volumes. The rooms are open to the public daily and no charge is made for the use of the books and papers.

Public lectures are given by the members and friends of the Society every Wednesday with discussion, and every Sunday without discussion. On Saturday a class meets for study and discussion of H. P. B.'s "Key to Theosophy" and once every month a social gathering is held.

There have been several large public meetings, and many tracts and other propaganda have been distributed on the streets and in other ways. A monthly magazine and several Theosophical works are beng published in our ranks.

Once more wishing all our comrades, who are participating in the proceedings of the Convention success in all undertakings and assuring them of our firm belief in the progress of our cause and Universal Brotherhood, we remain,

Fraternally and sincerely,

PAUL RAATZ, *President.*
WILLI BOLDT, *Secretary.*
ERNST JOHN, *Treasurer.*
DORA CORVINUS, *Librarian.*

The following cablegram was also received:

BARMOUTH, England.

Best greetings; very sorry we are unable to come—

KEIGHTLEY.

The Secretary then read the following letter of Dr. J. D. Buck, of Cincinnati:

Dr. J. D. Buck, Cincinnati, O. April 18, 1903.

My Dear Dr. Hyatt:

Your brief reminder received. I hasten to assure you, and through you any of my old comrades, that it is not from indifference, or change of base, or loss of ideals, or "cantankerousness" toward any one that I stay away from the Convention. * * * Our work goes on, the leaven works in that measure of meal called present humanity, just as H. P. B. designed. I am not conscious of one relaxed fibre in my working armor, but now, as always, I do the work nearest my hand, and that seems to say—"next". Just at present, after lectures and papers in many directions all winter and one for our National Homœopathic Convention in June at Boston (invited) on deep and broad lines, I am especially interested in the new "Cosmic Club" formed here —a Catholic priest (brightest in the city) an Episcopal dean, and a rector; three Presbyterian clergymen (two professors in Lane Seminary, Theological), a Jewish Rabbi, a Congregationalist, a Unitarian and a Swedenborgian clergyman, the Professor of Ethics in the Cincinnati University, and a Judge of the U. S. Court. All but three, clergymen. I was invited as a Theosophist to unite in forming the Club. The first paper was read in March by a Presbyterian Theological Professor and was as broad and liberal as I could wish. A Jewish Rabbi read the second in April on Judaism; and I am to read the next in May. There is absolute freedom of expression and abounding kindness—each trying to understand each other's point of view. * * * It is a wide open door like the Councils of Akbar. These men are leaders in their respective denominations and their motto is "Come let us reason together,"—they are truth-seekers every one, and I have never seen greater courtesy, even as the Jewish Rabbi touched the Jewish idea of the Christ—not a shade of ill feeling anywhere.

Under the title "Contributions of Psychology to the Vital Problems of the Day" I shall give the Theosophical view of man, even to the Seven Principles and Karma, and the Masters, and fortify it all by Prof. James Gifford's lectures. Here lies a great work to be done. * * *

Peace to your deliberations! and above all steadfastness, courage and confidence in the good work and in the good law.

Ever yours,

J. D. BUCK.

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REPORT OF THE COMMITTEE ON CREDENTIALS.

Made by J. D. Bond, Chairman.

Mr. CHAIRMAN, MEMBERS OF THE CONVENTION—As Chairman of the Committee on Credentials, I have to report that one hundred and eleven proxies were received and found satisfactory. They are divided as follows:

Mr. J. D. Bond	6
Mr. M. D. Butler	5
Mrs. Marion F. Gitt	3
Mrs. Ada Gregg	4
Dr. T. P. Hyatt	68
Mr. Charles Johnston	12
Mrs. Vera Johnston	4
Mr. A. H. Spencer	6
Mrs. Thurston	3

Upon motion regularly made and seconded, the report of the Committee on Credentials was approved and accepted.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Made by H. B. Mitchell, Chairman.

Mr. CHAIRMAN AND FELLOW MEMBERS—This Committee had presented to them for consideration three documents; the first is from the Brooklyn Federation of Women on the Union Labor Committee, and it is a request to the T. S. in A. that this Convention resolve, and advise all their branches to resolve, that only Union printing will be authorized by the Society. It is the sense of the Committee on Resolutions that to adopt any such resolution as we are requested here to do, would be entirely foreign to the precedence that has been established in this Society, and also in opposition to the spirit of our entire organization; that we as individuals can hold any opinion we desire, but that we should not commit the Society; so the Committee on Resolutions recommend that the document be referred to the Secretary, to be answered by him in accordance with the general purport of what I have said.

The second communication submitted to us is signed by E. A. Allen, Secretary; J. H. Hohnstedt, President (Cincinnati Branch), and spoke of difficulties that have been experienced in the work of the former T. S. in Cincinnati, of their effort to continue their work, and their doubt as to whether they should apply for a new charter or work on as they are at present working. It is the sense of the Committee regarding this communication, that the members in Cincinnati only can be the judges of their mode of action. If they wish to make application for a new charter it will go through the regular course prescribed by the Constitution. It is recommended that this also be submitted to the Secretary to be answered accordingly.

Mr. W. P. Adkinson died March 2, 1903. It is the desire of the Committee on Resolutions that a resolution be drafted, expressing the sense of loss which the Society feels at the death of Mr. Adkinson. It would like to put the resolution in the form in which to submit it, and it asks for a postponement until the first part of the afternoon session for this purpose.

ELECTION OF A PERMANENT CHAIRMAN AND SECRETARY.

CHAIRMAN: The election of a permanent Chairman is the next procedure.

MR. JOHNSTON: Mr. Chairman, I beg to move that Dr. Buchman for a moment leave the Chair and Dr. Hyatt occupy it.

DR. HYATT, Temporary Chairman.

MR. JOHNSTON: Mr. Chairman and fellow-members, as our friend Dr. Buch-

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man has so ably demonstrated to us his ability to act as temporary Chairman, I would move that Dr. Buchman be elected permanent Chairman of this Convention. Motion seconded and unanimously carried.

Dr. A. P. Buchman on taking the Chair addressed the members as follows:

"I am certainly grateful for the privilege of again having the honor of being the permanent presiding officer of the Convention. It has been my good fortune to be present at most of the Conventions of the T. S. in A., and thus add my mite to the work of the organization.

From present indications one is justified in accepting the belief that the period of doubt and obscuration is passed and that we are now entering upon a state of new and wider activity. Our work in the past has permeated the thought of the world in so far as much that was new and strange to it has come to be looked upon with more than simple tolerance, in fact, the tenets of Karma and Reincarnation are either openly accepted or tacitly believed in by the thinking contingent, and people are ready to acknowledge that we are punished *by* our sins and not *for* them. With these tenets as accepted doctrines, in a general way, the Theosophical organization seemed for a time to have fulfilled its mission and general disorganization appeared to be the fate. Segmentation and a consequent reassembling of the different segments into specific bodies, all of which are doing something towards the furtherance of the spread of the doctrine which we all hold as that which is enabling the world to tolerate the opinions of others, however different and differing the same may be.

It is my firm belief that no one of the different Theosophical organizations is without a mission. The question as to what that mission may be ought not, I think, concern any of us. The one question for us to consider is, to what extent is the T. S. in A. of use in the world at this time. Assuredly its existence is not just to proselyte so that its membership may be increaesd till it shall attain many thousands in its ranks. The present plan of work absolutely negatives that idea.

Then what are we supposed to be doing? Have we a mission? If so, what is it? The idea that has strongly impressed me, and I take it others are equally impressed with the same thought, is that it is better to have the adherents of the many different religious organizations know that there is a broad underlying principle in their religion that if once understood will fully explain the fact that at their root all religions are the same, that it is the underlying fundamental principles that will, when once understood, proclaim all the world a universal brotherhood.

If then we have a field for work that shall, as in the past, be of some use to the world at large, let us continue this organization, let us work on unselfishly so that something may be accomplished for the good of the world.

In Theosophy there is one idea that should be fully implanted in the minds of all adherents so that the full meaning of that which may, at times, be reckoned a peculiarity by the casual onlooker, will be made prominent. It is the principle of the Inner Man, the Reincarnating Ego, that we, as Theosophists, address ourselves to; its environments and its growth is the peculiar care of all who have given the subject such consideration as to make the constitution of the human entity at all familiar. Once this fact is implanted in the mind the conclusion is self-evident and the mind is no longer disturbed with doubt and uncertainty. With each member of this organization as a center from which shall radiate something of the doctrine, the beginning of the nucleus of a universal brotherhood can be established, and then when another period of activity shall arrive, the Master will find an established organization ready for the work.

I am pleased to see as many delegates present and promise a goodly amount of work for you all. It is our province to prepare for the coming year, and in so doing will have the responsibility of the election of various committees upon whom will devolve the particular task of an outline of activity for the coming year. Believing that this is a body of earnest, unselfish workers in a cause that promises nothing but work to its adherents, I am ready to do your bidding as your presiding officer for the time."

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Mr. Johnston made a motion that Dr. Hyatt be elected permanent Secretary, in recognition of the fact that he had already performed the function of temporary Secretary so admirably. Seconded and carried unanimously.

Meeting was then adjourned to meet again at 2.30 P. M.

AFTERNOON SESSION.

Upon motion made and seconded, the Chair appointed Mr. J. D. Bond, Dr. H. A. Bunker, and Mrs. M. G. Keel the committee to consider nominations for the officers of the Society for the ensuing year.

Pending their report, the Chair called upon the Committee on Resolutions to finish its report.

In response, the Committee presented the following resolution:

Be it resolved, That the members of the Theosophical Society, in Convention assembled, send greeting to their fellow-members in the Indianapolis Branch, and desire to express their sympathy and sense of loss in the death of their comrade and co-worker, William P. Adkinson. Though his loss must be felt most keenly by those who were closest to him, his fellow members in Indianapolis, yet so far reaching was his work and life that in his death the parent Society feels that it has lost a long time friend, a powerful influence for good.

Be it resolved, That a copy of these resolutions be sent to the Secretary of the Indianapolis Branch and to the members of his family.

Upon motion the report was accepted and the Committee discharged.

CHAIRMAN: The next business before the Convention is one of considerable interest. Last year a resolution came up for the purpose of merging all the National organizations into one large International organization. The matter went over last year without action, and, as a matter of course, it is here for consideration again. I think there should be something done with the proposition, as it should not hang over us in the way it does now, and as further postponement might be misinterpreted, I should therefore like to have a full and free discussion of the question by this Convention. You understand that we are not represented now by delegates. This Convention is composed of individual members. Every member of the T. S. in A. is a voting member—has a voice either by proxy or by person. As this question especially concerns us at this time, I should like to have a very free expression of opinion upon general principles, that we may all think along the same lines.

Mr. JOHNSTON: The question has come before us at once as a moral proposition and as an administrative proposition. As a moral question we fully recognize the identity of aim and purpose between our Society and the T. S. in England, Germany, Sweden, Norway and so on, and I think we shall all unanimously affirm that identity of purpose, identity of ideal, identity of aim, and we shall do it very warmly and with perfect conviction and confidence. Attached to that moral proposition is another of which I, myself, have considerable doubts, namely, that we should at once proceed to construct, or indeed accept, an already proposed scheme of common administration—and that I think is a very different matter.

When I visited a number of branches of the T. S. in A. last fall it was borne in upon me that in every city I went to, even within the same State, the conditions of environment were very different—that people in Fort Wayne had to meet problems which were not present to people in Indianapolis, or in Dayton, or Cincinnati, and so on; and it was perfectly clear that each group of working Theosophists was in an environment which differed very sensibly from the condition of any other group. Therefore, it seems to me that each group of working members must form its own lines of activity, more or less, and must handle its own conditions and deal with its own situa-

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tion as they see the need on the spot. How much more so then in the cases of different countries. The problems to be met in America are not the same as those to be met in England. We here, personally, as members of the T. S. in A., are not in a position to give to Sweden, Austria and other countries directions as to how to manage their affairs, for the reason that we know nothing about the difficulties that they have to face or the problems they have to meet. Similarly, the members of the T. S. in Sweden or Austria can give us very little advice as to how to manage our affairs.

Therefore, I think the principle of local autonomy is one which will have to be very much extended in the future, and I would suggest that the wisest course is this: To accept the principle of unity which underlies this proposal, but to adhere to our present organization and to go on working with it until we find out what our needs actually are, and have learned little by little how to supply them and how to meet them. It seems to me a great mistake to set out with a rigid form or a certain framework before we know the actual conditions of the case. So I should advise that we look at the present proposal as the expression of a hope and aspiration, realizing that the time is not ripe for its embodiment in an administrative system.

This brings me to another suggestion which is slightly irrelevant, but one which I think you will allow me to make as a further development of local autonomy, namely, that this country of ours is so large that we need not one Annual Convention but many, in different sections and localities. This simply emphasizes the point that each place must arrange the local needs according to its local conditions, for the spaces are so wide and the conditions so different that no uniform system will cover them all.

Let us put this thought in the form of a resolution: We accept in full the principle of a moral unity and a unity of purpose with the various European societies in question, but deem it advisable to keep separate the administration of the different societies.

CHAIRMAN: The proposition is open for any further discussion or suggestions by any member or person present.

DR. HYATT: This idea originated in England, and the form of the proposed Constitution was sent to Sweden, Norway, Germany and America. A copy of it was sent to every member of the T. S. A.

At the last Convention it was referred back to the Secretary for further conference with the other National Secretaries, and to report upon it again at this meeting.

During the past year many difficulties have become apparent, just as Mr. Johnston has stated, that seem to prevent the satisfactory working of the proposed form of administration.

The different localities have such different needs that there is little prospect of adequate gain to offset the certain difficulties of administration. The European Societies work very well under their present constitutions, and we, in America, are working exceedingly well.

Recognizing this principle of local differences, the Secretary's office has, in the past two years, sent out letters to members of many different localities giving the names of other members living in their State and asking them to correspond with each other. We have received many replies to these letters, and in a number of cases the suggestion has been carried out, good work resulting through local conferences and co-operation.

I think myself, therefore, that it will be easier and more profitable to carry on the work as it has been carried on for at least another year.

Mrs. Keel suggested that it might be more satisfactory to the proposers of the consolidation to have the opinion of this Convention expressed through some definite resolutions on the subject.

To this the Chairman replied that unless the resolutions were very carefully formed, it would be likely to be misleading. For the expressions of opinion so far had affirmed a unity of purpose and of fellowship, but that it seemed that it was not now practicable to form an administrative unity. That to phrase this so that all could agree upon

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it would be exceedingly difficult, and that he agreed with Mr. Johnston in thinking that we had better leave it in the form it is now and not try to disturb it any more. If any one thought differently he trusted they would say so.

There being no further remarks, the Chairman called upon the Committee on Nominations.

ELECTION OF OFFICERS.

Mr. J. D. BOND, Chairman of the Committee on Nominations:

Mr. Chairman and Fellow Members:—Your Committee would respectfully submit the following names to serve as your officers for the ensuing year:

For Executive Committee:

Dr. A. P. BUCHMAN, of Fort Wayne.
Mr. M. D. BUTLER, of Indianapolis.
Mr. MARK W. DEWEY, of San Pedro, Cal.
Mr. CHARLES JOHNSTON, of New York.
Mrs. VERA JOHNSTON, of New York.
Mrs. E. L. D. MOFFETT, of Boston.
Mr. J. G. SEWELL, of Louisville, Ky.

For Secretary:

Dr. T. P. HYATT, of Brooklyn.

For Treasurer:

Mr. H. B. MITCHELL, of New York.

On motion duly made and seconded, this report was unanimously accepted and the Committee discharged.

The Chair calling for a vote, the above-named members were unanimously elected to the offices for which they were nominated.

THE RE-ESTABLISHMENT OF ANNUAL DUES.

CHAIRMAN: The next thing to take up for discussion, and a pretty wide discussion should be had upon the matter, is the subject of membership dues. The Society has been running for the past three or four years with scarcely money enough to pay its bills (which are necessarily contracted), for printing, postage, letter-heads and matters of that kind. Of course, we have no salaried officers, but there are some necessary expenses, and the fact is that these expenses have to be met at present very largely by the voluntary contributions of but a few of our members. I think that there should be a slight obligation of this kind placed upon every member. The necessity of contributing to the life and vitality of the organization will impart an interest that cannot otherwise be felt. You feel that you are entitled to the *Forum* because you have paid for it. If you have not contributed in any other way, you have at least contributed a dollar. Some one else is spending the time and energy in formulating the means by which these papers are gotten to us. This is something I have insisted upon for the last two or three years and have at times almost offended some of my friends in the blunt manner in which I have taken the liberty of expressing myself upon the subject. I think the matter had better be put in the form of a resolution and then discussed.

Mr. E. A. Alden made a motion that the annual dues of the T. S. in A. for the next year be $2.00. The motion was duly seconded.

CHAIRMAN: You have all heard the motion; is there any discussion upon it?

Dr. HYATT: Mr. Chairman, I have some letters which I think should be read upon the question of dues. According to our Constitution and By-laws, any amendment should be sent to the members at least six weeks before the Convention. This

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has been done. Of the proxies sent, a majority of the members make mention of that proposed amendment and, with the exception of eight or nine, they were all in favor of annual dues. One or two stated that having something definite to pay members would be more likely to send in the money, otherwise they were apt to forget that money was needed by the Treasurer for the running expenses of the Society. I propose to read those that are not in favor, so that you may hear their view of the question.

Dr. Hyatt then read four letters from members who considered that the establishment of annual dues would take from the free character of the Society, and that there were members who would be unable to pay even a nominal sum.

In reply to this it was pointed out that the Society had charged dues continuously for the first twenty-three years of its existence; that the present motion was no innovation, but only a return to the original lines; that finally there were always ways of remitting the dues of members who could not afford to pay.

CHAIRMAN: So far as the proposition is concerned, I am not myself in favor of making the membership contingent upon the payment of the dues; but I would simply say that the dues are $2.00. If you fail to pay your dues, it does not rob you of membership; if you cannot pay it, you do not have to make an explanation; if you can pay it and do not, you have your own self to deal with. I am not in favor that this motion shall carry with it the possibility of dropping any person who does not pay from the rolls; membership should not be contingent upon paying the dues.

After some further speaking in favor of the motion, it was put to the vote and carried that annual dues of $2.00 be re-established.

Mr. MITCHELL: Before we pass from this subject, Mr. Chairman, I would like to have it understood that the payment of $2.00 per annum by each of our members will not meet the expenses of the Society, and the man who sends in his dues with becoming regularity need not think that the Treasurer will not be willing, as well as grateful, for the continuance of his voluntary contributions.

CHAIRMAN: That I have tried to indicate in what I have said. There will have to be quite a deal of money contributed outside of the annual dues, but I think that the matter is all right as it has gone through and that it will adjust itself very nicely.

The Chairman called upon Mrs. Mary G. Keel, of Fort Wayne, to make a report in the matter of the afternoon meetings held there.

Mrs. KEEL: In regard to the Friday afternoon meetings that we have had for about a year and a half in Fort Wayne, I gave a report to the last Convention. We had then about seven or eight members. Four of our young members attended regularly and have been to the meetings every afternoon, with the exception of four during the year. We have continued our studies, taking up different subjects. We meet at 2 P. M. and study one hour. There are no duties or responsibilities whatever. People come in to talk upon Theosophy during this hour. We have received some members in the Wednesday evening class. Through these meetings many have become interested in Theosophy and I have a letter here from one of the members which I will read showing the benefit it has been to them.

FORT WAYNE, IND., April 21, 1903.

To the Members of the Theosophical Society in America in Convention at New York.

Several members of the above society wish to place on record our appreciation of the study class for women which is being held at Fort Wayne, Ind., every Friday afternoon.

These classes have been very helpful and instructive as well as intensely interesting. Some of us are yet at the very beginning of this study—but these classes have caused us to search for truth and in this way have served to enlighten us.

In a great many instances we have studied subjects at these classes which were to be discussed at the following Wednesday evening meeting—thus enabling even the beginners to at least occupy the position of intelligent listeners.

Having so materially benefited ourselves we wish to recommend the inauguration of similar study classes among the ladies connected with the Society.

Yours respectfully,
An F. T. S.

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I do not know whether there are many such societies organized throughout the country, but it is a very good idea. We have real "heart to heart" talks on Theosophy. Ladies get together and are not afraid to ask questions, and in that way learn a great deal. It has proved very beneficial to us in more ways than one, and I hope that the ladies of the different local societies will consider this and organize, that we, at another Convention, may hear more reports.

Miss WOOD: How do you get up these meetings?

Mrs. KEEL: We tell our friends and occasionally put a notice in the paper. We get response from those who desire to learn and receive instruction, and in that way, we have given out a great many "Oceans of Theosophy." They do not always join the Society, but attend the meetings. Although we cannot be there always, each member takes that hour to read or study. The hour is from 2 to 3; Friday afternoon is sacred to us, so that if there are only one or two present, there are four or six away who have the lesson in mind. Some very earnest members have joined us.

At the request of several members, the Chairman called upon Mrs. Vera Johnston to speak about the *Theosophical Forum*.

Mrs. JOHNSTON: Ladies and Gentlemen, I do not exactly know whether you realize what a wonderful undertaking this *Theosophical Forum* is. Mr. Chairman is making the time rather short in saying that it is only one year since I was trusted with the editing of the *Forum*. It has already been three years. I have edited 36 numbers. Of course, you all have read most of the numbers and liked some of the articles and asked for a second copy, but I do not know that you realize what a wonderful undertaking the *Theosophical Forum* is. For it is distinctly an attempt to supply a magazine in pen and ink without any personality. It is conducted entirely impersonally; its articles are never signed, and as I attempted to explain in a little article of mine in the last number, the April number, I do not let my personal tastes and opinions interfere in any way with the articles I put in. I can distinctly remember four separate times when I put articles in with which I personally disagreed, just because my idea of the work of the *Theosophical Forum* is the entire impersonality of thought. The impersonal thought of the writer appealing to the impersonal thought of the reader, this establishes the only right, the only lasting, the only true brotherhood of human beings.

Another feature of the *Theosophical Forum* work is that I consider it not only as a magazine which is to be published every month and for which articles are to be secured on certain lines and in a certain spirit. It is much more than this. I think that the whole spirit of the magazine ought to be freely and naturally such as to bring out the best thought and the best feeling of any person who reads it or works for it. That again is not an easy undertaking; but it is a feature which entitles the *Theosophical Forum* to the name of a magazine which has been carried on during three years without any personality. So far I have been telling you about the principles on which the magazine is conducted. The object of it is entirely, from my point of view, the appealing of the immortal soul in the writer to the immortal soul in the reader. If the article does not accomplish this, it can be as clever as it can be, it can be beautifully written, it can take all my personal sympathies, but I cannot put it in. And pretty hard my struggles were in the beginning, not only because some of my best friends that I, personally, and Theosophists in general, have, would not "catch on" to it at all, but would think it was a cranky fad of mine; more than that, I also at times thought it was a fad of mine. Yet I had a general feeling that that was how it ought to be and that is how I did it. There is something in me which I cannot give a name to, a sense of a general fitness of things.

Now, another thing that I would like you to understand about the *Forum* work is just this. It is my opinion that every single one amongst the readers has something to say of his own, and the world needs it and it can be said in the *Theosophical Forum* in a perfectly free way; free because perfectly impersonal. In many instances there comes an article from some person saying, "I am not a writer, I never attempted to write anything and do not feel qualified for it all, but that is

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what I feel I had better say." Sometimes this sort of contribution was a childish effort which I could not put in, and in some instances it was as splendid as I ever put eyes on. In many cases, a person who, having been encouraged by having it put in printed form, writes something again and it is no good and I cannot put it in. Why? Just because in the first instance, it was pure inspiration; in the second instance it was an effort of a person who had not much literary gift. The instances of people giving a few lines of something that is really the quintessence of the highest of their aspirations are so many that through the three years of this work, I do not exaggerate if I say that I have grown as if I lived twenty years, just through being in touch with the hearts of people as I was in an impersonal way.

Here is another feature that I would like to mention. Putting aside the fact that the articles are not signed, I was often impressed with one thing. I refused last year to put in the Report of the Convention and the report had to be printed separately, and the Secretary had to go into debt for it (perhaps that's telling secrets; never mind). I refused, but in refusing, I tell you I was scared out of my wits; not by what people said to me, but what I myself was saying to myself: "Why this is the *Theosophical Forum*, it is printed under the patronage of the T. S. in A.; my life is given to the Theosophical work; then why do I refuse to put it in?" And it took me three or four months before I understood why. And the secret of it was that the *Theosophical Forum* has for about the third part of the subscribers people who are not members of the T. S., either of our own Society or any other, and this magazine has to be carried on in a perfectly unsectarian way. So why should the *Theosophical Forum*, which is to carry this work out into the world, brandish before the eyes of these people this report, when it has no doctrine that it has to offer, but only the search of eternal truth, which is free of access to any one, and in which outside people can teach us just as much as we can teach them, and it is only after I spent a Summer at Greenacre that I knew why Mrs. Johnston was wise in doing this. Just appeal to the people's hearts, in so far as it lies in their appreciation of the best and in the people's ability of giving you the best.

Now another feature. Let alone that most of the people who do not know me personally and know my work in the *Forum*, address me as "Dear Sir and Brother," There are lots of them who think that Mr. Johnston carries on the work. Sometimes Mr. Johnston says it is not so and sometimes he just lets it go. Yet I want to tell you that Mr. Johnston does not do the work; he does the spelling occasionally, and even this not always, because I see the first proof and he sees sometimes the page proofs. What Mr. Johnston is to the *Theosophical Forum* is rather an unwilling contributor, and that is all. All this I am telling you not to carry on the Johnston episode that was the characteristic feature of this Convention, but just to prove that strictly Theosophical writers, among whom Mr. Johnston certainly is the most prolific, do not take a very active part in the writing of the *Forum*. Most of my contributors are people who are not members of our own or any other T. S., and who know about the existence of the T. S. just as they know about any other institution in the world, whether it be Christian Science or whatever it may be. But somehow in giving their work, and that of the best that is in their hearts, for the *Theosophical Forum*, I know that they do not connect the *Theosophical Forum* with any of the ridiculous rumors they hear about Theosophy. The spirit of the *Forum* has made a coat of mail about it. These are the two important features: one-third of subscribers are not Theosophists and most of the contributors are not Theosophists, yet the *Theosophical Forum* is carried on the principle which I mentioned at the beginning of my speech in spite of this fact. And I find the greatest encouragement for the future of our work in the fact that the *Theosophical Forum* principle of impersonality appealing to so many hearts outside our own circle and in the existence of so many who can give to us, as workers for true Theosophy, the best that is to be had.

Mr. Johnston extended thanks in the name of the T. S. in A. to the officers of the Convention.

Motion made and seconded that meeting adjourn for one year.

Carried.

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OFFICIAL NOTICE.

To The Branches of the Theosophical Society in America.

FELLOW-MEMBERS:

The time is auspicious and opportune for emphasizing a department of our work which has in recent years fallen somewhat into abeyance.

As conceived by its initiators and founders, the Theosophical Society was intended to serve as a meeting-place for all seekers for truth; giving them an opportunity to work together in their search for spiritual reality and spiritual law, and to aid each other in their search. It was this aspect of the Theosophical Society that attracted men like Sir William Crookes, Thomas Edison, and Camille Flammarion, who were seeking for truth in great departments of nature, in chemical, electrical or astronomical law.

The same purpose, the common search for spiritual truth, next led to the examination of Oriental religions, and to the extension of the Theosophical Society in Oriental lands. In every case, the followers of Buddha, Mahomet, Krishna or Zoroaster were told to seek for the spiritual truth each in his own religion; to find Theosophy in Buddhism, Hinduism, Mahomedanism or the Parsee worship; each was told to find the path to the Masters, and to spiritual life, along the lines of his own faith.

All this was done, and admirably done, before the methodical system which we now recognize as Theosophy was given to the world, through "The Theosophist", "The Occult World", "Esoteric Buddhism", "The Secret Doctrine", "The Ocean of Theosophy" and other works.

The partial understanding and spreading of this great system has absorbed all our energies for years, and we have almost wholly overlooked the other purposes which the initiators of the Theosophical Society had in view. It is, therefore, time for us to repair this deficiency.

We are not called, here in America, to deal to any great extent with Hindu, Buddhist, Moslem or Parsee seekers after light; but we are surrounded on all sides by those seeking for truth and spiritual reality, who differ as much in temperament and genius from us and from each other as Buddha and Mahomet, Zoroaster and Krishna. They are seeking truth as earnestly and with as much pure devotion as we are, each along his own lines.

Along his own lines, each of these seekers should advance toward truth, and it is a part of our duty to help them in this. True brotherhood begins with understanding; therefore it is our duty, first, to gain a clear understanding of the work that is being done, in the search for truth, outside of our own ranks. If we remember the work on "Cosmic Consciousness" by Dr. Bucke of Canada; "Birth A New Chance" by Rev. Columbus Bradford, we shall see what excellent work of this kind has already been completed, only a promise of how much more will be done in the future. Another instance: the first and fourth articles in the *Theosophical Forum* for April come from men who have never been members of any theosophical society.

During the summer months, Branches should be considering their work for the coming year; it will be well, in laying out plans, for all Branches to make provision along the lines indicated : firstly, by asserting and establishing in their own minds, a constant toleration and sympathy for other truth-seekers; and then by ascertaining the names and work of all such, within their own area, and by arranging to hear from them during the coming session; holding quite clearly in mind that, as the real seeker for truth in every case is the soul, and as every soul is original, and, in a certain sense, different from every other soul, each of these truth-seekers has something to give us which we do not possess; something genuine and real, as coming from the soul.

As soon as this part of our work is generally realized, understood and practised by our members, we shall have a notable disappearance of the wall of prejudice which so often surrounds us and impedes our work; a wall of prejudice which is largely the expression of a certain sectarian inclination in ourselves, as though we already possessed all wisdom. This attitude always repels seekers after truth along their own lines, and keeps them away from us.

Once we can break down this barrier, first in our minds, and then in the minds of others, we shall have a notable revival and strengthening of our work along this most important line; and we shall be better able to fill that most important part towards the thought of our time, which the initiators of our work meant us to fill, and which was fulfilled in that sense during the first period of the Theosophical Society's life.

As soon as we have really satisfied ourselves that we have learned from other seekers after truth all that they have to teach us, in the way that they themselves wish to give it to us, we may take up the other side of the question: what we have to give them. In many cases, after a long lecture by such a speaker, a few words from the chairman may suffice to connect the independent work of the lecturer with the large body of tradition and thought we have been studying; certain deficiencies and missing links may be supplied from other fields, and we may thus repay benefit by benefit. But let us make it always a matter of conscience to be quite sure that we have fully and truly realized what the other person has to say, and have assimilated his point of view, before we try to get in our word. This is a point of courtesy we might do well to adopt from the Red Indians, who, at their councils, are most scrupulously careful never to interrupt another man's talk.

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There are many men of genius in this country, and many more yet to come, who are seeking truth in some obscure field, along some long neglected Occult line. They are often surrounded by people who wholly fail to understand them, as indeed genius is not easy to understand. We can confer an immeasurable benefit and delight on these people, by giving them that understanding which should come so easy to us, with our wide study and culture; and, through them, we can confer great benefit on the thought of our time and of the world. In doing this, it will be of the greatest benefit and importance always to be careful that we have fully heard and comprehended what the other man has to say, before we even begin to try to make him understand what we have to say. To heartily assent to the other man's expressing himself, is the beginning of true tolerance as well as of genuine courtesy.

Therefore let us act in this matter, with a view to the coming session of our work; first by clearing and establishing our own minds in the matter, and, secondly, by communicating with the seekers for truth in our own areas, and getting them to give us the benefit of what they have already found. In doing this, it will greatly help to make clear to them that one great purpose of the Theosophical Society is, to offer a common meeting place for all truth-seekers, for their mutual benefit and help.

You are invited to correspond with the Executive Committee on this matter, writing through the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

Fraternally yours,

CHARLES JOHNSTON,
Chairman Executive Committee.

REPORT OF THE ACTIVITIES OF THE ENGLISH BRANCH OF THE THEOSOPHICAL SOCIETY.

Since the date of the last Convention in 1901 the English Branch of the Theosophical Society has been inactive. As a Society it has done little to promote any of its declared objects and its Executive Committee has been quite inert. The number of members is now 159, 28 having been admitted during the last two years and one having resigned.

During that time the "unsolicited voluntary donations" have amounted to £15 18s. 3d., and the expenditure amounts to £10 19s. 5d. for secretarial stationery and postage. The balance in hand is £4 18s. 10d.

It was proposed two years ago by the English Branch of the Theosophical Society that all the National Theosophical Societies should reunite in one international Society. The Committee of Secretaries appointed to draw up a suitable International Constitution have done so, and it was formally submitted to the Convention, but as the other National Societies have not adopted it, it is not possible to consider the matter further at present.

There are certain activities of Lodges, Centers, and individual members of the English Branch which I should like to refer to unofficially. I have requested that particulars of these might be furnished for this report but I have not received replies from all the workers. I am aware, however, that meetings are held in London, Newcastle-on-Tyne, Halifax, South Shields, Gateshead, Glasgow, Birmingham, Consett, Colchester and Tipperary, and that various individual members are doing what they can to help in the promulgation of Theosophical teachings.

Some of the members have formed a League for the study and promulgation of Theosophy as taught by H. P. B. This League has held meetings and published pamphlets in furtherance of its object. And it has issued certain studies in the philosophy to assist members to get a grasp of the teachings: but very few members have availed themselves of the opportunity offered.

Since its formation the receipts of the League have amounted to £60 12s. 11d., provided by 50 members and others, and its expenditure to £56 18s. 4d., leaving a balance in hand of £3 14s. 7d.

Its last activity was to print a pamphlet on the work and nature of the Theosophical Society, giving also an outline of the Esoteric Philosophy. It offers to supply this pamphlet *ad lib* with envelopes to fit, free of charge, to those members who will use them, the proposition being that copies should be given or posted regularly to a certain number of people every week. So far thirteen members have accepted the offer and two members have responded to an invitation to contribute to the expense.

The sale of Theosophical books has proceeded steadily, £160 worth having been disposed of in the last two years.

The Lending Library, which consists of the books lent by two of the members, has practically not been used.

THOS. GREEN, *Hon. Sec.*

21st April, 1903.

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REPORT OF THE THEOSOPHICAL MOVEMENT IN GERMANY.

If the Theosophical movement in Germany were to be judged by the number of societies calling themselves Theosophical, then it could be said, that the movement had grown to enormous proportions, as this designation is combined with Occult, Christian and even Spiritualist sects in all parts of Germany. Closer examination, however, divulges the fact that these societies often consist of only one or two persons, incited by a lecture or some other outer influence, but seldom the result of an inner impulse. As a matter of course these societies often disappear as suddenly as they were formed or they only exist on paper.

As in all other countries, the Theosophical movement in Germany is divided into three distinct groups. The Society of which the undersigned is Secretary joins its forces with those of the friends and followers of W. Q. Judge, *i. e.*, it is striving constantly to retain the movement on the lines which H. P. B. and W. Q. J. marked out.

Soon after the death of W. Q. Judge, the "Berlin Branch" of the Theosophical Society was established in Berlin, and this Branch, with the help of the "Crusaders," prompted the foundation of the Theosophical Society in Europe (Germany). During the next year the Branches composing this Society separated, leaving the "Berlin Branch", with members scattered all over Germany, alone, to work independently. We made very little propaganda, but worked on quietly until August, 1901, when an effort was made on our part to reunite the various societies. The success was only negative, one society demanding that we should become members of their organization, the other requiring us to adopt their set of very complicated statutes. These aimed at centralizing all forces and limiting individual freedom, whereas we were striving to introduce very simple statutes, based on decentralization and individual freedom. Two Lodges determined to adopt a constitution almost identical with that of the T. S. in A. and formed the "Theosophical Society, German Branch." In 1902 another Lodge was formed and at present several other centers are in process of formation.

It seems to me that the same state of things prevails here in Germany as in America, only in smaller proportions. There is an organization, whose aim is to *know* and one, which, perhaps unconsciously, endeavors to *psychologize* its fellow men, similar to the Salvation Army. Few strive to *be, i. e.,* to sacrifice the personality and become *One with the Soul;* many desire personal power on the personal plane, similar to the Christian Scientists and the "New Thought" movement. It is a hard task for our small organization to counterbalance these movements, but there is nothing to do but to work on in spreading the true teachings and *living* the *life* they contain. I am positive that only the confidence, which the members of our organization possess in the Soul and its representatives, the Masters, has prevented our becoming separated from the movement. Our Society will therefore grow slowly and surely from within, closely joined to its sister societies in America, England, etc. It is my sincere wish that these connections may become strengthened inwardly and outwardly.

Before I close I would like to give you a short sketch of our plan of work. The "Berlin Branch" is the central point of our Society. They have rooms of their own, containing lecture room, library and reading room. Public lectures are given on Wednesdays with discussion, and Sundays with informal social gathering; members meeting on Saturday, at which "Key to Theosophy" is studied and discussed. Our sister branches meet on Monday and Tuesday respectively and our members exchange visits. Our library and reading-room is open every day, a member always being on duty. We have a library of over 500 volumes and 30 magazines and papers published and sent regularly to our rooms. During the last year over 3,000 persons have visited our rooms for reading purposes and over 2,000 books have been lent. Reading in the rooms is free; out of the rooms two cents weekly. Our lectures are visited by fifty to seventy persons on an average. On special occasions, as for instance when Dr. Franz Hartman visits us, we have had such a throng, that we were obliged to rent a large hall. We distribute tracts freely on the streets and through the mail. The press is still very reserved and seldom brings a report of our activities. It is very much influenced by the Church, which looks upon us as Anti-Christians. The police keep a sharp eye on us, for fear we may in a Socratic way delude the youth or undermine the existing regulation, but we are far too insignificant in numbers to attract much attention in this direction. On the whole we cannot complain of want of freedom, as for instance our comrades in Austria. I forgot to mention our magazine "Theosophical Life," now in its sixth year and devoted to the interests of Theosophy as taught by H. P. B. and W. Q. J. The future prospects of Theosophy in Germany are favorable, and it will one day break down the barriers of dogmatism and materialism that have fettered the country so long.

PAUL RAATZ,

Secretary of the Theosophical Society, German Branch.

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QUESTIONS AND ANSWERS

To what extent should a Theosophist participate in things which serve to sustain mundane life?

ANSWER.—Mundane life is as necessary to the experiences of the Soul as either the psychic or spiritual; all are needed to round out the perfect being.

A man's own conscience will dictate to him the law that should govern him in the choice of what is best for him, and he will do no wrong if he will follow it implicitly in all that pertains to his life, for it is the voice of his God, his Soul, speaking through the physical brain telling him what to do. The trouble with all of us is, that we like to follow our Karmic tendencies more than the voice of Conscience. No one person can lay down the law for another, but each one must *find and follow his own path.* If one lives the life he will know the law. J. D. B.

What is the cause of, the reason for the universal belief that the Saviours of the world have been born of virgin mothers?

ANSWER.—According to the theory that all religious beliefs took their rise from the observation of natural phenomena, the saviours of the world are all solar deities, who sprang from the bosom of the sea, as we see the sun rise out of the waves. The sea (Mare, Maria, Mary) was identified with *Matter*, the eternal Mother (*Mater*), who brought forth all things *without change in her own nature*, and was therefore called "the Eternal Virgin." Or the sun was said to be born from night, Darkness (or Chaos). For this reason many of the early statues of Isis, and later of the Virgin Mary, were painted black to typify the Darkness whence issued the Light of the World.

The Roman Catholic Church considered that the miraculous birth of Christ from a virgin mother still left her with the taint of original sin common to all the children of Adam, and the "Mother of God" must be immaculate, so the dogma of "the Immaculate Conception of the Virgin Mary" was formulated, which declared her to be conceived without any taint of original sin, and therefore fit to be the mother of the Saviour. K. H.

Since the separation of the Theosophical Society into two or three bodies, causing a great setback to the Theosophical Movement, and leaving the Members-at-Large practically adrift, I have often propounded the question to myself—What will be the effect upon the life and growth of the Theosophical Movement—will it continue to grow as a silent force in the hearts of men, or will it again become united as a body and become an active working factor in the world?

ANSWER.—I do not consider the separation of the T. S. into several bodies as unfortunate, but as a very natural process. In alchemy the various elements must undergo disintegration before forming a new, more perfect combination; the same law must prevail in the Theosophical Society, but that which is good, noble and spiritual in the various parts will undoubtedly combine and form a better "whole."

In the Key to Theosophy, H. P. B., speaking of the "Theosophical Society," emphasizes the fact, that the "existence of the society does not depend on theoretical

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knowledge, even if esoteric, but rather on the spiritual insight, discriminating power, selfishness and devotion of those who continue to carry on the work. These qualities alone can prevent the Theosophical Society from degenerating into a sect, the fate which befell the organizations founded by the Lodge" in former countries.

Reviewing the events of the past few years, in spite of the present critical period, an encouraging sense of security prevails in regard to the future prospects of the Theosophical Society. A careful observer will realize two facts: 1. That the Society is being conducted on the same lines as at the time of H. P. B. and W. Q. J., *i. e.*, on principles of brotherhood and tolerance. 2. That a strong movement for reunion of the various spiritual elements is active.

These two facts justify us in concluding that the Theosophical Society, as H. P. B. remarks in the chapter mentioned above, will be in existence as an ***organized, living and healthy body,*** "when the time comes for the effort in the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people, with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers and will open the way to the practical realization of the Brotherhood of all men."

P. R.

ANSWER.—The preamble to this question is based upon a materialistic view of things, and if we are to appreciate properly the past and present of the T. S. and get an intelligent idea of its future, we must take a truer standpoint. The fact is that "The Theosophical Society" is the name, not only of an official aggregate of individuals, but also of a Spiritual Entity. This is the common tradition in the Society and is set out very clearly in *The Path* for December, 1895, "A Reincarnation."

Looked at from this ***theosophical*** point of view it would seem that the organism of the T. S. is subject to processes somewhat similar to those that go on in the human organism. That organism is composed of innumerable entities of various planes that for the time being fill the human form. In the same way the three-fold vesture of the T. S., spiritual, psychic and physical, is composed of members who are of various degrees of insight, power and activity—and who may or may not be registered in the books.

Now the beings that compose the physical aspect of man's vesture constitute a stream of "Lives" flowing into his form, and, having served the purposes of Soul therein, flowing out, transmigrating to other forms—animal, vegetable, mineral, etc., that live on the Earth with him. In subsequent incarnations the flowing stream brings back those "Lives" again to fill his physical form. For those "Lives" are *his*; he has a certain duty to them, they have a certain duty to him. So with the T. S. Through its physical form flows the current of Members. They come in, serve its purpose, receive their due and depart, to fill the physical forms of other Societies, Brotherhoods, Movements, etc., that exist in the world along with the T. S. And the same law of transmigration obtains with the psychic vesture.

But the Spiritual vesture—the T. S. which was, and is, for which the hour shall never strike—is under a higher law. Transmigration, which is the fate of the "Life-atoms" of the lower vestures, does not apply. Those Members who have entirely identified themselves with the T. S.—materially, mentally and spiritually—who are self-conscious of its nature and purpose and whose energies are steadily directed towards the realization of that purpose, are integral "parts" (to use a misleading term) of its Spiritual vesture—the Soul of the Society. They are parts in the sense that a facet of a diamond is "part" of the diamond. It is a part that is inseparable from the whole. Such members will not "transmigrate" into other Societies. While on Earth they will carry on its work on this plane, and when their physical life ends they will continue the work on other planes; and when the time comes for them again to manifest on the outer planes they will be found active in whatever form the Soul of the Society may at that time be expressing itself.

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Now the organisms of animals, etc., into which flow, according to their affinities, the "Life-atoms" of a man's lower principles, obviously will never, *as bodies,* unite with his body. Those "Life-atoms" will return to him in orderly course in this, or, more certainly, in a future life. So following the analogy we may safely assert that the multitudinous Societies, Brotherhoods, and Movements into which some of our comrades have "transmigrated" will not *as bodies* (which is the point of the question), ever unite with the T. S. During the Society's various illnesses—diagnosed by medical experts as "rows," "splits," etc.—from which the body has from time to time suffered, or on other occasions, those comrades left it, but they will all return when their cycle of "Transmigration" has ended. That may not, most likely will not, be in *their* present lives. But they left it under Law and they are bound to return in due and orderly course. They are "ours;" we cannot lose them; neither can we *force* their evolution. Therefore we need not be sentimental. But this is certain: they will all, in time, become facets of the Theosophical Diamond; they will attain to union with the Soul of the T. S. when they shall no more go out. How wise then the injunction, "Cast no one out of your heart."

The T. S. itself *continues to be* "an active working factor in the world" on its ancient and original lines, growing more and more self-conscious as the years roll on. Friend, what are *you* doing that such a question as you ask could arise in your mind?

Z.

Can one be benefited by repeating the sentence Om mani padme hum, providing he does not know the right intonation, etc.? L. C. W.

No. The right intonation must be acquired. The sentence contains an invocation to the Higher Self, the Jewel in the Lotus. The only way in which the Higher Self can be invoked is by attuning the mind and feelings so that they will vibrate in harmony with the higher nature. This vibration is the "right intonation," and therefore as the state of the mind and feelings depends upon the life we live the invocation can only be properly intoned by living the appropriate life.

T. G.

Is it wise to be resigned to all that comes our way, regarding each circumstance as a needed lesson and only striving to fulfill each moment's duty, or to do our best to improve our positions, financially, socially and other material ways?

A. J. H.

On gaining insight, a man stands between two fires: an earthly and a spiritual one. On one side is the Soul, on the other, matter. Between the two is man and he is forced to choose to which of these he will devote himself. If he only endeavors to improve his financial and social position he has chosen the side of matter and attachment to the ever-changing and illusory signifies at last: death.

If however man determines to devote himself to the Soul, he takes the first step towards uniting himself with the Soul and this signifies the attainment of conscious immortality, the Soul's characteristic. In choosing the Soul, man's relation is that of a pupil to his teacher. All self-will, all attachment to external things must be sacrificed. As a child cannot choose what it will learn, so man must permit the Soul to determine what duties he shall fulfill, and these duties are always to be found in the circumstances in which he is directly placed; every moment contains a special lesson for him. It is therefore wise for the man, who is devoted to the Soul, to consider solely the duty of each moment and leave all else to the Soul. He must however be constantly active, and nevertheless he will realize that it is not *he* who acts, but the forces of Nature, employing his organs, while he himself, consciously united with the Soul, stands aside, observes the action but remains unaffected.

P. R.

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REVIEWS

A NEW edition of *Ocean of Theosophy* has been issued. Perhaps this book comes closer than any other to being the always desired and never attained treatise on Theosophy, to give to inquirers. Some day an inspired member will write just exactly what we want to hand a friend who asks, "What is Theosophy, anyhow? Give us a good short book that will explain it clearly." (G)

A review of the *Bhagavad-Gita,* Judge's edition, seems a superfluity, and yet we should not pass over in silence the new edition of this work. Mr. Charles Johnston says that it is a very fine devotional work, well worth the reading, but it is ***not*** the real *Bhagavad-Gita* of which he promises a correct translation. In fact, we are told that the translation is done and that all that remains is to prepare the manuscript for publication. In the meanwhile, and perhaps even afterwards, students will continue to value Judge's edition of that wonderful sacred work, which has been well called the study of adepts. (G)

Still another one of the old books, *Letters That Have Helped Me*, has been republished, and will be welcomed by that class of students who obtain from this collection of actual letters a spiritual sustenance that no other book gives. Just as autobiography makes the most interesting and instructive history, so this partial record of the experience of two souls traveling the hard road of spiritual progress conveys a more vivid realization of the dangers, difficulties and solaces of the PATH than almost any book we have. (G)

Thomas Green has re-edited and republished a valuable brochure of 30 pages which appeared two or three years ago under the caption, *The Theosophical Movement,* and which is now called *The Theosophical Society.* It should be read by every member, as it gives an excellent analysis of the Theosophical Movement, and what it has accomplished in the last century. It may be obtained through the Secretary's office in numbers to suit for one cent per copy. In England it has been used for propaganda and should serve a useful purpose. (G)

Our German friends maintain a creditable and gratifying degree of activity, but except as to their literary adventures, reference to their work here would be out of place. As publishers, however, there is much that could be said. In addition to the *Theosophischer Wegweiser,* which is the regular magazine of the T. S. in Germany, Mr. Paul Raatz has published several pamphlets, of course in German, the most interesting of which is "Practical Hints for Theosophical Living," and which contains texts and subjects for daily meditation arranged for each day of the week. (G)

The Theosophischer Wegweiser for March (published by Arthur Weber, Leipzig, at the headquarters of the T. S. in Germany) opens with some Brahmanical aphorisms and contains the usual excellent selection of papers, one of which is an article on "Karma," by Dr. Paul Carus. (G)

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The Neue Metaphysiche Rundschau (German), published by Paul Zillman, Gross-Lichterfelde, near Berlin, begins its tenth volume with a critical appreciation of Maurice Maeterlinck. Dr. Buck's "Mystic Masonry" and H. P. B.'s "Thought about Karma" are among the articles which follow. (G)

The Theosophical Forums for the last quarter have maintained the usual excellent standard of that magazine. Even the briefest review should not overlook the April number which, in several respects, is one of the most valuable and interesting that has ever been published. Perhaps the best comment possible is to repeat a remark made by a member of the writer's family who is not a member of any society and who is constitutionally opposed to Theosophy and uninformed with and critical of it. She said that this Forum gave her a more comprehensive idea of the real object and purpose of the Theosophical Society than anything she had ever read or heard.

It should not only be read, but it could be studied profitably by all who are interested in the Movement, and when friends ask, "What is the T. S"? we can hand them this magazine with the confidential belief that while it will not tell them everything, it will drive home certain fundamental principles.

The article entitled "Obedience" in the March number is of unusual value and shows an acquaintance with the deeper truths of occultism which makes it peculiarly interesting and helpful. (G)

The Theosophical Forum for June begins with an interesting extract from the writing of Lafcadio Hearn showing the deep influence of this author's study of Buddhism. A contribution upon the ever present controversy about child education, some thoughts on "Vicarious atonement," and a study of "Daudet's Psychology" are among the articles which follow. (G.)

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CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of these papers, documents, questions, or answers in this class; nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only individual views and opinions of those who express them.

METHOD OF WORK.

All members in good standing of the Theosophical Societies in America, England, Norway, Sweden, Germany and Austria can join the Correspondence Class by applying in writing to the address given below.

In each number of this magazine a subject will be selected for study and a list given of books and articles which are to be read.

Questions bringing out the most important points of the subject will be printed.

Replies to these questions must be written in English and are to be sent to the office of the Secretary, 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.

Members are not to reply to the questions until after the expiration of one month from the receipt of 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.

As there will necessarily be expenses of postage, paper and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

As the present number of THE THEOSOPHICAL QUARTERLY has had to devote so large a portion of its pages to Theosophical activities no special subject for study will be given, and as a great amount of extra work will be entailed in the preparation for this class it is desirable to find out how many members will join the Correspondence Class. All those who wish to do so should write at once to the Secretary Correspondence Class and request that their names be placed upon the roll.

Correspondents are asked not to mix the business of this class in letters relating to any other matter; if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class.

All communications relating to the Correspondence Class are to be addressed to

SECRETARY CORRESPONDING CLASS,
159 Warren Street,
Brooklyn, N. Y.

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BOOKS AND PAMPHLETS.

Ancient and Modern Physics, by Charles Johnston	$0.50
Bhagavad-Gita, Edited by W. Q. Judge, leather	.75
Culture of Concentration, by W. Q. Judge	.10
Esoteric Buddhism, by A. P. Sinnett, cloth	1.25
From the Upanishads, by Charles Johnston	1.00
From a Theosophist's Point of View, by Major J. A. Clark	.50
Isis Unveiled, by H. P. Blavatsky, 2 Vols	7.50
Indianapolis Letters, by Alexander Fullerton	.10
Karma: Works and Wisdom, by Charles Johnston	.35
Karma as a Cure for Trouble, 2c. each; per hundred	.50
Karma, by Thomas Green	.15
Key to Theosophy, by H. P. Blavatsky	2.00
Light on the Path, by Mabel Collins, cloth	.40
Letters That Have Helped Me, by W. Q. Judge, cloth	.50
Memory of Past Births, by Charles Johnston	.25
Necessity for Reincarnation, 2c. each; per hundred	.50
Ocean of Theosophy, by W. Q. Judge, cloth	.50
Occult World, by A. P. Sinnett, cloth	1.25
Place of Peace, by Annie Besant	.05
Secret Doctrine, 2 Vols. and Index, by H. P. Blavatsky, cloth	12.50
Sermon on the Mount, by Jas. M. Pryse, cloth	.50
Voice of the Silence, by H. P. Blavatsky, cloth	.50
Working Glossary	.50
Wilkesbarre Letters, by Alex. Fullerton	.10

The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will furnish any other books upon Theosophical or other subjects for the members, but there may be some delay in getting them. All orders should be sent direct to the

SECRETARY T. S. IN A.,

159 Warren Street, - - - - Brooklyn-New York.

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The Theosophical Society in America

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhod among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

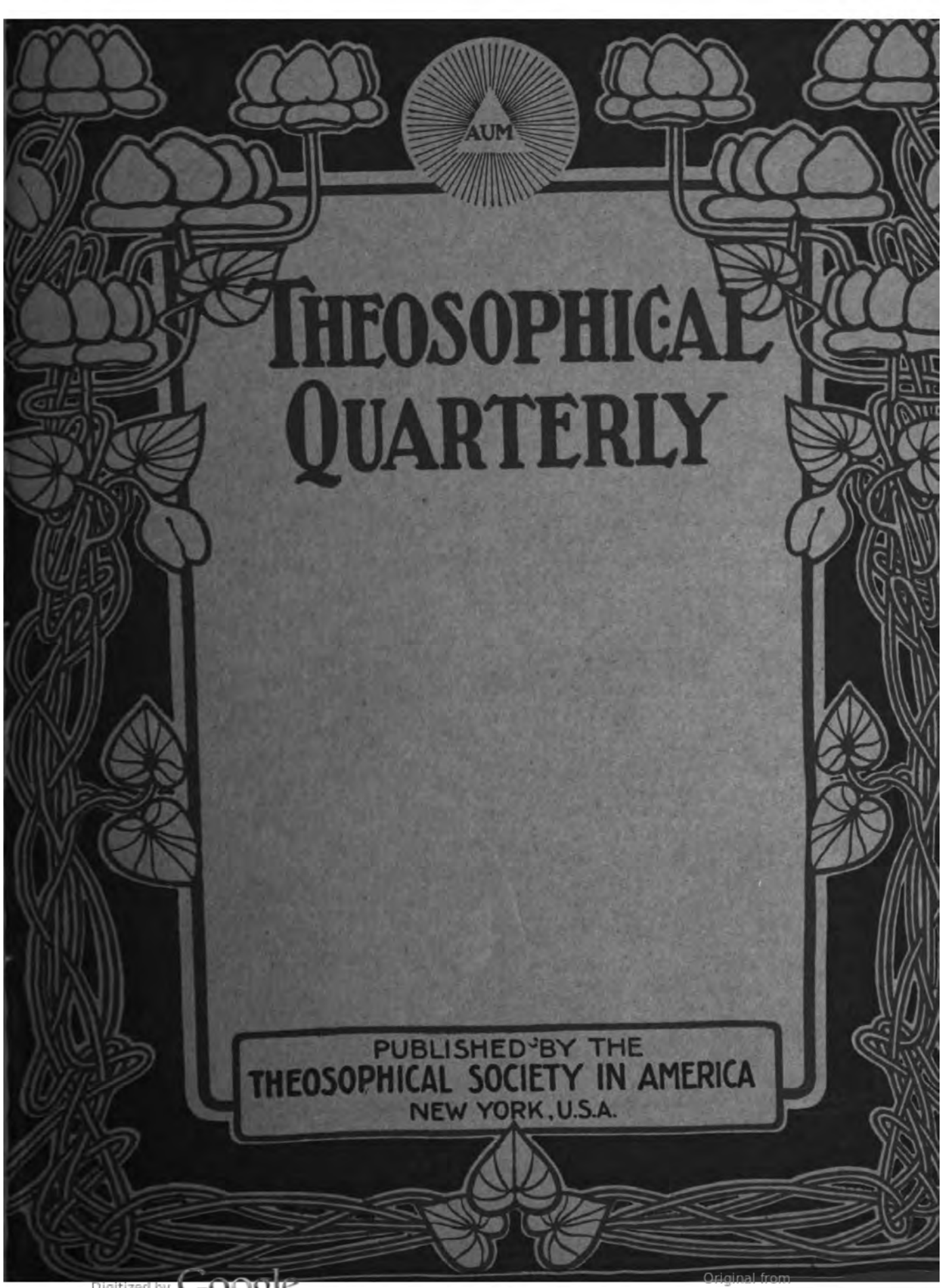
"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

Applications for membership should be addressed to the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

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The Theosophical Quarterly.

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Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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THE THEOSOPHICAL QUARTERLY

THIS MAGAZINE is published by order of the Executive Committee of the Theosophical Society in America for the benefit of its members. The Society is not, however, responsible for any views or opinions therein contained unless in an official document. All communications should be addressed to The Editor, THEOSOPHICAL QUARTERLY, 159 Warren Street, Brooklyn, N. Y., U. S. A.

EXTRACTS FROM NOTES AND COMMENTS PUBLISHED IN No. 1.

THE THEOSOPHICAL QUARTERLY is not designed to compete with, but to supplement *The Theosophical Forum*. It aims to cover those fields of Theosophical activity and interest which our older magazine does not attempt to enter. It has no plans that are not fluidic and subject to change with changing conditions, but for the immediate future it will endeavor to meet certain known needs through the following departments:

NOTES AND COMMENTS will consist, as its title indicates, of notes and comments on current events, their interpretation in the light of the Theosophical philosophy, and their relation to the Theosophical movement.

REPUBLISHED ARTICLES.—Complaint is often heard of the inaccessibility of much valuable theosophical literature owing to the fact that the early volumes of our magazines are no longer generally obtainable. To relieve this situation as much as possible, each number of the Quarterly will contain a reprint of one of the more valuable of the articles now buried in these old volumes.

ELEMENTARY ARTICLES.—It is proposed to have in each issue an article on elementary Theosophy, suitable for those who are not yet acquainted with the literature of the subject.

ACTIVITIES OF THE T. S.—As example is the greatest incentive to effort, we believe that a brief record of the chief activities of our members and branches, their successes and failures, will be instructive as guides to action and valuable as spurs to renewed endeavor. Every effort will be made to eliminate personalities.

QUESTIONS AND ANSWERS.—It has been asked that this former department of the *Forum*, which so many found of interest and value, should be re-established. One useful purpose which it serves is to provide a medium for the publication of really good material from members who are too modest or too busy to attempt elaborate articles, but who are quite capable of writing admirable short replies to questions.

REVIEWS.—Notes and brief reviews of Theosophical magazines,

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books and pamphlets will be given. It is further hoped that some comment can be made upon the books and publications which are appearing in ever greater and increasing numbers and which have a distinct theosophic interest.

CORRESPONDENCE CLASS.—For those members who desire to follow a systematic course of study in Theosophy and other philosophies and religions, it is proposed to start again a Correspondence Class. In each number of this magazine a special subject will be selected for study, a list of books and articles given which are to be read, and a set of questions printed which will bring out the most important points of the subject.

All members are requested to send to the Editor suggestions of any kind that will make THE THEOSOPHICAL QUARTERLY more suitable for their needs. They are invited to express their preferences in the matter of old articles to be reprinted, and they should send questions they wish answered, and brief notes on current events which they think of value. They should remember that the magazine is theirs, published for them and in their interest; they should make its future a personal matter and should contribute whatever they can towards its success.

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THE THEOSOPHICAL FORUM

The *Theosophical Forum* is a monthly magazine published under the auspices of the Society, and contains articles on religious, philosophical, and ethical subjects. The Society is not responsible for any statements therein unless contained in an official document. Articles on Theosophical subjects are invited.

Subscriptions to the *Forum* at $1.00 per annum should be sent to the Treasurer, T. S. in A., P. O. Box, 1584, New York City, N. Y.

All communications relating to the *Forum* should be addressed, Editor Theosophical Forum, P. O. Box 1584, New York City, N. Y.

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IT is better to go a short distance on a wrong road, under the mistaken guidance of our own conscience than to follow the dictates of another. In the first case at least we build character; in the second nothing is accomplished, for we must travel that same road again with no other guide but our Inner Selves. "Use your own discrimination always."

Obedience is the first lesson of the disciple, the *sine qua non* of chelaship, the fundamental basis of all true occult relations.

The reconciliation of these two propositions is the first great problem to be solved by the seeker after truth.

We read and hear much of the selfishness of capital, and yet I have yet to learn of a trades union that has acted in the interest of the employer, and I have heard of many things that capital has done for labor. The truth seems to be that capital being wiser than labor, realizes to some extent at least, that their real interests are identical. The next step in the development of these important relations is for labor to reach a similar conclusion, and then much that disturbs the orderly progress of evolution, particularly in this country, will solve itself.

Man, the animal, is selfish. The primary object of evolution is to make him unselfish. As a primitive savage his struggle for existence absorbs his entire time and energies. Probably the first altruistic feeling he has is towards his mate. We can conceive of the savage going hungry that she may be fed. From this it is but a short step to consideration of the family and tribe, and thence to still more impersonal and unselfish motives for action.

The ideal condition is when we sink all thoughts of self, all selfish considerations, and spend our entire lives working for others. This seems

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to us a dry and gray kind of existence, for we are likely to forget that as we kill out selfishness and the sense of separateness, they are replaced in us by a true interior growth that gives the only complete satisfaction, a life of living power and strength that knows not boredom nor weariness, and which goes on to ever greater fulfillment and realization. As Carlyle puts it, "a man can do without happiness and instead thereof find blessedness."

Happiness is a condition of the lower man, and comes from gratification of our physical emotions and mental desires. So long as our lives have for their motive the pursuit of happiness, we will not only fail of inner growth, but also of any permanent lower gain; for like the pursuit of pleasure, the accomplishment turns bitter in the mouth. Satiety comes to play its part, and even the realization of our dearest wishes fails to give permanent satisfaction. This is a hard lesson to learn, and each must learn it for himself. Not even the accumulated experience of the ages seems sufficient to convince us that the pursuit of happiness is not worth while, that sooner or later we will each of us find this out, and that as each discovers it, he turns instinctively to the Inner Life and seeks there for that which his nature craves and has not found elsewhere.

One of the paragraphs in "Notes and Comments" in the last *Quarterly*, began with a sentence that will bear repetition.

"Tyranny is no such bar to freedom as license, a fact which the people of this country must discover before very long."

Ponder this sentence well, for in its few words is a masterly summary of most serious conditions in our land. One of our marked characteristics as a race is a spirit of lawlessness, of disregard of authority, a dislike of trammels and restraints whether self imposed or part of the national law. To take a simple instance, if we are told to "move on" by a policeman in the street it instinctively arouses in us a spirit of opposition; we resent the command, no matter how just it may be, and our impulse is to question his authority. I do not think such a feeling is aroused in the breast of other races, who have a natural regard for constituted authority, and who obey the law because it is the law.

This feeling, so typically American, has a natural enough genesis, and can be easily traced to its origin. Back in the revolutionary times we almost deified the spirit of independence. Our national heroes were those who opposed the king and his government, and the more violent the opposition the higher we placed them upon the pinnacle of fame. Our country had its birth in a time when freedom and independence

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were our national fetishes, when these feelings or sentiments were inculcated into the child as a necessary part of his education, and when they were placed among the higher virtues. We exaggerated their real importance until we lost the sense of proportion. We forgot that our heroes were admired, not because they opposed authority, but because they had the moral courage to pursue a dangerous course which happened to bring them into opposition to the government. We admired, and do still admire, a child that defies his parents or teacher, we speak of his sturdy independence, his spirit and courage. In other words this old national feeling which had such a serious expression in our civil war, has degenerated into a national vice that has recently run riot, and which promises to create the greatest disturbance in our social fabric before it is stamped out in blood. We read daily of the most atrocious lynchings of negroes and even of ordinary criminals, both male and female. We read of mobs taking the law into their own hands, of strikers defying authority and creating a condition of actual anarchy in the districts they control. On all sides, from all parts of the country, from all classes of society, there is the same disregard of law, this same disrespect for authority. Even the great captains of industry, that have done so much to make our country great, are said to spend much time and money in devising schemes which are actual though perhaps not theoretical violations of the law.

In a case like this, we, members of the Theosophical Society, have a very plain duty. Our beliefs are of little use or value if they do not make us better citizens than the average, and a good citizen is one who points out a danger and suggests means for its eradication. What then can we do in this matter? What would we do in a single case, say of a young man in our care? First of all we would endeavor to explain the fundamental principles which underlie both the spirit of independence and the virtue of obedience. Then we would suggest such practices as would be most likely to inculcate these principles and make them part of the nature of our ward. These principles should require no elucidation in a theosophical magazine, or, if attempted, would require an essay by itself, but in the space at my disposal I can make a suggestion as to the kind of practice needed to develop right tendencies and counteract the evil ones. The fact that it will be unpalatable to most of our people is rather good proof that it is the kind of discipline most needed.

One of our greatest generals, who made a special study of the military systems of Europe, has this to say of the Swiss Republic: "They are under no direct compulsion to maintain a military establishment, as, from a political point of view, they would be equally safe and secure without it, * * * doubtless they are inspired by the conviction that

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military training is, per se, advantageous to the citizen, and that the time devoted to military training and discipline is more than repaid in the subsequent efficiency of the individual and his higher classification physical and moral. I have myself long been convinced of what I believe to be this fundamental fact. I believe that eventually similar views must be adopted in our own country, where the natural tendency is one of a certain kind of turbulent resistance to authority, and impatience of control, self or otherwise." These words have for us an added value when it is known that they were written by one who for many years was an active member of our Society.

I believe the habits of obedience and respect for authority, self-control and inter-dependence, which are the chief fruits of a military education, are just what we as a race most require, and that some national calamity that would require a thorough military system would in effect be a national blessing.

In the last Quarterly was a reference to the recent scientific theories of the constitution and nature of matter, especially interesting to students of Theosophy because they approximate so closely to the teachings of H. P. Blavatsky as set forth in the *Secret Doctrine*. Those interested in the subject, and who is not, will find a summary of these theories in an article by Sir Oliver Lodge, in the *Popular Science Monthly* for August, entitled "Modern Views on Matter." We will not spoil the pleasure of reading the article by attempting any synopsis of it, however brief. Suffice to say that the author presents with great lucidity and considerable courage the very radical views which are being forced upon scientists by actual physical experiments. We do not see how it can be very long before the occult theories of the constitution of matter are completely established.

O MAN, thou thinkest that thou are alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is Its own witness, and is Its own refuge. It is the Supreme, eternal witness of man. Do not offend it.

MAHÂDHÂRATA AND MANU.

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REPRINT

TRANSMIGRATION OF THE LIFE-ATOMS.

IT is said that "for three thousand years at least, the 'mummy,' notwithstanding all the chemical preparations, goes on throwing off to the last, invisible atoms, which, from the hour of death, reëntering the various vortices of being, go indeed through every variety of organized life-forms. But it is not the soul, the fifth, least of all the sixth principle, but the *life-atoms of the Jiva,* the second principle. At the end of the 3,000 years, sometimes more and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which they had already clothed two or three thousand years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles,* which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reïncarnated together."

This little passage is a new installment of occult teaching given to the public, and opens up a vast field for thought. It suggests, in the first instance, that the exoteric doctrine of the transmigration of the soul through lower forms of existence—so generally believed in by the Hindûs, though incorrect as regards the soul (fifth principle)—has some basis of truth when referred to the lower principles.

It is stated further that the mummy goes on throwing off invisible atoms, which go through every variety of organized life-forms, and further on it is stated that it is the *life-atoms of the Jiva,* the second principle, that go through these transmigrations.

According to the esoteric teaching, the Jiva "is a form of force indestructible, and, when disconnected with one set of atoms, becoming attracted immediately by others."

What, then, is meant by the *life-atoms,* and their going through endless transmigrations?

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The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms of the Jiva* would be quite distinct from the atoms of the mummy. Is it meant to imply that both the invisible atoms of the physical body, as well as the atoms of the Jîva, after going through various life-forms, return again to re-form the physical body, and the Jîva of the entity that has reached the end of its devachanic state and is ready to be reïncarnated again?

It is again taught, that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here, does the term "lower principles" include the Kâma Rûpa also, or only the lower triad of Body, Jîva and Linga Sharira? It seems that the Kâma Rûpa in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the Kâma Rûpa would be in the eighth sphere.

Another question also suggests itself. The fourth principle (Kâma Rûpa) and the *lower* portion of the fifth, which cannot be assimilated by the sixth, wander about as shells, and in time disperse into the elements of which they are made. Do the atoms of these principles also reünite, after going through various transmigrations, to constitute over again the fourth and the lower fifth of the next incarnation?

N. D. K.

NOTE.

To begin with, we would draw attention to the closing sentence of the passage quoted above: "Such was the true occult theory of the Egyptians," the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists, and those which the modern Occultists may be now teaching. It does not stand to reason that, outside those occult truths which were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldæans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priests of the *outer* Temple; and, finally, the vulgar popular religion of the great body of the ignorant, who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that:

> Dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form.

In the present case, however, the Egyptian doctrine of atoms coïn-

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cides with our own occult teachings. In the above remarks the words, "The life-atoms of the Jiva," are taken in a strictly literal sense. Without any doubt Jiva or Prâna is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter —the *objectively conditioned;* the former, to a higher state—that state which the uninitiated, ignorant of its nature, would call the "objectively finite," but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *subjectively eternal,* though, at the same time and in one sense, the subsistent existence, however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe that which the physicists have agreed to name the principle, or law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits, through her most learned professors, that "energy has as much claim to be regarded as an objective reality as matter itself,"† and as life, according to the occult doctrine, in the *one* energy acting, Proteus-like, under the most varied forms, the occultists have a certain right to use such phraseology. Life is ever present in the atom of matter, whether organic or inorganic—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter—when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom," though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognize that anything in Nature can be inorganic, and know of no "dead atoms," whatever meaning science may give to the adjective. The *law* of biogenesis, as ordinarily understood, is the result of the ignorance of the man of science of occult physics. It is accepted because the man of science is unable to find the necessary means to awaken into activity the dormant life inherent in what he terms an inorganic atom; hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate, and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself and generate life. We dwell so much upon the above as it meets at once all future opposition to the idea that a mummy, several thousand years old, can be throwing off atoms. Nevertheless, the sentence would perhaps have

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of substance) in its eternal existence? Having explained it the best we can we leave the task of finding a more appropriate term for it to our learned English occultists.

† *Unseen Universe.*

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gained in clearness if we had said, instead of the "life-atoms of Jîva," the atoms "animated by dormant Jîva or life-energy." Again, the definition of Jîva quoted above, though quite correct on the whole, might be more fully, if not more clearly, expressed. The Jîva, or life-principle, which animates man, beast, plant, and even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or Anima Mundi, the universal living soul, and that the various modes in which objective things appear to us in Nature, in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become —we will not say absent, for this is impossible, since it is omnipresent —but for one single instant active, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state. Then the continuation of the definition, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as "life-atoms," while those that are for the time being passive, containing but imperceptible potential energy, we call "sleeping atoms"; regarding, at the same time, these two forms of energy as produced by one and the same force or life.

Now to the Hindû doctrine of metempsychosis. It has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the *Laws of Manu* (xii. 3, and xii. 54 and 55), of the verses asserting that "every act, either mental, verbal or corporeal, bears good or evil fruit

*We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine will ever be thoroughly understood, even the few tenets that can be safely given to the world at large, unless a glossary of such words is compiled; and, what is of a still greater importance, until the full and correct meaning of the terms therein taught is thoroughly mastered.

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[Karma]," that "the various transmigrations of *men* [not souls] through the highest, middle and lowest stages, are produced by their actions," and again that "a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.," bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brâhmans to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahmans applied them selfishly to themselves, whereas by "Brahman," man's seventh principle, his immortal monad and the essence of the personal Ego were meant allegorically. He who kills or extinguishes in himself the light of Parabrahman—*i. e.*, severs his personal Ego from the Âtman, and thus kills the future Devachani, becomes a "Brahman-killer." Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the Bhuddi and the Manas, he condemns by his own evil acts, every atom of his lower principles to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se,* for of course it does not. But it is a cause the effects of which may manifest themselves throughout succeeding re-births, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Bhudda, are misunderstood, distorted and ridiculed in the same way. The Hîna-yâna, the lowest form of transmigration of the Buddhist, is as little comprehended as the Mahâ-yâna, its highest form; and, because Shâkya Muni is shown to have once remarked to his Bhikshus, pointing to a broom, that "it had formerly been a novice who neglected to sweep out" the Council-room, hence was re-born as a broom (!), therefore the wisest of all the world's sages stands accused of idiotic superstition. Why not try and find out the true meaning of the figurative statement before condemning? Why should we scoff before we understand? Is or is not that which is called magnetic effluvium a something, a stuff, or a substance, invisible and imponderable though it be? If the learned authors of *The Unseen Universe* object to light, heat and electricity being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognized as an objective reality as matter itself, our right

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to regard the mesmeric or magnetic fluid which emanates from man to man, or even from man to what is termed an "inanimate" object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, though of much greater potency. Heat is produced whenever kinetic energy is transformed into molecular energy, we are told, and it may be thrown out by any material composed of sleeping atoms, or inorganic matter as it is called; whereas the magnetic fluid projected by a living human body *is life itself*. Indeed it is "life-atoms" that a man in a blind passion throws off unconsciously, though he does it quite as effectively as a mesmerizer who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone, and after many thousands of years any tolerable psychometer will see the man, and perceive his feeling from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life-atoms, drawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life-atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versâ* like a bluish lambent flame. Why, then, should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger provoked by his laziness and distaste for his duty—why should not a quantity of his life-atoms have passed into the materials of the future besom, and therein have been recognized by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of Nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any other way than in a literal, dead-letter sense.

To conclude our too long answer, the "lower principles" mentioned before are the first, second and the third. They cannot include the Kâma Rûpa, for this Rûpa belongs to the middle, not the lower principles. And, to our correspondent's further query, "Do the atoms of these [the fourth and the fifth] also re-form, after going through various transmigrations, to constitute over again the fourth and the lower fifth of the next incarnation?"—we answer, "They do." The reason why we have tried to explain the doctrine of the "life-atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more fertile hint. We do not feel at liberty at present, however, to give any further details. H. P. BLAVATSKY.

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THE CONSTITUTION OF MAN

AFTER a gallant fight for life, the Pope lay dead. Not even the tap of the Cardinal's silver hammer and the thrice repeated calling of his name, could bring forth any response from that still form, so life-like in death, so death-like in life. There lay the body of the man, a cast-off garment, never to be worn again, but to all appearance the same as yesterday. What had left it? In the answer to this question, we must recognize the fact that man is not a simple but a complex being. For evidently the machine was all there, but something had gone out of it, that wonderful force, that mysterious energy, that we call *Life*. The body still held together, the net-work of blood-vessels and nerves was still intact, but motion had ceased; that process which is everywhere synonymous with life, was suspended, and the great balances had paused for an instant before that other form of life which we call decay, should begin. We have already recognized two "principles" then, the body, and the life.

But if we have ever thought much about the building up of our mortal frame, we must have realized that, like every other structure, it is built upon a model. Only being a living structure, it has a living model. The great apartments and stores that tower along our streets, must have a model for the minutest detail of their giant frames, only in their case, their creator works from without instead of from within his structure, and his models are fashioned first in his imagination before he puts them upon paper, and then has them embodied in steel and stone.

But when the tiny germ that is to blossom into a human being, first thrills with the mighty impulse we call life, it builds its future habitation upon the model it carries within itself, and cell by cell the two develop, the inner and the outer, the body and the astral form it copies. The astral body is not a separate shape coiled up in some part of our anatomy, but a body of finer matter than the outer one, and interpenetrating it in every minutest part. So that when we hear people talking so glibly of "going out in their astral," as if it were a water-proof cloak or a pair of boots, one wonders if they realize the mighty work it is to disentangle that form, cell by cell, from its grosser envelope. With the death of that grosser envelope, it is no longer held to the body, save for a brief period of re-adjustment, but gradually fades away and dissolves into its original elements, as the physical body does.

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But there is another part of the man that we recognize as belonging to the body—at all events not a part of his spiritual nature, and that is his appetites, passions, desires, the sum of all that we share with the animals, and is therefore often called "the animal soul." We know how much we owe of pain or pleasure to our physical body, how many things we can trace to our physical inheritance, and yet these things are not part of the body itself, but part of that animal nature, as we call it, that we have to fight and conquer, if we can, making it our slave and not our master. Nor are we to despise this part of our nature, for the desire that can wreck our being if it is allowed to rule, is part of the same desire which is the motive power of the universe, the Will of God himself.

But in the dead Pope lying there so quietly, there was in life a trained mind, a great intellect, the power to write as well as to rule. We have taken no account of this in our analysis, so far we have not yet considered what are the differences between the passions and emotions of man and his mental constitution. The Pope was an ascetic;—he certainly ruled supreme over his animal soul,—and he was also a scholar and a poet. Surely that part of him that composed Latin hymns and wrote encyclicals for the guidance of his flock, had nothing to do with his calm affection for his brothers and nephews, or with his bodily aches and pains. We must recognize then, another division in that complex being, man,—his intellectual nature. But all these divisions are like the band of color in the rainbow, we recognize the different shades, but no one can tell where one color leaves off and another begins, they melt into each other, separate and yet the same. Therefore, when we think of the Pope as the religious poet, we see the mind, the intellectual nature, gradually merging into the spiritual nature, which is certainly quite distinct from the mental. And the aspiration to the Divine, the mark of the spiritual nature, is one far down in the scale of color, so to speak, with the desires of the animal soul, the longing of the lover to be with his beloved, having its highest expression in the longing of the saint for union with his God.

And in that union with Him in whom we live and move and have our being, we shall reach the stature of the perfect man, when that Spirit now brooding over us, shall be one with our spirit and we shall live in the full glory of our highest nature.

And so we have counted up seven principal aspects or elements, in the constitution of man; (1) the physical body; (2) the vital force; (3) the astral body; (4) the animal soul; (5) the intellectual soul or mind; (6) the spiritual soul; (7) the Spirit, the Ray of the Divine, which shines more or less brightly in each one of us, but shall, in the course of ages, becomes the brightness of the perfect day.

KATHARINE HILLARD.

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QUESTIONS AND ANSWERS

What is the difference between the Higher Ego and the Higher Self?

ANSWER.—The Higher Self is Atma, the One Universal Self.

The Higher Ego is Higher Manas, the reincarnating Ego.

H. P. B. in the *Key to Theosophy* has plainly stated the difference between the two. If one will read carefully what she says on pp. 154, 155, 156, Second Revised American Edition,* the information desired will be found expressed in plain language. If Theosophists or those studying the philosophy would read the *Key to Theosophy* they would obtain much knowledge that they could give out to others. There is more occult truth in the *Key* than there is in books with more attractive titles, that are read to little advantage. J. D. B.

"What does Theosophy teach regarding the Christian belief of the meeting together after death of all whom we have loved in this life? Is there such a meeting or have we to face separation until we know them and are known Soul to Soul; apart from the personality?"

ANSWER.—It is difficult to do justice to such a question as this in a short paragraph. If there were any authoritative Christian teaching on the subject it would be easy to point out Theosophical confirmations, but as a matter of fact there is no part upon which more widely different beliefs are held by various Christian bodies than on the fate of those who pass from mortal life. I do not think, however, that any of these beliefs are without foundation in some truth of law or experience, and it is merely the narrowness of vision which sets up a single aspect of the truth for the whole idea that leads to disagreement. It is said that there is a wider difference between the merely good and virtuous man and the man who has knowledge than between the good man and the worst criminal or idiot. Knowledge here, means knowledge of spiritual law and life, and implies corresponding development of faculty and character. Multitudes of good and virtuous people die without ever dreaming of the existence of such

* Pages 80, 81-82 in 3d English Edition.

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knowledge, and multitudes more deny it. "According to your faith be it unto you," was an assurance of Jesus the Christ which carries a universal principle. The faith, trust, belief or expectation of men possesses a moulding and directive influence over their destiny. Christianity, like all the great religions, teaches salvation from the bonds of the personality. That salvation is found in losing the self in the Spirit of Christ, in wholly merging one's personality, its aims, desires, affections, and will, in the Divine Love. There are few who really care to yield themselves thus wholly. In the *Bhagavat Gita* is is written: "The worshippers of the Gods go to the Gods; those devoted to the Fathers go to the Fathers; the votaries of the spirits go to the spirits; and they who love Me come to Me." Each will have that which gives him the purest joy and will consequently best enable him to cultivate a purer life for the future incarnation. The following sentences of Madam Blavatsky's embody Theosophical conceptions of heaven: "For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth. . . . A mother dies, leaving behind her little helpless children whom she adores; perhaps a beloved husband also. We say that her spirit or Ego—that individuality which is now wholly impregnated, for the entire devachanic [heavenly] period, with the noblest feelings held by its late personality, with love for her children, pity for those who suffer and so on—is not entirely separated from the 'vale of tears'; . . . We say that the bliss . . . consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the post-mortem spiritual consciousness of the mother will cause her to think that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. . . . As to the ordinary mortal, his bliss . . . is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all." The soul "lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of every one it loved on earth. It has reached the fulfillment of all its soul-yearnings. And thus it lives through long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life." With regard to those who are left behind, and the possibility of communicating with their deceased friends, testimony conflicts so greatly that nothing but personal experience can be satisfactory. Communication is certainly possible, but on what terms, and the wisdom of the step, depend on the selflessness, the spirituality, of the inquirer.

A. E. S. S.

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REVIEWS

THE *Dream of Ravan.* Members may be interested to know that this famous occult book can be obtained through the Secretary's Office, $1.00, bound in cloth. The following review speaks for itself and constitutes the preface to the 1895 edition:

"*The Dream of Ravan* appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. The name of the writer has not been disclosed; but, whoever he was, there is no doubt that he was both a scholar and a mystic. That he had studied the *Râmâyana* from the original texts and was a master of Vedântic psychology is amply manifested; that he was a mystic himself and spoke of things that were realities to him and not mere speculations, is evident to every earnest student of Indian theosophical literature. In no other western publication have the three "states" of man's consciousness been so strikingly and intelligibly set forth as by our author. This mystic exposition will endow such intellectual productions as Professor Max Muller's 'Lectures on the Vedânta,' and Dr. Paul Deussen's 'Das System des Vedânta' with a soul, and breathe into them the breath of life. Though the narrative is set forth in the garb of phantasy and much of strangeness is intermixed, so that the general reader will pass it by as merely a strange conceit, nevertheless the mystic and student of yoga will recognize many a home truth but slightly veiled, and many a secret wholly disclosed." (G.)

Babel and Bible, by Dr. Friedrich Delitzsch, is a brochure of 167 pages, giving, not only the two famous lectures on the significance of Assyriological research on the Old Testament, but also the German Emperor's letter defining his view, and many comments and criticisms from Assyriologists, theologians and scholars. It is chiefly interesting to students of Theosophy as showing how modern historical research is breaking down the old belief in the infallibility of the Bible, which can no longer be considered as the inspired word of God, when it is proven to be a very partial and inaccurate account of a small and comparatively unimportant tribe of Jews. Open Court Pub. Co., Chicago, Ill. Bound, 75 cents.

(G.)

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The Mysteries of Mithra, by Franz Clumont, translated by Thomas J. McCormack, is a comprehensive and interesting description of one of the less known religions of antiquity.. Unfortunately most of our knowledge of it is derived from the scant records of that degenerate form of Mithraism which spread over the Roman Empire in the second and third centuries of our era. Of the real teachings of the ancient Magi we know practically nothing. Open Court Publishing Co., Chicago, Ill.

(G.)

The Esoteric Art of Living, by Joseph Stewart, Alliance Publishing Co., N. Y., is a book written in popular form and must appeal forcibly to the thoughtful mind. It is one of those books which helps every one reading it to get hold of himself. (H.)

The Theosophical Forum (July, August and September).

The editor of the *Forum* is certainly to be congratulated upon producing month after month such a variety of matter of such uniform excellence. This combination is in itself sufficiently rare, but in this little magazine is felt something still rarer—a quickening spark of the inner will—which escapes definition or analysis, as do all things of the Soul, but which serves to individualize and to give continuity to its successive issues, as the human Soul individualizes and gives continuity to a series of incarnations.

Of the articles themselves the first one to strike our notice in the July issue is one on "American Religion." Its text is taken from the New York *Herald* as follows:

. . . "I have never regretted the day that I espoused this cause. I have not been ill a day since. Before that, while I went to the Presbyterian Church, I was troubled with rheumatism, and required the constant attention of a doctor, having no appetite and sleeping poorly. Since joining his church, I have gained twenty pounds in flesh and have never had a pain." As we read this, and our author's comments on it, the sense of humor and of sadness struggle for supremacy—it is so hopelessly, so ludicrously foreign to the point. But the article does more than comment on it. It gives us a serious and valuable analysis of both the philosophy underlying such strange ideals, and of its inevitable consequences. It is well worth turning back to read in case it has been missed in the summer time. The same number contains the conclusion of the article on "Daudet's Psychology," and the first part of a paper entitled the "Scientific Necessity of Reincarnation."

The first four articles of the August issue form a very suggestive

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sequence. On the first page, in one of those untitled paragraphs the *Forum* uses to strike its keynotes, are set forth the ever present potentialities of achievement through inspiration and desire. Following this is a brief analysis of the power of the will upon the mind, and the process by which habits of mind (the title of the paper), good, as well as bad, are formed. Next comes an article on Shankara's Philosophy, showing its idealism and indicating the growth of modern thought toward this old doctrine of the "primary reality of the Self," away from the "naive realism" of the materialist school." Finally we reach an allegory "Heart's Desire," the fitting culmination of all that precedes it.

The "Scientific Necessity of Reincarnation" is concluded and the number ends with a reprint from *The Musical World* of a criticism entitled "Richard Strauss, Tschaikowsky, and the Idea of Death."

The September number opens with further "Fragments," signed Cavé. Readers of the Forum have long since learned to value these renderings of occult law, unsurpassed in simplicity and directness by any addition to our exoteric literature since the publication of *Letters that Have Helped Me.* "Leo and Seraphim," a translation from the Russian of M. Menschikoff, starts by a comparison between Pope Leo XIII. and Seraphim of Sarovo, recently sainted in the Russian Church. The chief interest of the articles lies, however, in the analysis of the "state of holiness," and its effect upon the body and the mind. The reviewer looks forward to its continuation in the October issue with more than ordinary interest.

This anticipation is further strengthened by the inquiry into the forces corresponding to the four planes or divisions of matter as set forth in Ancient and Modern Physics; (1) the prakritic or grossly material; (2) the etheric; (3) the pranic; and (4) the manasic. To the first of these divisions the author of this inquiry tentatively assigns the atomic forces, those manifesting in chemical reactions, etc., while to the second he ascribes the vibrations causing or conducting sound.

We confess to the opinion that his arguments in support of these suggested correspondences, are by no means convincing, and we are secretly expecting them to be reversed at a later stage of the inquiry. In support of this secret expectation we might (with even greater tentativeness than that of the author himself) suggest the probability that each plane or division of matter is formed by, or results from, the action of forces on the plane above it. Adopting this hypothesis it would appear that the so-called atomic forces, though forming and holding together and even acting *between* "gross matter," are in their nature and *medium* of action rather etheric than "grossly material." This is also in accord with the more modern views of electrolysis and chemical affinity.

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In like manner sound, which our school boy experiments with the "Bell in the Vacuum" tended to show is transmitted or acts only through "gross matter," would be typical of that plane, and should form, or give rise, to an even lower plane or division of substance. Students of the *Secret Doctrine* will at once think of the elemental kingdom, of those forms which have yet to become "gross matter." As there is no grosser form of matter than "gross matter," this would put this plane of substance on the descending arc of evolution parallel to the etheric plane. Perhaps here we have the key to our author's placing of these forces, namely, as corresponding to the planes of substance they form, rather than to those through which they act. At all events we await with interest the conclusion of his inquiry.

Though we have already occupied more space that we had intended, we cannot close our review without mention of the story "The Far Star," which completes the September issue. Very tenderly is it written, and for this we are glad, for most of us have seen our "half gods go," and not all of us have known that then "the gods arrive." (M.)

Theosophische Leben (published by Paul Raatz in Berlin, organ of the "Theosophical Society, German Branch") has published for the last quarter original articles by Dr. Franz Hartmann and Dr. Otto Schrader. In the September number the latter contributed an important article calling attention for the first time to the false translation of Buddha's teachings about "Love." Among other articles were a translation of "For-ever-free" by Charles Johnston, and a continued series of "Ancient and Modern Physics." (R.)

Die Gnosis, of September, 1903, published in Vienna, a periodical devoted to Scientific Occult Studies, has as a leading article a review, by Oskar Ewald, of the "Retention of Worth," by Harald Höffding, the Danish Philosopher, who has given the world an excellent Psychology and several good works on the History of Philosophy and Ethics. It also contains an interesting Criticism of the Zenonian school of Logic, by Dr. Salinger, and a review of Annie Besant's Esoteric Christianity, by Thompson. A paper on the study of certain Trance phenomena, translated from the Proceedings of the Society of Psychical Research, London, describes and analyzes Mrs. Piper's trance readings. It will be continued in the next number. (W.)

Neue Metaphysische Rundschau. The second number of 1903 opens with an illustrated appreciation of Beethoven, continues Dr. Buck's

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"Mystic Masonry," and prints an article on music by Arthur Farwell, an American musician of the new school, well known to many members of the T. S. A. through his participation in the musical lecture arranged by Mr. Charles Johnston in New York last spring. (G.)

The successful completion of the first volume of *The Hibbert Journal*, a quarterly review of religion, theology and philosophy, is fit matter of congratulation to all members of the Theosophical Society, so startlingly close to our own ideals, are its aims and the spirit in which it is conducted.

The following extracts from the editorial in the first issue outline the scope and purpose of the magazine:

"The differences of opinion existing in regard to matters religious, theological and philosophical are recognized by the editors of *The Hibbert Journal* in the spirit in which any natural phenomena would be regarded. As editors of this journal it is not for us to deplore these differences nor to take measures for their reconciliation. We shall judge of opinions by the seriousness with which they are held, and the fairness and ability with which they are maintained. Among extant varieties of religious thought none is selected by us as the type to which the rest should conform.

"One possible exception may be found. To *dead* forms of religious thought (if such exist), and to those which have lost the power to outgrow their own limitation, *The Hibbert Journal* does not profess a mission. Its opportunities will be reserved for the thought which lives and moves.

"Within the wide area thus indicated we seek to provide a common centre of literary expression for as many as may desire its opportunities.

"In a department where such experiments have hitherto been rare we propose to practise the doctrine of the 'open door,' believing that the co-presence of varied inmates under one literary roof, while weakening the individuality of none, may strengthen the deeper brotherhood of all.

"Further, we are of opinion that truth is to be found not in the conclusions to which any single line of thought may lead, but in the totality of conclusions to which all lines have led, and are still leading, the instructed Reason of man. Though separate members of this totality may appear discordant as between themselves, we imagine that in the vast combination they become elements of some final harmony.

"It will be admitted that among all varieties of religious *opinion* the goal of religious *aspiration* is One. The thoughts of men, though separated at the beginning, and on their own level, by every degree of intellectual difference, have yet a common End, raised by infinity above all human levels, to which, as to a focal point, they inevitably converge. Thus in the last analysis we reach a principle which gives an inner unity

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to reverent minds. This inner unity *The Hibbert Journal* will seek to represent.

"We stand, then, for three positive truths: That the Goal of thought, is One; that thought, striving to reach this Goal, must forever move; that, in the conflict of opinion, the movement of thought is furthered by which the many approach the One. These three principals, which are obviously co-ordinate, express the spirit of *The Hibbert Journal* as a 'Review of Religion, Theology, and Philosophy.'"

In no other periodical with which we are acquainted is such scholarly achievement combined with so theosophical a spirit. **M.**

The Open Court. A monthly magazine devoted to the Science of Religion—the Religion of Science and the extension of the Religious Parliament Idea. Dr. Paul Carus, Editor. The Open Court Publishing Co., Chicago.

This magazine will hold the attention of all careful students. Its matter is varied and unique—though not faddish. The August number is very fine in interpretation of the Mysteries of Isis and Osirus; and in Orpheus—A study in Comparative Religion, by Dr. Paul Carus, the Editor. (H.)

OTHER PUBLICATIONS RECEIVED.

The Light of Reason, monthly, expounding the "laws of being and the higher life"; *Realisation,* bi-monthly, devoted to "progressive philosophy"; *Country, Time and Tide; New Thought,* monthly, co-editor Ella Wheeler Wilcox; *The Monist,* quarterly, devoted to the philosophy of science. Open Court Publishing Co.

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T·S·ACTIVITIES

The members of the Fort Wayne T. S. held a meeting Sept. 1st at the home of Dr. Buchman and formulated plans for the winter. It was decided to hold weekly meetings, alternating the addresses or talks with the study of the *Secret Doctrine*. It is to be the privilege of the reader of the *Secret Doctrine* night to speak on some other subject if there are visitors present to whom the regular work might seem somewhat obscure.

DR. A. P. BUCHMAN, *President.*
MRS. L. F. STOUDER, *Secretary.*
101 West Superior Street, Fort Wayne, Ind.

Mr. H. Garst, Secretary of the Dayton T. S., writes that they have resumed their Sunday evening meetings and many of their old members are showing renewed interest and activities.

MR. H. GARST, *Secretary.*
246 Hopeland Avenue, Dayton, Ohio.

Mr. C. E. Wood writes from San Pedro, California, that they are holding regular weekly meetings and that their members have purchased over 300 volumes of Theosophical literature which are freely loaned to all persons interested. They hope to arrange public lectures during the winter, when some of the Eastern members will visit them.

MR. C. E. WOOD,
San Pedro, Cal.

The Oakland, T. S., California, hold regular meetings every Thursday evening and Friday afternoon. They also hope to hold special lectures during the winter.

MR. FRANK BROOKS, *President.*
MRS. E. J. WOODRUFF, *Secretary.*
Fruit Vale P. O., Oakland, Cal.

The Baltimore T. S., having a small membership, confine themselves to study, but are hopeful of holding public meetings later in the season.

MRS. E. E. HAGERMAN, *Secretary.*
1310 N. Broadway Street, Baltimore, Md.

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Queen City T. S. hold regular meetings every Sunday evening and a study class every Thursday evening. *The Key to Theosophy* is being studied at present.

MR. JOHN I. SHELLUM, *Secretary.*
528 Third Avenue, Seattle, Wash.

The New York Theosophical Society, in addition to its meetings for informal discussion, has arranged for a series of lectures to be given at the request of the Society, by special students in the fields of art and of science, philosophy and religion. Though covering a wide range of subjects and presenting great variety of treatment, these lectures will be concerned more with fundamental unities than with technicalities, and through them it is hoped the advances made in modern scientific and philosophic thought may be co-ordinated with the teachings of Theosophy which the Society has been studying in the past years.

H. B. MITCHELL, *Secretary.*
Linden Hill, Flushing, New York.

THEOSOPHICAL ACTIVITIES IN ENGLAND.

The most interesting incident in England during the past quarter was the visit to London of Mr. Charles Johnston, Mr. Henry Bedinger Mitchell and a number of other members of the T. S. in A., who sailed from New York early in July and, according to arrangements made in advance, met in London not only a large number of English members, but also Mr. Paul Raatz, of Berlin, Colonel Th. Knoff, of Norway, and Mr. Julin, of Sweden, all three coming to London for the purpose. The real value of these visits was the opportunity it gave the members to make each other's personal acquaintance. In some cases, men who had been friends by correspondence for many years met for the first time. After all, there is a solid satisfaction as well as a very real benefit in personal contact and exchange of ideas face to face. We have not yet reached that ideal condition where time and space do not matter. So there were many meetings, private, social and public. Mr. Johnston gave a most interesting public lecture, entitled "The Powers of the Spiritual Will," in Essex Hall, Strand, on the evening of the 12th of July. The hall was crowded by an appreciative audience who asked many questions after the lecture was finished. Altogether, the three or four days in London was filled with valuable experiences, and members returned to their respective homes with a feeling of refreshment and encouragement, and a strengthened resolution to continue the work.

THEOSOPHICAL ACTIVITIES IN GERMANY.

Regular meetings have been held by all German branches during the summer without interruption. The Secretary of the "Theosophical Society, German Branch," was present at the meeting in London on July 12th and listened to the lecture held by Mr. Johnson on the "Spiritual Will." His experiences in London will have a lasting effect on the work in Germany by strengthening the bonds of harmony between America, England and Germany.

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Dr. Franz Hartmann has visited Berlin and given very enjoyable public lectures. The interest in Theosophy is increasing and new members are constantly joining the Society.

The Annual Convention of the "Theosophical Society, German Branch," takes place in October in Berlin.

PAUL RAATZ, *Secretary.*
Belle Alliance Platz 7/8 Berlin, Germany.

REPORT OF ACTIVITIES OF THE THEOSOPHICAL SOCIETIES IN GERMANY, AUSTRIA AND SWITZERLAND (APRIL-JUNE, 1903).

Lecturing Tours. Mr. Edwin Böhme, the General Secretary of the T. S. in Germany, delivered lectures at the following places: Düsseldorf, Essen, Dresden, Nürnberg, Eger, Gera, Eisenach, Kassel, Halle, Cottbus, Magdeburg, Braunschweig, Hanover, Bremen, Hamburg, Flensburg, Rostock.

New Groups and Centres have been formed at Frankfort-on-the-Main, Loppot, Forst, and Hanover.

New Libraries at Braunschweig and Erfurt.

The Theosophical Society in Germany. The T. S. in Cologne-on-the-Rhine, Frankfort-on-the-Main, Tilsit and Flensburg have joined the federation of the Theosophical Society in Germany.

A Short English Report of the Proceedings of the Annual Meeting of the T. S. in Germany (Whit Monday, 1903, Leipsic), will be issued after some time.

THE OFFICE OF THE THEOSOPHICAL SOCIETY IN GERMANY, Leipsic, Inselstr. 25.

July, 1903.

THE nature of action, of forbidden action and of inaction must be well learned. The path of action is obscure and difficult to discern.

Renunciation of and devotion through works, are both means of final emancipation. But of these two, devotion through works is more highly to be esteemed than the renunciation of them.

BHAGAVAD-GITA, Chs. 4 and 5.

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CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

METHOD OF WORK.

All members in good standing of the Theosophical Societies in America, England, Norway, Sweden, Germany and Austria can join the Correspondence Class by applying in writing to the address given below.

In each number of this magazine a subject will be selected for study and a list given of books and articles which are to be read.

Questions bringing out the most important points of the subject will be printed.

Replies to these questions must be written in English and are to be sent to the office of the Secretary, addressd 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.

Members are not to reply to the questions until after the expiration of one month from the receipt of 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.

As there will necessarily be expenses of postage, paper and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

All those who wish to join should write to the Secretary Correspondence Class and request that their names be placed upon the roll.

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Correspondents are asked not to mix the business of this class in letters relating to any other matter; if this request is not complied with, all such letters will remain unanswered so far as concern the Correspondence Class.

All communications relating to the Correspondence Class are to be addressed to

SECRETARY CORRESPONDENCE CLASS,
159 Warren Street, Brooklyn, N. Y.

FOREWORD.

Our Secretary has entrusted to me the Editorship of this Department, and needless to say I feel the responsibility and my insufficiency, but am resolved to do the best I can to make the Department not only interesting and instructive, but a success in every way. Here is a chance for all members, and especially the younger students, to study and help each other, to solve the many mysteries and problems in Theosophy, and to clearly and concisely express what they have learned for the benefit of others, our brothers. All can assist in this work. All should try to do their part, and not leave it to a few.

Let us awake, and keep awake to the importance of this duty. I am unable alone to make this Department a success. I can only accomplish this with your help. Come then, and let us all turn in and work together, for do we not know that there is great strength in unity, and that "as our effort is, so will be the help we receive?"

It will not be necessary to devote more of our valuable and limited space to this kind of talk and exhortation, for to true Theosophists as to those who are wise, a very few words are sufficient. Let us not hesitate and wait for others, but let us all take part at once, each one doing his share, doing his best, and doing it regularly. M. W. D.

Our first subject for study naturally is

Theosophy,

but as this subject was generally and broadly set forth, and let me add, very ably dealt with in the first and July number of the *Theosophical Quarterly,* by Mr. Green, under the caption, "Basis of Theosophy," and, in a booklet lately sent out to all members, entitled "The Theosophical Society," and in many other well known books and articles too numerous to mention, we shall proceed at once to specialize our subject, or divide it for the sake of analysis, as we do Man, in order to more thoroughly and

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perfectly understand his constitution and his relation to the corresponding planes or worlds of Being.

In order to do this, I propose to deal with the different worlds, vestures or planes, whatever you may choose to call them, corresponding with the principles of Man, viz.: the Physical, the Psychic, and the Causal vestures or worlds, etc., and to begin with the lowest, the grossest, the most material, that having the slowest vibration, and gradually ascend to the highest.

After we have studied all of these vestures, we will then be in a condition and position to examine other literatures, religions and sciences and to compare them with ours, compare them with Theosophy, for if, as stated on the first page of the *Theosophical Quarterly,* this Class is to set forth a systematic course of study in Theosophy, it follows that we shall be better able to examine other teachings, other religions and sciences, and make comparisons and criticisms after we gain a fair comprehension of our own teaching—Theosophy—which is, we believe the basis and key to all other systems, which latter are merely offshoots of it. In other words, after we have finished our study of the different vestures, we shall take up the study of the Upanishads, and in this, Mr. Charles Johnston has kindly consented to help us, and we know that there are very few, if any, better informed or better able than he on that subject. Then we will take up Buddhism and other religions and sciences, and perhaps later some of the social subjects of the day.

Our Subject for this number, therefore, is:

The Physical Vesture or World.

This study is based on practically all the teachings on the subject that have been published since the Society's formation, and being scattered through books and magazines that are not always readily accessible it is difficult to give useful references. Let students choose for themselves and refer to those works they have access to; but, they may with profit refer always to the following:

The Secret Doctrine, by H. P. Blavatsky.

The Key to Theosophy, by H. P. Blavatsky.

Ancient and Modern Physics, by T. E. Willson.

Memory of Past Births, by Charles Johnston.

Five Years of Theosophy.

Lectures on the Bhagavad Gita, by Subba Row.

Articles in Oriental Department Papers and Forums, by C. Johnston, and others.

No pages of these works of reference are given for the reason that

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different editions of some of the works have different pagings, and for the further reason that it is thought best to have students search out for themselves in the various works the correct answers to the questions, or what they consider to be the correct answers.

Answers the editor considers correct will be given in the next number of the *Quarterly*.

To assist students in their search for correct answers to the questions, I may add that they, and the remarks relative to the subject, are particularly based on certain of Mr. Charles Johnston's translations and writings found in his works, and in the "Oriental Department Papers" and "Forums."

Ideas and Inferences Relative to the Subject.

Made of the five elements. Generated through works. The place where pleasure and pain are experienced. Elements not simple but compounded. Each element partakes of the characteristics of the four others, and is fivefold. This explains how an object may be perceived through several senses. Every object appeals to one sense more than to the others. Subject to six changes. We may compare with this the idea of chemistry as to the building up of a series of bodies, such as the hydrocarbons, by differently combining the elements. Sometimes called the "common" or "natural" vesture or world. Futile to attempt to restrain the body while the mind is still unrestrained. The cleansing of the imagination must precede any sane attempt to restrain the expression of the passions through their habitual doorway—the bodily senses, and the imagination is to be cleansed by reasonably disassociating the idea of pleasure, much more, of lasting happiness, from the thought of gratification through the senses. And this disassociation, which is supported by all experience, is to be based on the knowledge that the real Self, the Eternal, alone is enduring, and can therefore be the only source of lasting happiness. We must first gain discernment between lasting and unlasting things, then gain freedom from attachment to the fruits of action, then practise the six virtues, one of which is the restraining of the external powers—the five senses. As smelling corresponds to the most material, that of solid bodies, so the "Twin Ashvins," who watch over physical health, are correlated with the sense of smell. It will be well to learn not only the powers of perception but the powers of action. Space is directly related to the Physical world. Only one of the five veils belongs to the life of the Physical body.

The Questions to be answered are:

(1) What are the five elements that compose the Physical body?

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(2) What works generated the Physical body?

(3) How is each element compounded?

(4) How is the Earth element in the Physical world compounded?

(5) Name an object that may be perceived through four of the senses.

(6) Explain why every object appeals preëminently to one sense.

(7) What are the six changes that the Physical body is subject to?

(8) What pairs of opposites is the Physical body said to be the abode of?

(9) Is the Physical body of itself capable of sensation?

(10) Is there a Physical self in the Physical body, and if there is, define that self and state its limitations?

(11) Is this visible and tangible universe the Eternal or not?

(12) What is the real difference between Physical matter and Spirit?

(13) Can a man change Physical matter into Spirit, and if so, how?

(14) Give your best definition of the Physical body in *seven words.*

Answers should be written or printed plainly, and should be as brief as clearness will permit. Answers must be numbered to correspond with the numbers of the Questions. Wide sheets of paper should be used, and a wide left-hand margin left for remarks.

Students may reply to all or any of the Questions as they choose, but it is hoped that each student will reply to all.

I propose to have printed in the next number of the *Quarterly* a few of the best definitions of the subject of the study—The Physical Vesture or World—sent in to me by students, for that purpose, and over their names. Such definitions are not to contain over *fifty words,* and must be separate from their Answers to the Questions. In other words, said definitions should be the substance or essence of their Answers—their Answers boiled down to any number of words not over *fifty.*

IN proportion as we love truth more and victory less we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.

HERBERT SPENCER.

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FREE LENDING LIBRARY.

The following is a partial list of books in the Secretary's offices that members may borrow, and the only charge made is for postage. In the following numbers of the QUARTERLY, additional lists will be published, and members are advised to keep these leaves together for future reference:

The Mysteries of Magic, by A. E. Waite.

Origin of the Aryans, by Isaac Taylor.

Numbers, by Wynn Wescott.

Sacred Mysteries, by Augustus le Plongeon.

The Perfect Way, by Anna B. Kingsford and Ed. Maitland.

A Study of Man, by Dr. J. D. Buck.

Ten Great Religions, by J. Freeman Clark.

Upanishads, Vols. I. and II., by Max Muller.

Ancient Pagan and Modern Christian Symbolism, by Thomas Inman, M.D.

Paracelsus, by Franz Hartman, M.D.

People from the Other World, by Col. H. S. Olcott.

First Principles, by Herbert Spencer.

Real History of the Rosicrucians, by Arthur Edward Waite.

Theosophy, Religion and Occult Science, by Col. H. S. Olcott.

Raja Yoga Philosophy, by Sankaracharya.

Clothed with the Sun, by Anna Bonus Kingsford.

The Mystic Quest, by Wm. Kingsland.

Footfalls on the Boundary of Another World, by Robert Dale Owen.

Ancient America, by John D. Baldwin, A.M.

Natural Laws in the Spiritual World, by Henry Drummond.

Dreams and Dream Stories, by Anna Bonus Kingsford.

Wonder Light, by Mrs. J. C. Van Planck.

The Coming Race, by Edward Bulwer Lytton.

Zanoni, by Edward Bulwer Lytton.

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FREE LENDING LIBRARY—Continued.

Among the Rosicrucians, by Franz Hartman, M.D.
Bhagvat Gita, by Chas. Wilkins.
Irish Theosophist, Vols. I. and II.
Lucifer, Vols. II. to XIII., inclusive.
New California, Vols. I., II. and III.
Path, Vols. I. to X., inclusive.
Theosophical Siftings, Vols. I. to V., inclusive.
Theosophist, Vols. I., II., III., V., VI., VII., IX., X., XII., XIII.
Transactions of the Blavatsky Lodge, Part I.
Reports of Convention, 1888, 1889, 1890.
Report of Theosophical Congress at World's Fair, Chicago, 1893.
Secret Doctrine, Vols. I. and II., first edition.
Incidents in the Life of Madam Blavatsky, by A. P. Sinnett.
Esoteric Buddhism, by A. P. Sinnett.
From the Caves and Jungles of Hindustan, by H. P. Blavatsky.
The Key to Theosophy, by H. P. Blavatsky.
Iris Unveiled, Vols. I. and II., by H. P. Blavatsky.
Reminiscences of H. P. Blavatsky, by Countess Wachtmeister.
Modern Theosophy, by C. F. Wright.
Occult World, by A. P. Sinnett.
Echoes from the Orient, by W. Q. Judge.
Ocean of Theosophy, by W. Q. Judge.
Patanjali, by W. Q. Judge.
The Nature and Aim of Theosophy, by Dr. J. D. Buck.
Light on the Path, by M. Collins.
Reincarnation, by E. D. Walker.
Reincarnation, by Dr. J. A. Anderson.
Reincarnation, by A. Besant.
Five Years of Theosophy.
The Magic Writings of Thomas Vaughan.
Dialogues of Plato, Vols. I., II., III., IV., by B. Jowett.

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BOOKS AND PAMPHLETS.

Ancient and Modern Physics, by T. E. Willson, paper	$0.50
Bhagavad-Gita, Edited by W. Q. Judge, leather	.75
Birth a New Chance, by Rev. Columbus Bradford, cloth	1.50
Culture of Concentration, by W. Q. Judge	.10
Dream of Ravan, cloth	1.00
Elixir of Life, paper	.15
Esoteric Buddhism, by A. P. Sinnett, cloth	1.25
Five Years of Theosophy, cloth	3.25
From the Upanishads, by Charles Johnston	1.00
From a Theosophist's Point of View, by Major J. A. Clark	.50
Isis Unveiled, by H. P. Blavatsky, 2 Vols.	7.50
Indianapolis Letters, by Alexander Fullerton	.10
Karma: Works and Wisdom, by Charles Johnston	.35
Karma as a Cure for Trouble, 2c. each; per hundred	.50
Karma, by Thomas Green	.15
Key to Theosophy by H. P. Blavatsky	2.00
Light on the Path, by Mabel Collins, cloth; with notes and comments	.40
Letters That Have Helped Me, by W. Q. Judge, cloth	.50
Memory of Past Births, by Charles Johnston	.25
Mystic Masonry, by J. D. Buck, cloth	1.50
Necessity for Reincarnation, 2c. each; per hundred	.50
Ocean of Theosophy, by W. Q. Judge, cloth	.50
Occult World, by A. P. Sinnett. cloth	1.25
Place of Peace, by Annie Besant	.05
Reincarnation, by Jerome A Anderson, paper	.50
Secret Doctrine, 2 Vols. and Index, by H. P. Blavatsky, cloth.	12.50
Secret Doctrine, Vol. III, by H. P. Blavatsky, cloth	5.00
Sermon on the Mount, by Jas. M. Pryse, cloth	.50
The Theosophical Society, by Thos Green, paper	.05
Through the Gates of Gold, by Mabel Collins, cloth	.50
Theosophical Badges, made in buttons and clasp-pins, gold	2.50
" " " " " rolled gold	1.00
Voice of the Silence, by H. P. Blavatsky, cloth	.50
Working Glossary	.50
Wilkesbarre Letters, by Alex. Fullerton	.10

The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will endeavor to procure for members of the Society any other books they may desire, but delay may be experienced in obtaining them.

NOTICE.

As the edition of Vol. 1, No. 1, of "The Theosophical Quarterly" is now exhausted, members will confer a favor by returning to the Secretary T. S. in A. any copies of this issue which they have been unable to use.

SECRETARY T. S. IN A.,

159 Warren Street, - - - Brooklyn-New York.

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The Theosophical Society in America

Founded by H. P Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

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VOL. 1 JANUARY, 1904 NO. 3

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THEOSOPHICAL QUARTERLY

PUBLISHED BY THE
THEOSOPHICAL SOCIETY IN AMERICA
NEW YORK, U.S.A.

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The Theosophical Quarterly.

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IMPORTANT NOTICE.

The members of T. S. in A. are reminded of their action at the last convention of the Society whereby annual dues of $2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Many members have not paid their dues for the current fiscal year [ending April 30th, 1904] and consequently the Treasurer's funds are rapidly becoming exhausted and will not be sufficient to last out the year.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1,584, New York.

January 1, 1904.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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MEMBERS of the Theosophical Society and Theosophy have been accused of being so many strange and wonderful things, that every once and awhile it is desirable to remind ourselves as well as the world at large what Theosophy is *not*.

It is not a fad which extravagantly minded people pick up for a time and soon tire of or exhaust, as the comic papers would have one believe, nor do all its advocates necessarily belong to the genus crank. It is quite possible to believe in Theosophy and still be a level headed, common sense prosaic twentieth century business man or woman.

It is not spiritualism, nor Christian science, nor mind cure, nor faith cure, nor any form of healing, mesmeric or otherwise. It is not one of the two or three hundred pseudo religions now being taught in this country, nor is it a scheme of belief devised by shrewd adventurers to draw money from the pockets of the unwary by appeals to credulity or religious fervor.

It is not a secret and mysterious association for occult study and research for profit or otherwise. No one ever made a living by teaching Theosophy.

In a word, it is none of the things it is frequently accused of being.

It is not opposed to Christianity or any legitimate form thereof nor to Buddhism nor Mohammedanism nor any other religious belief. Nor is it an offshoot or bastard descendant of any of the great religions. It is not Buddhism nor Brahmanism nor any mixture of the two.

Finally, it is not a scheme of belief invented by Madam Blavatsky for her own edification and profit.

A significant movement of the last quarter in America was the descent upon New York of Dowie and his 3,000 followers. New York proved too cold hearted and level headed to be swayed by any appeals the Dowieites could put forward, and the "prophet" and his cohorts returned to "Zion City" weary, discouraged, and with the consciousness

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of failure. The practical and outward manifestations of this crusade are sordid and uninteresting, unless we give a word of praise to the admirable discipline of the "army," but psychologically the affair has an interest to all students of human nature, especially to those of us who are more concerned with those aspects of life which are below the surface. What is the source of Dowie's power over thousands of people and why did that power desert him in New York? History is full of examples of the influencing of great masses of people by a single individual. Usually, but by no means always, it is the religious feelings that are played upon. An analysis of these cases would seem to indicate that two elements are required for success. The people must have firm faith in him and his teaching, while he must arouse that faith in his followers by living the life he advocates. Applying these touchstones to Dowie we find ample faith in himself, but owing principally to the work of the newspapers in advance of his coming he was unable to arouse a New York public into any belief in his good faith. No wonder he virulently attacked the New York press, for it more than anything else was chiefly responsible for the failure of his mission. The power to sway masses of people is often mesmeric, but in such a case the influence soon passes. Oratory is the most frequent example of this. But to permanently influence a number of people it is almost invariably necessary for the man to be the perfect exponent of his own doctrine. St. Frances of Assisi began his career without money, friends, or great learning. He decided one day that as Christ was his Master, he would as closely as possible live as Christ lived, that is, from day to day, never knowing where the next meal would come from or where he would lay his head. He literally followed this rule of life, preaching to such as would listen to him on the bye roads, and in a few years he founded the Franciscan Order, one of the most numerous and powerful in the Catholic Church, although he did not set out nor try to gain a following. Christ and Buddha both lived the life they taught, and so must all real religious teachers.

Does any one doubt after reading the newspapers for the past year that the atrocities committed by Christian Bulgarians and other Macedonians upon Mohammedans, are quite as dreadful and cruel as those inflicted upon Christians by Mohammedans? Let us be just.

Do you ever attempt to apply the fundamental principles of the Theosophical philosophy to every day matters, say, to some political question such as free trade and protection? Try it. It is very illuminating and

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sometimes the result is quite surprising and very upsetting to one's inherited political ideals. A fundamental principle is not fundamental if it does not cover every variety of human activity, so in making our applications we would be wise not to discard the result because of inexpediency or compromise.

The following extract from an address upon "The Feeling of the Spiritual Life," made by Prof. Hamlin to the students of Columbia University, is well worthy of repetition:

"Here in the University we are constantly reminded of the interests of the physical life and of the intellectual life; but the culture of the body and of the mind is very apt to crowd out the culture of the spiritual side of our natures. As our bodies link us to the material world, so our spiritual natures take hold on that invisible world, which is the most truly real and permanent world, 'for the things which are seen are temporal, but the things which are not seen are eternal.' Our spiritual life is our highest and truest life. But we are constantly allowing it to be overshadowed and crowded out from thought. It is a law of the physical world that a body in free space will continue forever moving from a single initial impulse; but bring that same body into the earth's atmosphere, and not only gravity but atmospheric resistance oppose its movement and bring it to earth. If we would have it continue undeviating in its path we must continually give it fresh impulses. It is so in the spiritual life. We are not living in the free world of the spirit, but in the dense atmosphere of this earth, and we must seek constant accessions of spiritual force. The means of these renewals are: prayer, meditation, the reading and study of Scriptures and of literature such as feeds the spirit, and last the rest and spiritual refreshment of the Lord's Day."

Biblical scholars have followed the discoveries of Professors Grenfall and Hunt at Oxyrhynchus in Egypt with absorbing interest. H. P. Blavatsky predicted the discovery, sooner or later, of many old manuscripts which would throw much light on the life and teachings of Jesus. The papyri found in 1897 were confirmation enough of her prophecy, if any was required, and now comes a new "find," a second century document, which contains important variations from the accepted texts of some of Jesus' most valuable sayings:

"The first saying is one of which a part is already known to have occurred in the gospel according to the Hebrews. It is one of the most remarkable sayings ascribed to Christ: It says: 'Let not him that seeketh cease from his search until he finds, and when he finds he shall wonder;

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wondering he shall reach the kingdom and when he reaches the kingdom he shall have rest.' The kingdom of heaven is also the subject of the second saying, which is much the longest and most important. The kernel of it is that most remarkable and profoundly mystical saying recorded by St. Luke alone: 'The Kingdom of God is within you,' but the saying in the papyrus appears in quite different surroundings from those attributed to it by St. Luke and extends far into another region. The other logia is clearly a reply to the disciples' well known questions: 'How shall we fast? How shall we pray? How shall we give alms?' The general tenor of the replies is Christ's great doctrine: 'The Kingdom of God is within you.' "

A portion of the papyrus gives the well known question and answer which appears in the Gospel according to the Egyptians, that uncanonical gospel, of which so little remains, but which little shows it to be one of the most mystical of ancient writings. The question, with some variations of form was:

"When will Christ's kingdom be realized?" The answer as recorded in the Gospel according to the Egyptians was: "When ye shall trample on the garment of shame; when the two shall be one and the male and the female neither male nor female." The papyrus differs somewhat from this, and incidentally shows that the interpretation generally given to "When ye shall trample on the garment of shame" is incorrect. It is usually considered to signify "when ye put off the body; that is, to die." But the papyrus shows that the real point lies in a mystical allusion to Genesis iii., the phrase meaning, "When ye have returned to the state of innocence which existed before the fall."

A complete text of the discovery will doubtless appear in the publications of the Egyptian Exploration Fund during 1904.

In order to make these *Notes and Comments* as interesting as possible, readers are requested to send to the Editor any clippings from newspapers and periodicals, extracts from books, or references to their reading which seem to them worthy of the notice and attention of their fellow readers, because of some inherent interest or because of its special leaning towards or confirmation of the Theosophical philosophy, its ideas and ideals. Inventions, literature, music, drama, arts, politics, science, yes, even dress and cooking. These clippings when received will be sorted and referred by subject to some one competent to summarize and deal with them by comment or otherwise. In this way much of great general value which would escape the notice of most of us, will be reproduced for our mutual benefit and preserved in permanent form.

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THE APPEAL UNTO CAESAR.

WHEN Rome ruled the world, in her Cæsar was focussed all her power. A claimant for Justice, challenging judgment with the cry: "I appeal unto Cæsar!" was answered: "Then Cæsar will hear you." He had taken refuge at the foot of the throne, and men spoke of an appeal unto Cæsar, as a supreme and final step. It evoked an irrevocable decision. Despite the lapse of time this appeal impresses the mind with unimpaired majesty because it is the type of a living truth. The appeal unto Cæsar has eternally place in the spiritual world.

When a man first feels within himself the strange throb of that power which tells of a higher life than that in which he is immersed; when it spurs him away from the material and beckons to him as from glimpses of the spiritual, he looks about him for information, for traces of a course to be pursued. He questions his fellows; he reads many books; he hearkens to teachers and authorities, both real and nominal. A huge mass of external information is sifted by him, and in the end he finds—confusion! His intellect may be fed for a while, but at last the support of the heart fails it; it is saturated, plethoric, atrophied. He turns then to Life itself. He questions the boasts and the despair, the revelry and the agony; he asks of Love, of Hope, of Fear, and Faith. He contemplates the ideals of all art and the untrammelled freedom of Nature, aiming perhaps nearer to the secret as he marks the inalterable round of seasons, and how winter draws itself together with bitter contraction to burst into the ferment, the vernal revel of spring. He snatches at the wings of dreams; he confronts the phalanx of great problems and the most shadowy suggestions alike; but he has not the clue to the labyrinth; he knows not that this eternal alternation is Life itself, and that he must look deeper still. The heart, unsupported by the intellect now fails him also. He hears, perhaps, of the teachers

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of the East, or of the "Leaders of the world" from whom, *"when the wind is blowing,"* comes the mystical fragrance which is the ambrosia of the soul.[1] But the wind is not then blowing (that is—his time has not come in the Law), and it is borne in upon him that he is but one of millions along the centuries who have given a momentary cry out of the press of existence, and have then returned contentedly to the "flesh pots of Egypt." He has yet to prove that he possesses, in some degree at least, the power of flight. So he receives no valid or enduring comfort from any of these directions; and meanwhile, all about him, the enticements of Life are plucking at his garments, the currents of the world are urging him to and fro. Here, many desist: he who perseveres listens next *within*. He hears vaguely, now this prompting and now that, in the multiform vacillations of the soul, itself bewildered by the long sojourn in matter; even the inner sanctuary, in which he most trusts, seems to betray his hope. Then if his soul be as yet weak, his thought fails, the spiritual vision fades into the mists, and he resumes the accustomed march of life, keeping "lock step," with his imprisoned companions like one awakening, heavy and unrefreshed, from the phantasmagoria of dreams. We lose sight of him in the struggling multitude; he has leapt from the wave only to fall back into the depths. But he who is strong, rendered stronger still as he gathers to himself the forces he has overcome, now discards all other powers, and takes his resolute stand upon his own nature. He declares that since he can conceive a higher Life, it must exist within his reach, and he wills with an indomitable will to attain it. How, he knows not, but he relies upon that inner prompting alone.

Then he makes the appeal unto Cæsar. By Cæsar he is never unheard.

In those shining spheres, where dwell the glorious ones forever, all is peace and silence. A far sound travels up the star strewn cope. The stir of its approach touches the Gods with a tremor; they thrill to it, bending closer, for it has that charm which alone conjures them, the essential charm of humanity.[2] It is the voice of man, which selfless, is stronger than all the angels, and selfish, is weaker than the dumb plaint of the brute. Perhaps this is the first intelligence of the wanderer received in his Father's house. Perhaps they have heard it coming before, and Life has beaten it back. Nearer it comes and nearer, gaining force as it advances, from the sympathy of heaven's messengers and powers all

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[1] Saddharma Pundarika.

[2] In the Hindu and Buddhist books we find this referred to as, the growing warm of Indra, or other Diety, who thus knows that his interposition below is needed; as, when Buddha's father wished to build a lotus pond: then Indra, in one night had it done.—J. N.

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leaping forth to increase and sustain it; it falls like a star into the sea of eternity which swells to meet it, and ripples spread and overflow, magical, musical and full of healing. Oh! with what exultant flight, and with what a rush of glory the strong voice of humanity cleaves the interstellar space and opens up the way from Gods to men. Along that way, long retarded souls come flocking after, jubilant among the jewelled auroras. Celestial spheres flash responsively; the silver echoes waken, and God proclaims to God, with solemn triumph, that man once more has claimed his own! "There is joy in the presence of the angels of God, over one sinner that repenteth."[1] For this hour the God has waited longer than souls can remember. The power of the divine self rests upon the rights of the man who has appealed to it. They are the two poles of a sphere, and the might of the higher can only be universally manifest, below as above, through complete union with the lower. This union ensures immortality to the human soul, and the splendor of distinct fruition to the divine spirit. So when the Higher Self hears the appeal, it responds to the holiest of pledges. This appeal may have been made before in other ages, and the present cry may be the renewal of forgotten vows; or it may now be made for the first time in the first expansion of psychic evolution. For this no special rule can be given. In each life all previous lives repeat themselves, just as the law of reproductive thought or association operates at any cataclysm, so that all similar events may thus be seen. Each sleep brings up all former sleep, and an accident to-day would enable one sufficiently developed to see and feel all the accidents that had before come to the sufferer.[2] So it seems that there comes finally one incarnation which repeats with emphasis the sum total of all other lives, so that the man is hurried through the round of experience with furious rapidity. Such an incarnation ripens the period known as "the moment of choice." The actual advent of this period is denoted by the strength of the soul which encounters it: it must *know*, before it can decide. It is not a "moment" in the usual sense of the word, but a period of greater or lesser duration, and I believe it may even extend over several lives. It cannot be entered upon, until the appeal to Cæsar has been made.

This appeal is not really the initiative. The spark within, which we carry from the Father's house as a traveller takes with him the love tokens of his home; that exiled spark awakens. It does so because it has at last heard a messenger from the heavenly mansion, and it asserts its remembrance in answer, just as ties of blood assert themselves when

[1] St. Luke XV, 10 and 7.

[2] A friend, sitting recently with an injured man, saw in the astral light an accident that had happened to him 25 years before.—J. N.

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estranged brothers meet suddenly in foreign lands, or as the bonds of humanity draw close, in the automatic and inherent action, before a common danger. The divine spark knows, what the mind of man ignores, and what the soul forgets, and there is peril for its associates, even peril of eternal death. As from time to time the God remembers the wanderer, so its responsive longings break forth in muffled warning within the troubled breast of man. The Great one, waiting patiently through the ages, sends airy heralds, an impulse of power, a formless, soundless, vibratory message like a flaming light, down the mysterious thread which connects man and God as the moonbeam connects earth and sky. Up that wondrous way every aspiration of man must travel, and down it scintillates the responses of that enduring Love by which alone we live.

He who is strong now passes into a blank darkness, which no power can penetrate for him: from the vortex of pain he suddenly snatches his soul and places it upon the outer edge of peace. Then he must find his way into the heart of the silence.

He is answered, I said; but he does not always hear the answer. The spritual language is not understood by him. At first, the echoes of his own need are all that come back to him, fraught with a majesty and a pathos from the spheres they have touched, which often intoxicate him into a passion of self pity. He does not recognize that this added grandeur is the olive branch brought him from beyond the waste of waters; that it is a guarantee of the divine hearing. He does not know that its significance enters his heart, his eyes, his speech, and that in the added dignity of his mien, weary seekers feel blindly an assurance that the higher life exists. They feel, though too often unable to translate clearly, that another has called upon Cæsar and that the Supreme Power lives. He has touched IT for a moment, though he knows it not, and all are heartened though none may discover it of himself or of the others.

A certain melancholy then floods the heart of the seeker. It is a sadness sweeter than the ringing clamor of worldly joys; its aftertaste is gracious and not fevered. It is "that which in the beginning is as poison, and in the end as the water of life."[1] He continues to meditate and to search his soul; to look for truth apart from his conceptions of it; to distinguish the necessities of his lower nature from the intuitions of his higher nature (though both seemingly speak through the one voice), and to send up aspirations to the God, who responds with a vivifying shower of new hopes. He feels them faintly. For as the ray of light speeds to his succor, it encounters the material darkness in which he lives. A small portion of it may pass through and invigorate his heart, but part is refracted by the things about him, reflected in the surface thoughts and

[1] Bhagavad-Gita, Ch. 18.

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customs of the world and reaches him distorted and falsified. Then, too, the more powerful the ray, the more the darkness, receding before it, impacts itself about him, denser than ever, and the faults, the errors nearest his heart are driven home and hold riot there. So it often happens that when rescue is nearest it seems to the beleaguered one immeasurably remote, and that the response of Cæsar seems to condemn him in the mocking voices of despair and sin. Men fancy that the answer of the Divine Self must bring peace; it is not so at first. Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."[1] There is much warfare yet; only through it do we enter into the peace. We have to wrestle with the power, as Jacob did with the angel, before it will wholly bless us. When it does so, it is for the sake of humanity and man must make his appeal for the same reason. This is the rite of sacrifice which the *Gita* speaks of as having been instituted from the beginning—this interchange with the Divine. Having consciously appealed, we have challenged the Supreme: we have placed ourselves within the grasp of the law and the compact must be kept. Nor can we advance until then. A master once wrote to one who asked to become his disciple: "May the powers to which you have appealed *be permitted by still greater and much higher powers* to help you." He meant the Great One and the law.

I knew a seeker after truth who was beaten back at every point. He lay prostrate in despair under the most awful weight that ever crushes the human soul. All his nature cried out for God. He felt a touch that rolled the stone away and looking upward, he beheld in the air above him a shape of light all calm and resplendent, whose aspect was a transfiguration of his own. More I know not, but this my brother who was lost has been found again.

There are many of you, my comrades, who stand in just this stead; you have called and you have been answered; but you have not heard. You will say to me: "How shall we hear, and how interpret the voice?" I cannot tell you this; there are as many ways as there are men. Each of you, and he only, is judge of himself; he and Cæsar. But I can assure you that every aspiration you feel, and the renewal of them, are messages from the God. His replies may take the shape of added sorrows and gathering storms, for all these are the means of your trial and your growth, and you have elected them yourself, sowing their seeds in other lives. Try then to look upon each as just the help which you now need. So long as you have an unselfish thought, you are not deserted; so long as you have faith, you have heard. This succor stands fast in the True; it can never be uprooted, severed or lessened. It is your inheritance,

[1] St. Math. ch. 10, v. 34.

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your right which no one can deny you but yourself. Even your ignorance can only obscure it. The true voice will speak to you of the sorrows of the world, of the grand futurity of mankind, of your diviner Self.

The hour of appeal is the pregnant moment. If you lose it now, how long may you not have to wait, powerless dreamers in the heavenly lands, tasting rich rewards which fail at last? Then you must return again from that world of effects to this one. Seek the world of cause instead. Causes are sovereign; they alone are eternal.

Amid the roars of the world, the stupendous rush of its fierce tides, the swoop of its hurricanes, the fell power of its lightnings which reveal only darkness to the seared soul; amid its miasmatic pettiness, amid its joys and its better hopes, cling still to that one thought which, like the sea gull, can well outride a thousand storms, the thought of that Humanity which shall merge into Divinity; the thought of the Self, the All. Strengthen it with all the love of your heart, all the sweetness of your nature, and send up a mighty cry to heaven. For when through the spirit, the man wills, when his soul soars to claim its right, then distant spheres are shaken and Being is apprehended. Appeal! Appeal unto Cæsar!

JASPER NIEMAND, F.T.S.

Every day we wage our warfare with the world. Every night, when the throb of desire and the whirl of the senses grow still, we sink, as we call it, to sleep. We might more truly say we arise to our awakening. The shadows of our desires hover awhile around us, haunting us as we linger in the borderland of dreams. As our desires were, so are our dreams; things fair or hideous, grim or radiant with lovely light. But dreams soon fade and desires cease, and we enter into our rest. We pass from the world of the senses to the realm of immortal will. We enter in through the golden portal, far better than the fabled gates of ivory or horn, and for awhile we are immortal in power, immortal in peace. For without power there is no peace.

Beyond the land of dreams and the shadows of desire stands the gate of peace. All men enter there and all creatures. Were it not so, all men must go mad. And within that portal, all are equal. All alike awake to their immortal selves. Sinner and saint have left their difference at the threshold. They enter in together as pure living souls. Weak and strong are one there, high and lowly are one. The immortal sunshine, the living water, are for all. For great Life has wrapt us around with beneficence, so that even now we are in the midst of the everlasting.

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A REVIEW OF THE THEOSOPHICAL SOCIETY*

IT seems well to take advantage of this break in our regular proceedings to review briefly both our past work and present outlook. Organized, as we are, as an autonomous branch of the Theosophical Society in America, the history of the parent Society is also our history, and it is this which I purpose to review.

Founded in 1875 in New York, it was the purpose of its initiators and founders that the Theosophical Society should furnish a free platform for the investigation and discussion of scientific, religious and ethical questions, and should serve to bring together all earnest seekers for truth in whatever domain. It was this catholicity of aim and free character that attracted such men as Thomas Edison, Camille Flammarion and Sir William Crookes, who were each seeking for truth in great departments of nature, in electrical, astronomical, and chemical laws.

The stated objects of the Society, practically unchanged to this day, reflect these purposes; to form a nucleus of an universal brotherhood without distinction of race, creed or color, to promote the study of Aryan and other Eastern literatures, religions and sciences, and to investigate the unexplained laws of nature and the psychical powers of man.

At the time of the Society's inception much attention was directed to the manifestations of the finer forces of nature and the reported instances of the apparent control of these forces by the will of man. Hypnotism and mesmerism were then as little understood and as generally scouted as were the manifestations of spiritualism, and where believed in at all were surrounded with theories of such extravagant and illogical character as to be repugnant alike to common sense and scientific instinct. But a germ of truth was there, and despite the scorn of the world at large these matters were recognized as fit subjects for the Society's investigations, experiments and discussions. The early activities of the Society contain reports of many such phenomena, years before the Society of Psychical Research was founded, and among them are well authenticated instances of clairvoyance, clairaudience, thought transference and the precipitation and duplication of objects.

* An address, delivered by the Secretary, to the New York Theosophical Society, Nov. 8th, 1903. *See T. S. Activities.*

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Whatever may be thought of the genuineness of any given one of these phenomena, the explanation of their *possibility* (now generally admitted), together with the analysis of the character and mode of action of the forces involved, are of the most profound interest, and, as contained in our early publications, constitute a consistent body of rational hypothesis and logical deduction which step by step is being confirmed by modern science in its advance toward the more etherial realms of matter and the finer forces of nature.

The same search for truth, the same habit of regarding nothing as too mean, nothing as too exalted, for rational investigation and study, next led to the investigation of Oriental philosophies and religions and the extension of the Theosophical Society in Oriental lands. The Society's emissaries went, as few have gone before or since, to learn rather than to teach. There was no attempt at proselyting; whether we were among the followers of Buddha, or Mahomet, Krishna or Zoroaster, each inquirer was told to seek for truth and the way into the inner spiritual world and life through his own religion, to find Theosophy, divine wisdom, in his own faith, in the revelation of the Truth made to his own race and people, in Buddhism, Mahomedanism, Hinduism or in the Parsee worship.

All this was done and well done before the methodical philosophy, the co-ordinated system of knowledge, we now call Theosophy, was given to the world through "The Theosophist," the "Occult World," "Esoteric Buddhism," "The Secret Doctrine," "The Ocean of Theosophy," and other works of the members of the Society.

Seeking the truth in all religions much was found common to all; what was seemingly slighted in one was emphasized in another. As they were studied and compared, as the clues gathered from the work of one or another of our members were applied to this or that religion, there gradually took shape a stupendous scheme of religious teaching, a coherent system of laws of the Soul, from which each religion seemed to draw its inspiration and into which each seemed to fit. It is this which we now call Theosophy, and seemingly it has been known to the sages and initiates of all times and races. The Book of the Dead and the Pyramid Texts of ancient Egypt, the Upanishads and Vedas of India, the teachings of Jesus in Palestine, the works of Lao-Tze and Confucius in China, the teachings of Plato and later of the Neo-Platonists, the records of the Rosicrucians and even the symbolism of the Alchemists, all point to a knowledge of this underlying scheme of religious law, this esoteric doctrine of the life of the Soul, and each seems to reveal some part or aspect of it.

Once the fundamental outline was discovered all religious teachings,

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all systems of knowledge, took on a new and deeper meaning; contradictions disappeared and were seen as but different aspects of the one truth or else as but divergences arising from time and much repetition through different channels. Science as well as religion seemed to take its place in this outline, and little by little in the past 28 years has it been filling in its position, adding all unconsciously a richness of illustration and wealth of concrete detail to what seemed to us at first little better than bare abstraction.

But this first appearance of much of the Theosophical doctrines as barren abstractions could have only been the result of very superficial acquaintance with the facts with which they dealt; for if, as we seem forced to conclude, they were known to the sages and initiates of all times and races, then in all times and races there were sages and initiates who knew them, and knew them not as barren abstractions, but as concrete facts of their daily life; men who lived the life of the Soul in full consciousness, and to whom the ethical laws of all religious teachings were the simple hygienic principles of the Soul. So that the work of the Society seemed not only to reveal a fundamental system of laws of the inner life, but also to establish the existence of men who lived the inner life in full consciousness and wielded all the powers of the Soul and of super-nature with as complete a mastery as we have over the muscles of our hand. Indeed, one or two of our members stated that they had met and been taught by these, the Elder Brothers of humanity, and whether we hold this probable or not, it is certain that many of our most valuable papers and most fruitful clues have been presented to the Society, not as the work of the member so presenting it, but as what had been told him in person or in letter by one whom he believed to have attained this inner mastery over life and nature. To one studying our early literature it is indeed apparent that these clues were far too well hidden to be discovered by one not already knowing them, and that without them the Society could never have accomplished what it has.

It will be readily understood that the partial understanding and spreading of this system of knowledge absorbed our time and energy for years. But through it all, and though we had but little leisure for other investigations, the free character of the Theosophical Society was never forgotten. Not even Theosophy, rediscovered and propagated in this age so largely by our members, was permitted to become a dogma with us. To it, as to all other forms of religious belief or scientific theories, the Society preserves a neutral attitude.

We have made many mistakes and suffered from them. Our membership has not been confined to the wholly wise. Perhaps if we remember Carlyle's famous dictum of the population of England, "thirty mil-

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lions—mostly fools," we will not be so much surprised at our own shortcomings. But the complete freedom and perfect toleration of opinion within our Society has never yet been departed from or violated.

From time to time there has developed within our ranks some member or group of members who sought to use the Society for personal or partisan ends, or, having found what they themselves sought, have endeavored to force us all to think alike. Sometimes alone they have gone their way, sometimes they have taken many valued workers with them, but always they have left enough of us to carry on the Theosophical Society on the old lines of freedom, tolerance and liberality. To use a metaphor, our Society is an ante-room entering which inquirers may find the news of the spiritual world laid out on tables, and from which many doors open into the inner world. Each may choose what he will, and having chosen go his way—or else stay with us to aid in giving perfect freedom of choice to later comers.

Thus we find ourselves at the end of twenty-eight years of activity. Behind us lies accomplishment almost stupendous in view of the smallness of our material resources. In front of us—what? The same unending search for truth, for spiritual reality, and spiritual law. For no matter how far we advance, the truth lies beyond us still. There is no monopoly in truth, nor will it consent to be confined in any spoken or written words, call them Theosophy or Christianity; the true Theosophy, the true Christianity, the truth itself, lies in them, but also beyond them. It is not to be known by our minds alone, nor felt by our hearts alone; our Souls themselves must grow and their consciousness expand throughout the ages before we can say we know the truth. Humbly let us confess it, we must be seekers ever. But our search is its own reward. At our best and highest, in a supreme moment of meditation or like a revelation in the midst of our daily work, there may come to us the far off echo of that celestial music which to the mystic voiced the word of God and was the truth, but its substance is beyond us always; "still achieving, still pursuing," we must "learn to labor and to wait."

But though to-day, as twenty-eight years ago, we are searchers only, there is this great difference, that now all unconsciously we have the world with us, not against us. In 1875 we stood alone. The conflict between Science and Theology was at that time waged with a bitterness now scarcely understandable. The controversies arising out of the Darwinian theory of evolution were then at their height and the doctrine bitterly assailed by the churches of all denominations. The Rev. Dr. King referred to the burial of Darwin in Westminster Abbey as a proof that "England was no longer a Christian country," and as late as 1885 Dr. Lee here in America declared that if the Darwinian view be true "there

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is no place for God." On another side Egyptology and the researches into the Chaldean and Assyrian civilizations were pushing the historical records of man's life upon the world far back of the ecclesiastical chronology, at the same time that mechanics and geology were showing vast periods of time that must have elapsed between the first nebulous condition of the earth and the age when human life was possible.

The conflict seemed to both sides one of extermination, and the Society that sought to stand between the two—to plead for a more rational and symbolic interpretation of the Scriptures, and for some recognition by science of the spiritual facts of life—was hounded by both. On the one hand we were called atheists, servants of the devil, and absolute materialists; on the other cranks and visionaries, deluded idealists caught in the snare of a false spirtualism—all this without thought of the inconsistencies involved. So that if we paused to consider the popular criticisms of our course we were forced to believe (to paraphrase Prince Karl) that "we were two peoples, and they hated us both."

It is only necessary to compare the ecclesiastical denunciations hurled at science in the later seventies with such works as Drummond's *Natural Law in the Spiritual World* and the richness of modern analogy between ethical law and natural phenomena to realize how far the churches have grown in liberality and freedom in this past quarter of a century.

But the bitterness and intolerance was not all with the churches. Sir William Crookes, attracted to us like Flammarion, by the open mind and free attitude of our Society, was considered little better than mad by many of his colleagues. His theories of "radient matter" were laughed at as another example of the visions of a crank. Yet it is Crookes' radient matter that is to-day recognized as the father of the X or Roentgen rays, the Becquerel rays, and the new radient properties of uranium and radium with which M. and Mme. Currie are revolutionizing all modern science." (Compare the article in the *Popular Science Monthly* for July, 1903, by Sir Oliver Lodge on "Modern Views on Matter.")

The ether in 1875 was but a vague hypothesis, to-day though we cannot see or hear or weigh it, it is better understood and known to us than the matter of this table. The phenomena of hypnotism, mesmerism and thought transference, once scouted as frauds, have in the light of more recent investigation been demonstrated to have a basis in fact, and the time is past when, because phenomena may be fraudulently imitated, it follows that they themselves are fraudulent. The explanations and theories of these phenomena propounded by students within our own ranks years ago are being, step by step, confirmed. The last link was verified through the discovery by Professors Loeb and Mathews of the electro-

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chemical character of nerve propagation. On all sides science is pushing its way into the inner realms of life, and taking up our work as investigators of "the finer forces of nature and the psychic powers latent in man."

Not only is the subject matter of our investigations—for choosing which twenty-eight years ago were were branded as cranks—now being taken up by the thought of the day, but the very methods by which we sought to solve these problems are now becoming those of the world at large. (Compare the Editorial in *The Hibbert Journal,* Vol. 1, No. 1.) For we held that the truth was to be found not so much in the conclusions to which one line of thought may lead, as in the totality of conclusions to which all lines of thought converged. This was to us but a corollary of our one fundamental principle of fellowship, tolerance and Brotherhood, of the fact we seemed to perceive that the Oversoul was One, and that each of us was but an inlet into that Oversoul, where all truth, all knowledge, found its home.

Though for different reasons, both science and religion are now seeking unity. The intense sectarianism prevalent in the churches a generation ago has given place to a broader charity, and the equally intense specialization of science has been replaced by an age of synthetic construction. To-day is the day of the borderland, and it is in the borderland that our work has always lain.

H. B. MITCHELL.

"WOULDST thou bound the boundless,
Set limits to the infinite,
Or seek to hold within the measure of thy cup
The waters of the Whole?
Desist, Oh Lanoo!
Such is not the teaching of the wise."

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QUESTION 8.—(a) *Is the system of Science or Philosophy, known as Theosophy, the product of man's unaided effort to solve the riddle of the Universe, or does it claim to be a revelation from sources above the level of ordinary human intelligence?*

(b) *If the latter, does it claim to be perfect as far as it goes, perfect though not complete?*

(c) *If the perfection is* NOT *claimed is it because those higher intelligences are liable to error or because the medium of communication is not always trustworthy?*

ANSWER.—(a) The system known to-day as Theosophy was put forward by Madame Blavatsky as nothing original or in any sense her own, but as representing such portions of the Secret Doctrine or Wisdom Religion, the inheritance of the Brotherhood or Great Lodge, as they were willing to make public at this time. But while acknowledging this elevated source, she explicitly declared that the form and manner of presentation were her own, and to be so judged. Further, that infallibility was not her attitude nor her claim; and above all that each mind approaching these subjects should do so in a spirit of fearless inquiry, accepting only that which appealed to his nature and reason, and never yielding his judgment to the opinions of another. The contrary attitude she aptly characterized as one of "counterfeit faith," condemning it in unmeasured terms as was her wont.

Those who strive to-day to continue in its original purity the tradition and platform she inaugurated, can make neither more nor less claim; and our special plea is that painstaking investigation will prove that the fundamental principles lying at the root of our philosophy are identical with the bases of all religions. It lies, of course, with the student to test this for himself.

(b) So the claim of "perfection" must fall to the ground. Nothing incomplete can be perfect, and we may hope at best for no more than an approximation of the Truth, holding in our small vessels so much of the Waters of Life as their limited capacity permits.

(c) Even the highest intelligences are liable to error. Only God makes *no* mistakes; and the medium of communication, though most

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trustworthy, may also err or be deceived. There is no sure guide for a man save the light of his own Soul. "Use your discrimination always."

G. L. G.

(a) Theosophy is a revelation from Sources above ordinary human intelligence and not the product of man's unaided attempt to solve the riddle of the universe.

Derived from Theos-Sophia, divine wisdom or knowledge, to know ourselves is to know the divine.

(b) Perfection is not claimed, though the imperfections are largely due to our inability to understand the true teaching.

(c) In my opinion all below the Eternal are subject to error, but in many cases the medium of communication is untrustworthy. F. H.

QUESTION 9.—*We hear a good deal of the "purpose of Theosophy." I should like to know what* IS *the purpose of Theosophy? The question is asked in no spirit of carping criticism, but with a sincere desire for information.* AN OUTSIDER.

ANSWER.—The great purpose of Theosophy, if I understand it aright, is to demonstrate the fact of the universal brotherhood of man through a knowledge of his nature, physical, mental and spiritual. Men are brothers simply because the spiritual part of their nature is identical in each one of them, and with the Divine Source from whence it sprang. The element of water is everywhere intrinsically the same, whether it be river, lake, or sea, whether it bubbles out of the earth, or falls from the clouds as rain, or forms the larger portion of every human body. As in the physical, so in the spiritual world are men one with each other and with the spirit in which they live and move and have their being. It is the conviction of their spiritual oneness with the Divine that alone can make men realize the meaning of "universal brotherhood," and to teach this is the great purpose of Theosophy. But as we are living now in a time when the physical has been cultivated to the utmost, and the intellectual is beginning to be the all-important factor in man's being, we need to have a clear and scientific knowledge of our own nature and its physical, mental and spiritual conditions of being; its past history and its future prospects, its present faculties and those greater powers which further development will enable us to use. All this it is the purpose of Theosophy to teach, as it is not only a philosophy, but a science and a religion. By studying the laws of the physical world we learn those of the mind, and through their analogies we rise to a consciousness of spiritual conditions. To convince men of their oneness with each other and the Divine, and to teach them to understand their own natures and the laws of the universe that they may live and develop in harmony with all things, is then the chief purpose of Theosophy. K. H.

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QUESTION 10.—*What is the meaning of the following statement taken from Mr. Judge's article reprinted in last "Quarterly?"*

"One essential feature is, as far as can now be understood, that the mystic must get all truths through but one source, or path, viz.: through the divine world pertaining to his own lodge (or teacher)."

ANSWER.—Every soul belongs to one of the 7 Hierarchies or Rays. Similarly, there are 7 Lodges of "Elder Brothers" and their disciples. In "Letters to a Lodge" we read: "The Lodge is the servant of Karma. It works along the line of Law; it punishes nothing and no one; it protects and defends. It imposes no action, yet offers opportunities for right action. With it ingratitude is a crime. The term "mystic" applies generally to one who has passed into the "Hall of Learning." Illumination can only be received as one stands in the Light of the Lodge to which he belongs, and reflects that light to others. The force "that moves to righteousness," is a drawing one from above, not propelling from below; want of confidence or disloyalty removes one from its path. The rules of a Lodge or of a teacher can be no less ethical than those governing professions, teachers and the lodges of common life, each having jurisdiction over its members and material. W. N.

ANSWER.—The article referred to is a very mystic one, written in an astral cypher and requiring therefore as *Light on the Path* puts it, to be read "within the words." Only a pledged disciple of one of the Secret Lodges would be able to explain clearly and fully the meaning of many passages, and he obviously would not do so.

The paragraph in question has to do with the relations of Master and chela, which are held as sacred above all things, and never spoken of. What has been called the "mystery of Manas" is further concerned; for the facts are that *an actual blending or merging of Manas* takes place between the Guru and his disciple; and since truth must descend to the individual either from or through his mind (depending on the nature of the truth), so, in the words of the text, "the mystic must get at all truth through but one source," through that combined Manas which is both his Master's and his own, or "through the divine world pertaining to his own Lodge (or teacher)." Even in the case of the less advanced student this must also be the procedure, though unconsciously perhaps, and certainly less fully and distinctly. G. L. G.

QUESTION 11.—(a) *Can any being affect the fate, the Karma of another?*

(b) *If so, how does the doctrine of Karma bring justice into the Universe?*

(a) Yes, it is claimed that one can affect the Karma of another.

(b) The guidance of the Lords of Karma adjusts means to ends and ensures the doings of justice in all cases; we must return to earth until we have discharged all our liabilities—thus exhausting our individual Karma. F. H.

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REVIEWS

THE *Varieties of Religious Experience.* This is the title of a series of lectures delivered by Professor William James, of Harvard, under his appointment as Gifford Lecturer on Natural Religion at the University of Edinburgh. Two courses of ten lectures each were thus delivered, the compilation making a book which must be welcomed by every lover of his kind. To quote the words of the lecturer in his preface, in his "belief that a large acquaintance with particulars often makes us wiser than the possession of abstract formulas, however deep" (would that more learned men were of this opinion), he has "loaded the lectures with concrete examples, chosen among the extremer expressions of the religious temperament." We have thus before us a series of studies of religious temperament which of themselves and without further deductions are most interesting to the general reader. It would not be possible to present an adequate review of these studies unless one were as learned in psychology as is Professor James; what can be attempted by the unlearned critic is to point out the value of the work to the typical reader, "the man in the street" of literature and of life. For it would be idle to deny the significance of these studies. A glance at the table of contents shows that. "Religion and Neurology" is the first and one of the weightiest chapters. Its contention is that "all states of mind are neurally conditioned; that their significance must be tested not by their origin but by their fruits." And this idea is frequently met with; that the test of a religion is the life led by the religionist is as clearly set forth by Professor James as it was on the sweet shores of Galilee. To-day as ever, it is recognized that he who leads the life shall know the doctrine. The succeeding lectures are in turn entitled: Circumscription of the Topic, The Reality of the Unseen, The Religion of Healthy-Mindedness, The Sick Soul, The Divided Self and the Process of its Unification (a pregnant chapter, this), Conversion, Saintliness, The Value of Saintliness (which our author says "must be tested by the human value of its fruits"), Mysticism, Philosophy, Other Characteristics, Conclusions, Postscript.

The range of the subject is thus seen at a glance to be a wide one. And what perhaps most strikes the general reader is the extreme and careful fair-mindedness, the human spirit in which the author has done

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his work. That such a subject has received such attention and recognition of such an order is a most encouraging sign of the times. We are far from the days of religious intolerance, when such work can be done and such a message be delivered in one of the elder communities. Never were lectures conceived in a more truly religious spirit. Take, for example, this passage: "If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much. Knowledge about life is one thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another." The true position of the earnest believer, of him who seeks and who must seek to make his trust and faith operative if he would have it whole, is admirably set forth here. At another point the lecturer is considering the question whether the existence of "so many religious types and sects and creeds" is regrettable, and he answers as follows: "To these questions I answer 'No' emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers as human individuals are, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each, from his peculiar angle of observation, takes in a certain sphere of fact and trouble, which each must deal with in a unique manner. . . . The divine can mean no single quality, it must mean a group of qualities, but by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely." In this sentence we have at once a plea for a wider tolerance and a reason given therefor. But also this seems to be what might be called the high water mark of the religious belief of the writer; he does not seem as yet to discern the further step, that step which was thus rendered by the great Christian Teacher: "Be ye therefore perfect; even as your Father in heaven is also perfect."

The lecturer asks whether there is "under all the discrepancies of the creeds, a common nucleus to which they bear their testimony unanimously," and to this he makes an affirmative answer. He finds "a certain uniform deliverance in which religions all appear to meet. It consists of two parts: 1. An uneasiness; and 2. Its solution. 1. The uneasiness, reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand. 2. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers." Then he goes on to define the way in which "man identifies his real being with the germinal higher part of himself," and does

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so in these terms: *"He becomes conscious that this higher part is conterminous and continuous with a* MORE *of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and, in a fashion, get on board of and save himself when all his lower being has gone to pieces in the wreck."* (The italics are the author's.) He accepts the "subconscious self" as "exactly the mediating term required," and in an illuminating passage adds: "Apart from all religious considerations, there is actually and literally more life in our total soul than we are at any time aware of." The value, the test, the temper of true religion; the habitat of intuition; the trace of the Knower; the fields of consciousness; the contact with spiritual atmospheres; the "immense elation and freedom, as the outlines of the confining selfhood melt down," are all treated in passages of great charm and calm. Perhaps the apotheosis of the true test of religion was never better reached than in this passage: "The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated. And this, it has to be admitted, is also found in those who pass no crisis, and may even be found outside of Christianity altogether." We are here reminded of an admission similar in kind at the close of the first section of *Light on the Path*. Perhaps the personal view of the lecturer will interest the reader, as it is stated in the Conclusions and in the Postscript: "The whole drift of my education goes to persuade me that the world of my present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief I seem to myself to keep more sane and true." He believes that "in communion with the Ideal, new force comes into the world," which reads like a glimpse at the power of Meditation. "As far as I apprehend the Buddhistic doctrine of Karma I agree in principle with that." And finally we have this: "Meanwhile the practical needs and experiences of religion seem to me sufficiently met by the belief that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and his ideals. All that the facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step. . . . It might conceivably be only a larger and more god-like self, of which the present self would then be but the mutilated expression, and the universe might conceivably be a collection of such selves. . . ." This idea would bring about "a return of poly-

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theism." To the further idea that there is no necessity for an absolute unity to be ultimately realized, we can hardly agree, if only for the reason that then the binding force and instinct of the religious tendency, as we view it, must prove misleading in its absence from the ultimate end. For the religious instinct has for its essence the satisfaction of a something within man which drives him inwards and onwards until a unity of experience is at last attained. So long as he cannot unify his experience, so long as it remains unrelated to life and the universe as a whole, so long will this driving instinct remain partial, unallayed, dissatisfied.

For those who wish to pass in review the field of religious experience, and this in a broad and quiet spirit; for those who wish to sympathize rather than to dogmatize in religious matters; for those who wish to pass delightful hours, and especially for those who long to realize a brotherhood, wider and purer than at present obtains generally, in religious matters, the work of Professor James has a value which must be realized through his pages rather than described. It suffices to say that we have known the strictest churchmen, the broadest protestants, the most eager Theosophists and earnest scientists alike under the charm of the generous mind which shines from the book like a human soul.

J. W. C. K.

The above review of Prof. James' book, *Varieties of Religious Experience,* recalls another smaller work of that author which appeared some years ago, and has not received the attention from Theosophists which it deserves. We refer to Prof. James' Ingersoll lecture, *Human Immortality.* His main theme is that the materialistic dictum that "thought is a function of the brain," is in nowise incompatible with a belief in immortality, as is commonly supposed. He argues that the brain does not produce thought, but *transmits* thoughts from some "mother sea" of thought existing in the super world. How close this comes to the teachings of the Wisdom Religion we need not point out. What renders this author's writings of such particular interest to us is that throughout them all we find so many points of agreement, so much use made of fundamental principles, such ingenious correlations between modern scientific psychology and ancient mystical concepts. Indeed, this coming together of ideas, this continual approach of all departments of western science to the theories and teachings of Eastern Philosophy is one of the signs of the times and is not confined to Psychology. In a recent number of the London *Spectator* a commentator on a speech upon Radium, delivered before the Royal Society, points out that modern views on the unity of matter, and consequently the entire possibility of the transmutation of the metals, may justify the weary labors of the alchemists and reinstate one more class of so-called charlatans in the respect of the world.

(G.)

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Atma Fairy Stories. As one expression out of many of most admirable work that has been doing among children, comes this attractively gotten up little book of fairy tales. Their themes are unusual, as they are based upon occult forces; but they are simply told as befits the audience which they address. Pretty verses from "Moonlight Lullabies" are interspersed. (G.)

The Canon of Reason and Virtue. Translation of Lao-tze's *Tao Teh King,* by Paul Carus.

There have been many translations of the Tao Teh King, but in some respects the handy little volume issued by Dr. Paul Carus differs from others. Scholars have expressed much doubt as to the actual meaning of the word Tao. It has been variously given as The Path or Way, The Road, Nature or Reason, while in many cases, as for instance often in Dr. Legge's translation, the word itself has been retained as most fully expressing the Indefinite Ultimate. Dr. Paul Carus, in selecting Reason as the best equivalent, has given a certain consistency to the concepts of the "Old Philosopher," which are perhaps thus better adapted to the average western mind; on the other hand, the translation by this very definiteness loses something of the old ideal charm, of that elusive flavor of the Infinite which we associate with the wisdom of the East.

In some cases the limitation of meaning is marked as in chapter 25th, in which Lao-tze, speaking of the spontaneously operating Cause of the Universe, says: "I do not know its name and I gave it the name of *'The Tao'*; making an effort to give it a name I call it Great;" here the use of the word *Reason* by Dr. Carus, as expressing The Tao, limits in a certain way by such definition the Limitless pre-existent Cause of Heaven and Earth. Apart, however, from this restriction of the meaning of The Tao to a certain definite concept in cases where the intention is obviously *in*definite, the translation as a whole presents, in a concise way, with explanatory readings to the chapters, the wisest and most forceful ethical philosophic teaching of ancient China. R. R.

The Life of St. Mary Magdalen, translated from the Italian of an unknown fourteenth century writer, by Valentina Hawtrey, with an introduction by Vernon Lee, is, as said in the preface, "save for the account of the Passion which forms its nucleus, a perfect tissue of invention," and while taking liberties with the historical position of the different personages it portrays, at the same time offers a solution of the relations existing between the Magdalen, the Virgin Mother and the family of Lazarus from the standpoint of Catholicism.

The story of the Magdalen is symbolical of the awakening of the Soul and its union with the indwelling Christos, of the struggles of the lower nature unwilling to be aroused from its lethargy of selfishness and sloth.

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The type and paper are good and the illustrations are from the paintings of such artists as Perugino, Carlo Dolci, Titian and others of like reputation. (T.)

The Theosophical Forum for October, November and December. Our space in this issue does not permit of more than a mention of the principle features of the *Forum* for the past quarter. The chief interest will probably center in "An Outline of the 'Secret Doctrine,'" which will prove a valuable aid to students of that wonderful book. A suggestive article on "American Music," and still another contribution to the vexed question of the "Antiquity of Indian Writing," completes the November number, except for a touch of lightness which we enjoy in "Irish Genre." "Amongst Magazines" is interesting as showing the Theosophic trend of modern thought. (G.)

Theosophisches Leben, the organ of the "Theosophical Society, German Branch," has appeared regularly every month. It published an article by Julius Engel, entitled "The Initiation of Master Tauler," describing the inner transformation of that celebrated German Theosophist, Bishop Tauler. Sandor Weiss and Marcus Messala were very successful in revealing Theosophical philosophy in "Zoroaster's Zend Avesta" and "The Wisdom of Empedocles." Dr. Franz Hartmann's "Transformations," F. Schwab's "Mystery of Marriage" and Hadrani's "Weird Christmas Narrative" are other articles worthy of mention. The translation of that valuable work, "Ancient and Modern Physics," was continued, and a full report of the annual convention of the "Theosophical Society, German Branch," published. Poems, book reviews, questions and answers, short ethical articles, quotations and activities in Theosophical branches completed the contents. P. R.

The Religion of an Educated Man, three of the Haverford Library Lectures by Francis Greenwood Peabody.

In the first lecture the author seeks to prove the futility of an attempt to pour facts into the mind of the student as one would pour water in a vase, the idea of education is the realization of the divine indwelling in each personality; the creative form in the teacher, the receptive intuition in the learner; the fact is emphasized that religion idealizes education and education disciplines the scholar's mind, until it becomes the effective instrument of his will. The second lecture demonstrates the power of the Christos spirit in a manner interesting to Theosophists, showing the student the truth in all things and developing the discriminating power.

In the third lecture the author becomes a prophet and forecasts the condition of society, when is known the true idea of service and that knowledge and service are but opposite sides of life, which find their unity in "the religion of an educated man." (E. M. C.)

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T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

PROCEEDINGS OF THE NEW YORK THEOSOPHICAL SOCIETY.

In the latter part of October the Society started its work for the winter season by sending the following letter to its friends in the vicinity of New York:

"The New York Theosophical Society invites your interest and co-operation in its plans and activities.

It aims to bring together individual seekers for truth in the domains of art, science, philosophy and religion, that mutual assistance may be rendered in the common search for spiritual reality and natural law.

In conformity with this purpose, lectures and colloquia are held under the auspices of the Society, tickets for the next of which are enclosed herewith. Though dealing with a wide range of subjects, these lectures are concerned more with fundamental unities than with technicalities, and through them it is hoped some light may be shed upon the inner life of will and consciousness, as well as upon the finer forces of nature.

Should you desire further information, or to enter more directly into the work of the Society, you are requested to address the Secretary,

HENRY BEDINGER MITCHELL,
Columbia University.

The opening lecture of the season was to have been delivered on Sunday evening, November 8th, by Dr. Frederick J. E. Woodbridge, Professor of Philosophy at Columbia University, who had consented at the request of the Society to speak upon the "Appeal of Idealism." The death of Prof. Woodbridge's father a few days before the meeting, necessitated the postponement of this lecture, and in the absence of any formal communication, the Secretary of the Society was asked to address the meeting.

ADDRESS OF THE SECRETARY.

It is with deep regret that I have had to read to you Prof. Woodbridge's letter telling us that the immediate purpose of this meeting cannot now be fulfilled.

Though, as you see, this letter reached me too late to make it possible to substitute another paper for that which Prof. Woodbridge was to present, and we are thus left with no formal communication for our consideration, I nevertheless trust that this meeting will not be wholly without result. For underlying all these meetings is our one fundamental purpose to foster and promote the mutual assistance that one student or searcher for truth may give to and receive from his fellows. Though such communications as we were to listen to to-night are potent factors in such assistance, enabling, as they do, the results achieved by

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one student to be of benefit to all, they by no means exhaust the power of helpfulness which lies in such associations as ours. Understanding, sympathy and fellowship are aids it is difficult to over-estimate.

The search for truth is at best a lonely business. It is pursued in silence and solitude, and he who undertakes it must be prepared to face endless misunderstanding and times of deep discouragement; times when his quest seems utterly hopeless, his goal infinitely remote; times when insidious doubt creeps upon him and his faith sinks out of sight, when he questions all things and finds no answer but negation, when his life seems slipping from him and his work but an empty dream. Then it is that sympathy and comradeship are seen in their true value, when the work of another can inspire us anew as our own could not, and in the presence of their faith our own comes again to our consciousness; we hear once more the inner call of our souls, and with rebirth of hope, courage, and steadfastness of purpose, we return to our own tasks. It is this mutual understanding, sympathy and comradeship that these meetings of ours should serve to promote, and if, among those gathered together here to-night, any such quickening spark of fellowship be kindled, our meeting will not have been in vain, its purpose not wholly unfulfilled.

(For the remainder of the Secretary's address see pages 79-84 of this issue.)

The second open meeting of the Society was held on November 29th in Mott Memorial Hall, 64 Madison Avenue, where the Society has arranged to hold its future meetings. The address of the evening was made by Mrs. Charles Johnston on "Saintship in the Russian Church."

(Publication later.)

During the last three weeks of October Miss Katharine Hillard delivered six lectures to a private class of ladies in Milwaukee, on "Ourselves and Our Surroundings." The audience averaged about thirty-five, and listened with great attention. The first lecture was upon "The Illusions of the Senses," and was intended to show how extremely untrustworthy were the reports of our senses as to what was going on around us, and how easily they could be deceived, so that the man who trusted only the evidence of his senses was in reality relying upon the most uncertain testimony.

The second lecture was called "In the Beginning," and showed how far from being "exact" were the definitions of science as to first principles, and how widely its statements varied from each other. It was shown that only when the factor of consciousness or Mind was added to Matter and Force, that a satisfactory system of thought was obtained. To the alterations in the gray matter of the brain we must add the existence of the Thinker that perceives those alterations. The lecture concluded with the suggestion that mind was a medium for the manifestation of spirit and a medium whose vibrations affected the thoughts of many brains.

The third lecture was on "the Building of the Body," and dealt with the theories of science as to evolution, as contrasted with those of Eastern philosophy, and showed the fallacy of the idea that man is a descendant of the ape. The development of the cell and that of man's body were described, and analogy would seem to point out the same laws for the development of man as for the world he lives in.

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The fourth lecture was on "the Life—Force and its Correlations," and taking up the history of the idea of the conservation and correlation of force, claimed that all forces were a manifestation of life, and that the law of the conservation of energy should apply also to mental and spiritual energy. Wherever there is motion there is life, and wherever there is life there is consciousness, and this, as part of the Divine Consciousness, must be eternal.

The fifth lecture was on "the Significance of Dreams," showing that the real value of dreams is not in the dreams themselves, but in the light thrown by their study upon other states of consciousness.

The last lecture was called "the Eternal Balances," and dealt with the problem of Evil, showing the necessity of "the pairs of opposites," and the impossibility of light without darkness, heat without cold, good without evil, etc. The story of the Fall of Man in Genesis was taken up and explained according to the Eastern symbolism, and summed up in Huxley's statement that "Suffering came into the world in consequence of a rise, not a fall, in the scale of being."

The *Cincinnati T. S.* holds regular meetings every two weeks in the houses of the different members, and have taken up the study of the "Epitome of Theosophy," discussing one point of it at every meeting.

F. C. BENNINGER, *Secretary.*
1002 Baymiller Street, Cincinnati, O.

The members of the *Fort Wayne T. S.* have begun the winter session with renewed energy. There is a feeling of harmony in our meetings and a cheerfulness and willingness on the part of our members to assume a portion of the responsibility of the work. Meetings are held every Wednesday, notice of which, with time and place of meeting and topic of discussion, is published in all the papers. Personal invitations are also sent weekly to different names and addresses given by the members.

LILLIAN FRENCH STOUDER, *Secretary,*
215 W. Superior Street, Fort Wayne, Ind.

The members of the *Hood River T. S.* hold regular meetings every Sunday afternoon, and have taken up the study of Rounds and Races with the aid of a chart sent from the Secretary's office. The Bhagavad-Gita and Forum are also read and all are much interested.

NETTIE M. ABBOTT, *Secretary,*
Hood River, Oregon.

The *Middletown T. S.* holds regular meetings which have proved of interest to members and their friends. The branch, though not large in number, is composed of active workers, who take great interest in their work.

A. C. WINCHEL, *Secretary.*
615 E. Third Street, Middletown, O.

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Mr. P. L. W. Vermillion writes from *Dayton, O.*, that Dr. Buck gave a very interesting lecture there in October last on Psychology and Modern Progress, which was listened to by a large and appreciative audience. The letter comments upon the wide spread influence of theosophical doctrines, adding that the "essence of Theosophy seems to have gotten into every organization here without respect to name." If this be other than appearance Dayton is certainly to be congratulated.

Mr. C. E. Wood writes from *San Pedro*, California, that their activities continue in the usual vigorous routine. Mrs. L. E. Martin and two daughters have moved there from Washington, and are valuable additions to the ranks. Mr. Leonard of Washington is another newcomer whose advent infuses new life into the center at *Los Angeles*. The branch holds public meetings every Thursday and devotes Sunday evenings to more advanced study.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

The *Newcastle-upon-Tyne T. S.* holds regular weekly meetings on Wednesday evenings, the syllabus for the present session consisting of papers written by members and friends, the subjects of which cover a large field; the meetings generally are very successful and well attended.

A study class was formed over a year ago, and has proved to be of great help to an increasing number of earnest students; the class meets on Monday evenings, and continued during the summer months, the present subject being "The Stanzas of Dyzan, Dealing with Cosmogenesis;" the "Constitution of Man," being the previous study, was dealt with in a thorough manner.

VIVIAN JOBLING, *Secretary*,
11 Belle Grove West, Newcastle-upon-Tyne.

The Theosophical Society of Scarborough, England, which is in the seventh year of its existence, is now regarded as a permanent feature in the list of local institutions, and many of the lecture lists of other societies in the town are open to our members. Theosophical subjects being asked for.

The winter syllabus follows:

THEOSOPHICAL SOCIETY—SCARBOROUGH.

The Society is formed to assist in the three objects of the Theosophical Movement, which are:

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

2.—To promote the study of comparative Religion, Philosophy, and Science.

3.—To investigate the unexplained laws of Nature, and to develop the Divine powers latent in man.

Anyone accepting the first object may become a member.

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PUBLIC MEETINGS are held at 20 MARKET STREET, on alternate Sunday Evenings, at 7 oclock.

Papers and Addresses will be given as under:

Nov. 8, 1903—"Tenets of Theosophy".....R. Buxton
" 22, " —"What is Theosophy?".....Mrs. H. E. D. Hardgrave
Dec. 6, " —"Dreams" .....G. Main Smith
" 20, " —"Zoroastrianism" .....Fred Hargrave
Jan. 3, 1904—"Reincarnation" .....H. Turner
" 17, " — Paper .....Mrs. J. I. Smith
" 31, " —"The Influence of Surroundings on Conduct".....R. Gilchrist
Feb. 7, " —"Buddhism" .....Mrs. G. Buxton
" 21, " —"Christianity" .....R. E. Clarke
Mar. 6, " — Lecture .....Jasper Fawcett (Newcastle)
" 20, " —"Law, or Chance" .....W. W. Downing

All enquiries may be addressed to the Honorary Secretary, 20 Market Street.

H. P. B. LODGE, LONDON.

Owing to a number of the members of the *H. P. B. Lodge* having left to form a lodge in South London activities have somewhat decreased for the time being. The meetings at Essex Hall have been discontinued in favor of a smaller room.

The meetings are being advertised in the local press and by cards distributed by the members. Attendance is not large, probably owing to our starting in a new district; but prospects are good for the future.

Some amount of propaganda work has been carried on by correspondence. Altogether, it may be taken as a sign of growing strength, the fact that another lodge has been formed in London, though the *H. P. B. Lodge* has suffered by the division.

The subjects for discussion have been taken from the "Key to Theosophy" and Professor James's "Gifford Lectures" have also been discussed.

ARTHUR D. CLARKE, *Hon. Sec.*,
78 Wigmore Street, London, W.

The *South Shields T. S.* hold weekly meetings, conducting a study class on the "Ocean of Theosophy," varied by public lectures and interesting open discussions. Address:

MRS. ALICE BINKS,
Westoe, South Shields.

News comes from *Liverpool* that a new lodge has been formed there, the first meeting of which was held on October 27th. In addition to the open meetings a study class has been formed which meets weekly, and all the conditions are present for a strong and permanent center. Address,

W. PEDDER, *Secretary*,
6 Channel Road, Fairfield, Liverpool.

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The *Wandsworth Lodge* has only been in existence some six weeks, having been formed on October 30th of this year, so there is little to record as to its activities.

The present membership is eight, and meetings are held every Friday evening at 10 Park Road Mansions, to which enquirers and visitors are invited.

On the first Friday in each month a short paper is to be read, and on alternate Fridays the "Key to Theosophy" is being taken as the basis for study, each member in turn participating in the reading of the "Key" and the effort to formulate their ideas in writing.

On Friday last, December 4th, a most interesting and instructive evening was spent discussing "The Bud of Personality," a paper read by our President.

We are endeavoring to make known our existence in the neighborhood by a systematic distribution of pamphlets.

M. GWENDOLYN KEMPTON, *Secretary*,
10 Park Road Mansions, Wandsworth Common, London, Eng.

Regular meetings are held by this group every Sunday evening at 6 p. m. in Drummond's Hotel, 28 Glassford Street. A series of monthly meetings are also held in the Masonic Temple in Greenock on the Firth of the Clyde, where a few of our members and friends live. On invitation from the Socialists in Clydebank, a paper on "Theosophy and Socialism," was given in the I. L. P. Rooms, Clydebank. The audiences, numbering from five to fifty, have always shown an appreciation of the subjects dealt with. The object of the work of this group is not growth of membership, but the spreading of the ideas of the esoteric philosophy. There is also a "Secret Doctrine" class on Monday evenings and an "elementary study class" on Saturday afternoon. The group hopes in time to form with other groups, the Scottish Branch.

ALEXANDER DUKE,
38 Lennox Place, Scotstown, Glasgow.

THE THEOSOPHICAL SOCIETY IN GERMANY.

We have received the announcement of the program of the *Leipsig T. S.* for the fourth quarter of 1903, and if space permitted would print it in full. Fourteen lectures by eight different members on all sorts of subjects, from the "Philosophy of Spinoza" to the "Rationale of Hypnotism." Our German brothers give us a good example of faithful and conscientious endeavor.

One of the most important events during the recent period of uninterrupted activity was the annual convention of the Theosophical Society, German Branch. The report showed an increase of fifty-two members during the year. The largest number belonging to the society are members of the oldest branch, "Berlin." This has an active membership of eighty-two. We believe this growth is the result of the individual aspirations of the members, which has been continually emphasized. Our three new branches—"Munich," "North Berlin," and "West Berlin"—are firmly founded, and each has all the work it can do.

It is an encouraging fact that a large number of members lecture publically, a result of individual earnestness and there are instructive study classes, which are regularly visited.

PAUL RAATZ, *Secretary.*

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CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

The following are the best definitions of the subject given in the October number, "The Physical Vesture or World," which have been received.

"The physical vesture represents the external correspondents of man's organism with the universe. Man is a potential epitome of the Creative Logos; the World is an epitome of an organism responsive only to coarse vibrations, and is the seal of the voluntary limitation of the Logos whose last veil it is." J. R. R.

"Made by the elements, fivefolded, generated through Karma, abode of pleasure and pain. A vesture of causality—time-and-space for the Self. One-half Earth, one-eighth each of Ether, Fire, Air, Water. Exists before birth, is born, grows up, declines, wastes away, falls to pieces. Called 'food-formed' veil." M.

We hope that students will send in more of these *fifty word definitions* this time on the subject, "The Psychical Vesture or World." Attention is called to the last paragraph of the Correspondence Class on page 68 of the October *Quarterly.—Editor.*

The following are the answers which the Editor considers correct relating to the subject, The Physical Vesture or World, given in the October number of the *Quarterly:*

(1) Ether, Air, Fire, Water and Earth.

(2) Deeds done in previous births.

(3) One-half of one element with an eighth of each of the others.

(4) One-half Earth, one-eighth Ether, one-eighth Fire, one-eighth Air, one-eighth Water.

(5) Camphor. Camphor can be smelt, seen, touched and tasted, and it appeals pre-eminently to the sense of smell.

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(6) Because every object contains more of one element than of the others.

(7) It exists before birth, it is born, it grows up, it declines, it wastes away, it falls to pieces. The six changes of the physical body are, in a sense, proverbial, like the seven ages of man.

(8) Pleasure and pain and the other pairs of opposites.

(9) It is not. It is only the place of sensation.

(10) From one point of view, there is, and it is the Self while imagining itself to be the physical body—the self as we know it in common life. Sometimes called the natural self. It is limited by causality, time and space.

(11) It is a part only of the Eternal.

(12) The difference of vibration—difference of intensity.

(13) He can. By heightening the vibrations of his life through aspiration and the power of his free-will.

(14) Self, subject to Space, Time and Causality.

The Subject for this number is:

The Psychical Vesture or World.

The references are the same as those printed in the October number.

A Shadowy Outline of Ideas Relative to the Spirit.

Consists of many parts. An instrument. Born through works. Made of the Five Elements, but differently from the physical body. Contains the powers of perception and action. From the idea of succession is derived the idea of time, as that in which succession takes place. The mirror world. The emotional self. The Self manifested in the Psychic body is the same thing as the Will manifested in the relation of time, for the Psychic world contains the idea of time, but not of space. Thus, emotions or feelings, which belong to the Psychic world contain the element of duration, but do not contain the idea of mass. Psychical perceptions are able to transcend space. The Self, falsely conceiving itself to be the Psychic body, is called the Radiant or the Astral. It is also called the Personality or Soul, as this word is used by St. Paul. Includes the nervous powers and nerve currents. Has for its center the mind—the changeable mind—not mind in the cosmic sense. Crowned with that which is formed of knowledge—a blending of the intellectual nature with the emotional nature—or, in more familiar words, the intellect working through the five senses. The Psychical body is sometimes called the Image—the Image of our Physical body; and when we do not identify ourselves with our Physical bodies, we often consider the images to be ourselves, and say we are ill, or we feel grieved; this is not really a fact, and we should learn to remove these changing and extraneous elements

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from our conceptions of ourselves, and realize that we are above them; forever free from pain and sorrow, and all other limitations; blissful and immortal. The Personal self comes into being through a blending of the two elements, Change and Consciousness; and, attributing qualities to powers to which they do not properly belong, believes itself to be at once actor and perceiver.

This outline contains many important ideas bearing upon the subject, and while it closely approaches the answers to the Questions below, it does not give them.

The Questions to be answered are:

(1) According to the Vedanta philosophy, of how many parts does the Psychical (Subtle) body consist?

(2) Briefly, what are these parts?

(3) What are the five vital breaths?

(4) What are the five powers of action?

(5) What are the five powers of perception?

(6) How is the Psychical body formed of the five elements?

(7) What connection has it with the pairs of opposites?

(8) What mode of consciousness belongs to the Psychical body?

(9) How can we remove certain elements from our dreams?

(10) How many veils or sheaths of the Self belong to the life of the Psychical body?

(11) Name, and briefly define these veils?

(12) In the broadest sense, what side of our nature belongs to the Psychical division?

(13) What principles of the common sevenfold classification of Man belong to the Psychical division?

(14) Give your best definition of the Psychical body in *four words.*

(15) What becomes of the Personal self when the man finds his real Self?

Students, and particularly members of this Class, are invited to send to the Secretary, with their Answers to the Questions, their best definitions of the subject of the study—The Psychical Vesture or World—for publication in the next number of the *Quarterly,* and over their names or initials, but such definitions should not contain over *fifty words,* and should be written plainly upon a separate sheet. As said in the October number, such definitions should be the substance or essence of their Answers to the Questions. Hereafter, students will please forward their Answers to the Secretary within two weeks after receipt of the *Quarterly,* instead of after "one month," as before, in order that the Editor may have more time to prepare the matter for the next number and not delay the issue of the Magazine.

M. W. D.

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Want and Exchange List.

Many members have written and asked if they could secure some single number of a THEOSOPHICAL MAGAZINE to complete their sets. This Want and Exchange list has therefore been started in the hope that it may supply the opportunity for members to complete their sets.

Members are therefore invited to make out a list of magazines they need and that they are willing to exchange, and from time to time a list will be published. Address, Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

WANT LIST.

LUCIFER—Sept., 1890, Vol. VII., No. 37; Nov., 1890, Vol. VII., No. 39; Jan., 1891, Vol. VII., No. 41; Dec., 1893, Vol. XIII., No. 76.

THEOSOPHICAL SIFTINGS—Vol. VI., Nos. 11, 12, 13, 14 and 18.

THE PATH—Vol. V., complete; Feb., 1890, Vol. IV., No. 11; March, 1890, Vol. IV., No. 12.

INTERNATIONALIST—Vol. I., Nos. 6, 7, 8, 9, 10, 11 and 12.

THE GRAIL—March, 1897; Oct., 1897; Nov., 1897; Dec., 1897; Jan., 1898; Feb., 1898.

THE LAMP—Vol. II., complete.

THE THEOSOPHIST—Dec., 1886, Vol. VIII., No. 87; Dec., 1887, Vol. VIII., No. 88; Oct., 1891, Vol. XIII., No. 1; Nov., 1891, Vol. XIII., No. 2; Dec., 1891, Vol. XIII., No. 3; Jan., 1892, Vol. XIII., No. 4; Feb., 1892, Vol. XIII., No. 5; June, 1893, Vol. XIV., No. 9; May, 1894, Vol. XV., No. 8.

THE THEOSOPHIC GLEANER—Aug., 1894, Vol. III., No. 12; July, 1896, Vol. V., No. 11; Aug., 1896, Vol. V., No. 12.

THE THEOSOPHIC ISIS—Nov., 1896, Vol. I., No. 11; Dec., 1896, Vol. I., No. 12.

IRISH THEOSOPHIST—May, 1895, Vol. III., No. 8; Aug., 1896, Vol. IV., No. 11; Sept., 1896, Vol. IV., No. 12; June, 1897, Vol. V., No. 9.

PACIFIC THEOSOPHIST—Vol. VI., Nos. 8, 10, and 12.

NORTHERN THEOSOPHIST—Dec., 1893, Vol. I., No. 1; Feb. 1894, Vol. I., No. 3.

ENGLISH THEOSOPHIST—Vol. I., Nos. 10, 11, and 12.

AUSTRALIAN THEOSOPHIST—Nov., 1896, Vol. I., No. 2; Dec., 1896, Vol. I., No. 3; Feb., 1897, No. 5; Mar., 1897, No. 6; Oct., 1897, No. 7.

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FOR EXCHANGE.

THE PATH—Vol. VII., complete; Vol. VIII., complete; March, 1887, Vol. I., No. 12; June, 1895, Vol. X., No. 3; Jan., 1897, Vol. XI., No. 10; Mar., 1897, Vol. XI., No. 12; April, 1897, Vol. XII., No. 1; May, 1897, Vol. XII., No. 2; June, 1897, Vol. XII., No. 3.

UNIVERSAL BROTHERHOOD—Dec., 1897, Vol. XII., No. 9; Jan., 1898, Vol. XII., No. 10; Feb., 1898, Vol. XII., No. 11.

THEOSOPHICAL ISIS—Jan., 1896, Vol. I., No. 1.

THEOSOPHIC SIFTINGS—Vol. VI., Nos. 6 and 10; Vol. VII., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9.

THE LAMP—Dec., 1896, Vol. III., No. 5; Jan., 1897, Vol. III., No. 6; Dec., 1899, Vol. III., No. 10.

THE GRAIL—Aug.-Sept., 1897, Vol. I., No. 5.

PACIFIC THEOSOPHIST—Vol. II., Nos. 2 and 3; Feb., 1895, Vol. V., Nos. 7 and 9; Mar., 1896, Vol. VI., No. 8.

ENGLISH THEOSOPHIST—Vol. II., Nos. 1 and 2; Sept., 1895, No. 1; Oct., 1895, No. 2; Nov., 1895, No. 3; Dec., 1895, No. 4; Jan., 1896, No. 5; Feb., 1896, No. 6; Mar., 1896, No. 7; Apr., 1896, No. 8; May, 1896, No. 9.

IRISH THEOSOPHIST—Feb., 1896, Vol. IV., No. 5; Oct., 1896, Vol. V., No. 1; Nov., 1896, Vol. V., No. 2; Dec., 1896, Vol. V., No. 3; Feb., 1897, Vol. V., No. 5.

NEW ENGLAND NOTES—Jan., 1895, Vol. I., No. 1; Apr., 1895, Vol. I., Nos. 4 and 5; Jan., 1896, Vol. II., No. 1; Apr., 1896, Vol. II., No. 2.

LUCIFER—Vol. XIV., complete; Vol. XVI., complete; July, 1891, Vol. VIII., No. 47; Oct., 1890, Vol. VII., No. 38; Feb., 1892, Vol. IX., No. 54; Feb., 1893, Vol. XI., No. 66; Sept., 1893, Vol. XIII., No. 73; Aug., 1894, Vol. XIV., No. 84; Oct., 1894, Vol. XV., No. 86; Nov., 1894, Vol. XV., No. 87; Jan., 1895, Vol. XV., No. 89; Feb., 1895, Vol. XV., No. 90; Mar., 1895, Vol. XVI., No. 91.

THE THEOSOPHIST—Sept., 1890, Vol. XI., No. 132; Apr., 1892, Vol. XIII., No. 7; June, 1892, Vol. XIII., No. 9; July, 1892, Vol. XIII., No. 10; Sept., 1892, Vol. XIII., No. 12; Oct., 1892, Vol. XIV., No. 1; Nov., 1892, Vol. XIV., No. 2; Dec., 1892, Vol. XIV., No. 3; Jan., 1893, Vol. XIV., No. 4; Feb., 1893, Vol. XIV., No. 5; May, 1893, Vol. XIV., No. 8; Oct., 1894, Vol. XVI., No. 1; Oct., 1895, Vol. XVII., No. 1.

MERCURY—July, 1894, Vol. I., Nos. 1 and 3.

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BOOKS AND PAMPHLETS.

Ancient and Modern Physics, by T. E. Willson, paper	$0.50
Atma Fairy Stories, by M. Ralston, E. P. Chapin, and L. C. H. Langford	.75
Bhagavad-Gita, Edited by W. Q. Judge, leather	.75
Birth a New Chance, by Rev. Columbus Bradford, cloth	1.50
Culture of Concentration, by W. Q. Judge	.10
Dream of Ravan, cloth	1.00
Elixir of Life, paper	.15
Esoteric Buddhism, by A. P. Sinnett, cloth	1.25
Five Years of Theosophy, cloth	3.25
From the Upanishads, by Charles Johnston	1.00
From a Theosophist's Point of View, by Major J. A. Clark	.50
Isis Unveiled, by H. P. Blavatsky, 2 Vols.	7.50
Indianapolis Letters, by Alexander Fullerton	.10
Karma: Works and Wisdom, by Charles Johnston	.35
Karma as a Cure for Trouble, 2c. each; per hundred	.50
Karma, by Thomas Green	.15
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The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will endeavor to procure for members of the Society any other books they may desire, but delay may be experienced in obtaining them.

NOTICE.

As the edition of Vol. 1, No. 1, of "The Theosophical Quarterly" is now exhausted, members will confer a favor by returning to the Secretary T. S. in A. any copies of this issue which they have been unable to use.

SECRETARY T. S. IN A.,

159 Warren Street, - - - Brooklyn-New York.

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The Theosophical Society in America

Founded by H. P Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

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VOL. 1 APRIL, 1904 No. 4



THEOSOPHICAL QUARTERLY

PUBLISHED BY THE
THEOSOPHICAL SOCIETY IN AMERICA
NEW YORK, U.S.A.

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The Theosophical Quarterly.

Published by the Theosophical Society in America
at 159 Warren Street, Brooklyn, N. Y.

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IMPORTANT NOTICE.

The members of T. S. in A. are reminded of their action at the last convention of the Society whereby annual dues of $2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Many members have not paid their dues for the current fiscal year [ending April 30th, 1904] and consequently the Treasurer's funds are rapidly becoming exhausted and will not be sufficient to last out the year.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1,584, New York.

January 1, 1904.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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NOTES AND COMMENTS

SOME months ago a man had a stroke of paralysis, soon followed by another, which left him a hopeless cripple and invalid. A friend, who was a Christian Scientist, wrote telling him that if he would place implicit faith in Christ and would follow the simple directions of that belief he could be cured. The invalid, a thorough agnostic and materialist of what we may fortunately call the old school, for they seem to be rapidly disappearing, replied in terms that merit our strict attention, for they indicate a vital misconception of one of the most important elements in human evolution and the constitution of man. He said in effect that he had made up his mind about religious matters while a vigorous man in his prime, when his intelligence was at its highest power, and now that he was old and broken he did not believe it would be either sensible or fair to himself to re-examine these questions.

Leaving aside the pathos of the reply, and the hopelessness of the frame of mind of the sufferer, this is of interest to us in showing how serious a misconception of the true function of the brain there is in the world at the present time, and how general is the belief that for knowledge of religious matters we must depend upon our intellects. In one way this incorrect idea is the stumbling block for all that large class of thinkers whom we call atheists, agnostics, materialists, freethinkers and infidels. They are not able to find any basis for a belief in God with their brains, and hence deny that anyone can know anything about it. One sometimes wonders what they make of the famous case of the Berlin architect, who, after a sudden death, was found to have no brain left at all. During the months preceding his death, and while he was in the active and successful pursuit of his profession, it had been gradually destroyed by a malignant tumor. With what organ did he carry on his complicated mental processes?

The truth seems to be that in addition to a brain, we have another faculty, perhaps more than one, which is quite capable not only of carrying on our ordinary mental life, but which is the seat of those qualities which enable us to grasp and understand things of the soul plane; a faculty which is as capable of development and growth as our memory or our power of logical thinking; a faculty which puts us into touch with a whole realm of nature into which the ordinary brain, no matter how excellent an instrument it may be, is unable to penetrate.

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We doubtless all have friends of warm hearts, good instincts, generous impulses, and able minds who absolutely and deliberately shut themselves off from all religious consolation and growth, because, as their brains cannot *know* about supernatural things, they consider it a sign of weakness to acknowledge any belief in them.

One thing, therefore, which we, as members of the Theosophical Society, have it in our power to do, is to take every opportunity to insist upon the existence of other faculties than the brain, with which to understand and know religious matters. Let us make a practice of ignoring the brains and address ourselves direct to the souls of our friends.

We do not know whether the course this country has pursued in connection with Colombia and Panama is right or not. The fact that some of the apologists of the Administration try to justify our action on the grounds of expediency would indicate that on other grounds it is not defensible. We do know, however, that no material advantage, however great, is worth while if it is gained at the expense of right action. There is a national as well as an individual Karma, and force, injustice and wrongdoing of any kind will bear its inevitable fruit. Actions which are wrong in individuals are equally wrong in nations; a fact that most people ignore and many do not admit. Crime on a grand scale is none the less crime, and the fact that there is no obvious higher authority standing ready to punish a wicked nation, does not give a nation license to commit wrong. We too frequently abstain from applying moral law to the actions of great masses of people; we are too ready to accept with equanimity the sinning of a nation when we would not tolerate it in an individual.

It seems highly probable that war among nations performs very much the same function that a boil does in an individual. There is an accumulation of evil force, of wickedness, of moral poison, which must express itself outwardly or it will fester within, and the body will become unwholesome, diseased and die. War, with its inevitable suffering and attendant misery, must carry off, as it were, large masses of bad Karma, and when it is over even the chief sufferers must have a clearer way open to them for their future higher evolution. So, like everything else in the world, it cannot be wholly evil. Yet it is a dreadful thing; from our point of view, one of the most dreadful of all possible things, for it is the antithesis of that principle of Universal Brotherhood which is our only creed. Like other great evils, it is not to be stopped by preaching against it, but by improving the moral tone until it is no longer possible. So long as men think and act like fighting animals, they will fight when under the necessary provocation. But men need not think and act like fighting animals, and the only sure way to stop war is to educate men

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above the fighting plane. Already there are great strides in this direction. Among civilized nations there is a growing abhorrence for war, a growing realization that politically and economically it is a mistake as well as morally wicked. The unexpectedly cordial reception given to the Czar's peace proposals, followed by the recently enacted treaty of arbitration between Great Britain and France and the renewal of the agitation for a similar treaty between Great Britain and the United States all point in the same direction, the increasing desire of the more intelligent people to evolve a scheme of international relations which will make war as unnecessary as it is wasteful and wicked. For such good work we can all lend a hand.

RADIUM AND VRIL.—In the March number of the *Critic* there is an article by Arthur Hornblow, suggesting that Bulwer, in *The Coming Race*, foretold in his description of Vril the recent discovery of Radium and its extraordinary properties. The chief points that Mr. Hornblow makes are as follows:

1. Bulwer says that a small amount of Vril could destroy a city as large as London and that a child could destroy an army by merely pointing at it a staff charged with the substance. Science assures us that the power of Radium is almost limitless, that two pounds of it could destroy three millions of people, and that one ounce would blow up a battle-ship.

2. Bulwer's subterranean race lighted their streets and houses with Vril. Science tells us that Radium gives out light and heat without waste or diminution.

3. This wonderful Vril of the novelist could cure disease. Indeed the race depended wholly on it to restore and invigorate life. Experiments recently made with Radium demonstrate that it will cure certain forms of skin disease, and it is also believed that it will cure cancer. On the other hand, if applied differently, it will burn the skin and destroy life.

Physicians declare that air rendered radio-active will cure consumption, and that water rendered radio-active will relieve stomach trouble. Could then Bulwer have been otherwise than inspired when he wrote more than half a century ago of Vril? "It enables the physical organization to re-establish the equilibrium of its natural powers and thereby to cure itself?"

THE WHITE CORPUSCLES. (From a Student's note-book).—Huxley says that it has been supposed that the spleen is one of those parts of the economy in which, on the one hand, colorless corpuscles of the blood are

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produced, and on the other, red corpuscles die, and are broken up.—v. Lucifer, May, 1893.

Dr. Andrew Wilson, the well-known scientist, in a lecture at St. George's Hall (Dec. 1, 1893), gave an address on the protoplasmic cells of the human body. He concluded with an account of the recent discoveries as to the use and purpose of the little white corpuscles, which number only 1 to 500 of the red, but have the curious property of passing through the walls of the blood-vessels, and going where they choose. They are the sanitary police of the body, and devour the bacteria germs. If inactive, the body would fall a victim to these bacteria.—London *Chronicle,* Dec. 2, 1893.

While it is the duty of red corpuscles to carry the oxygen breathed into the blood to all parts of the body, . . . the function of the white corpuscles is of a far more complicated character. They perform a duty which not only lies very close to the maintenance of the organism at large in a natural sense, but which also bears an important relation to its preservation from agencies that perpetually threaten it with disease and death.—Harper's Magazine, date not given.

Quite recently it has been proved that the white corpuscles of the blood are really independent living organisms (v. Dr. Waller, 1846). They are produced in large numbers by the spleen, an organ which has long been a puzzle to physiologists, but whose function and importance to the organism seem to be now made clear. . . . Their function is to devour the bacteria or germs of disease which may gain an entrance to our blood or tissues. Under the higher powers of the microscope, the leucocytes (white cells), as they are termed, can be observed on coming in contact with any hurtful substance, to send out *pseudopodia* (false feet or limbs), which envelope the germ and soon cause it to disappear. They also appear sometimes to produce a secretion which destroys the bacteria. As long as we are healthy, these leucocytes, or phagocytes (devourers) are able to deal with all disease germs which can gain access to the system, but when we are enfeebled from any cause, the leucocytes increase rapidly, and in many cases destroy us.—The Wonderful Century, A. R. Wallace.

The germ or life-essence of the astral body is in the spleen. But the astral is not projected from the physical, atom for atom. This latter intermolecular form is the Kama Rupa. . . . The astral is the reservoir or sponge of life, gathering it up from all the natural kingdoms, and is the intermediary between pranic and physical life, for life cannot come immediately from the subjective to the objective, but must have an intermediary. The spleen is consequently a very delicate organ, but the physical spleen is only a cover for the real spleen.—Secret Doctrine, III., p. 593.

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WHAT ARE THE THEOSOPHISTS?

Are they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts?" The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working;" with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu,* with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of "*gobe-mouche,*" by Professor W. B. Carpenter, F.R.S.; and finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit

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Dayánund Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its wierd secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patánjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not,* it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who, "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (Spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favor of the idea that among the 'sages' of the East....there may be found in a higher degree than among the more modernized inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in

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Oriental philosophy....may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself —the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline towards the ancient *magic,* or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he

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would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum,* as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed on every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form, who is here and there, everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact,* physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion, to wit, a religion willing to be judged by the same tests as it applies to the others. Those

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books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society, which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see....."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Singhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution, lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support, and each is turn protected by, the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honor thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect

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shall be villified, ridiculed, or hated." In Section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* Science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion, in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems

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of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

H. P. BLAVATSKY,

(From *The Theosophist,* Vol.I., p. 5, October, 1879.)

Not man's manifold labors, but his manifold cares, hinder the presence of God. Whatsoever thou doest, hush thyself to thine own feverish vanities, and busy thoughts, and cares; in silence seek thy Father's face, and the light of His countenance will stream down upon thee. He will make a secret cell in thine heart, and when thou enterest there, there shalt thou find Him. And if thou hast found Him there, all around shall reflect Him, all shall speak to Him, and He will speak through all. Outwardly thou mayest be doing the work of thy calling; inwardly if thou commend thy work to God, thou mayest be with Him in the third Heaven.

E. B. PUSEY.

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THE WHISPERER.

"In the name of God, the Compassionate, the Merciful;
Say I take refuge with the Lord of man;
From the malice of the lurking whisperer;
From the genii and from mankind."

SOME years ago an oriental pot in the possession of the writer, which bears the above inscription, attracted the attention of a theosophical author, who also was the donor of the pot, with the result that the inscription has already done service in our literature. But I would once more transcribe this verse, giving its interpretation as I understand it, for there is much to be learned from the silent teaching of this treasured pot. As I translate the inscription it would run thus:

In the name of the Father, the Compassionate and Merciful Light of lights:

Say I take refuge with the Inner Man, with the presiding Soul;

From the malice of the lurking whisperer, whose seat is within the brain;

From the elemental forces of the lower planes, and from material and animal man, whether myself or another;

From all these, Lord of the Heart, deliver us!

What then is the lurking whisperer? It is the brain mind.

The brain of a man is a wonderful and a complicated instrument; its identity is concealed; its function is misunderstood; its office and place are misconceived.

The identity of the brain. We take the brain and brain mind to be ourself; the man or the woman: we take its voice to be the voice of our own will and wish; it is neither. The brain is a congeries of elemental forces and lives—the lives resident in its cells—controlled either by:

(a) The individual to whom the brain belongs, or:

(b) By the unit of brain consciousness, the mass consciousness of

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the congeries of lives, often swayed by forces outside itself, and by the currents of Thought sweeping in tidal sequence through the astral light: these currents from innumerable sources surge back and forth and impinge upon all brains, excepting only those whose training is such that they automatically shut out these futile and intrusive currents. When untrained, the brain acts automatically in the other direction. The brain is an instrument; its identity is the identity of one among the many instruments of man. The term "brain" splits up into two parts: there is the material brain, the organ or vehicle; and there is the consciousness, which is the life. Man is the owner and director of this instrument; his command thereof should never be usurped. It is his duty to control this powerful engine which he has constructed—with infinite labor and pain—for himself.

("Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one.")

The function of the brain. Its function is to mirror the material universe faithfully, neither coloring nor distorting, so that the outlooking Soul may have the means of forming a just and balanced judgment in regard to action on the material plane. The brain is the main sensorium where sense impressions are registered, and whence they are reported to the owner of the brain at his command.

The office of the brain. Just as its function is to mirror, so its office is that of transmission. As said, it reproduces the messages of the senses, but also it conveys the thought vibrations of man, the Thinker, from the inner plane to the outer ones; it assists him in the projection of these vibratory waves and images forward into matter. Attuned and governed by its owner, the brain is a receiver; a sounding board; a collector and recollector; a storehouse. It propels the thought images of the owner whither that owner wills: it receives and stores what he wills to remember and switches aside that which he wills to forget: it transmits his will to the organs and the senses; it repeats to his attentive ear those voices of Life which he wills to hear, the fragments of the universal song which he wills to understand on the planes of Nature, the notes of the human heart he wills to retain: it registers the facts he wills to collect and reminds him when he wills to be reminded: it is the chief agent of the will of man upon the material planes of action. The value of its service is determined by its docility, its sensitiveness and the correctness of its response to the attuning will of man.

The place of the brain. It is the head servant of man. But it is ever a servant. Often an usurper, often a tyrant, it is never rightfully a master. The master is the man. If the master allows his power to be usurped, he is ruled by a slave, the brain. For it is a slave to the playground of force in the ether—when it is nothing worse. And all that

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has been said of the functions and office of the brain must serve to show the frightful confusion which is set up if the brain be permitted to function automatically on its own lines, the fanciful and deceptive lines of the lower lives of which it is made up.

The following words fittingly describe the true place of the brain:

"Regarding this matter of *satisfying the brain*, upon which you have often spoken.

"I hold it to be useless, and indeed worse than useless, for it is a distinct expenditure of force in a wrong direction, and that comes close to being an occult sin. To begin with, it is impossible; the brain never can be satisfied; it can only be attuned and made submissive. And if not submissive it may become dangerous. My brain is my instrument, my servant, and has no right whatever to question my commands or criticise my actions. Its duty is the duty of all good servants; obedience: its privilege the training and elevation thus acquired. I hold that I have no more need to satisfy my brain than I have to satisfy my hand, which is my instrument on another plane.

"The secret of the trouble lies in the proneness to identify oneself with the brain, which is as much an error as to identify oneself with the body or with the emotions. As fast as we answer the brain one question, it constructs two others in its place: and for those two, four others, and so on endlessly. The brain acts quite automatically, being no more than a complicated and wonderful machine. It is my thinking, my judging, my calculating machine. It is neither myself nor something to which I defer, but something which I *use*. Some brains act as a powerful locomotive would act, if wrongly treated. The locomotive has a distinct, elemental energy, it is an entity on its own plane, with a spark from some man's mind for its soul: it can do and accomplish much, rightly treated and controlled. But let the engineer throw the throttle open and leave his post, and the mighty engine races on to its sure destruction. Yet this is what we do when we place our life under the dominion of the brain. The brain is our chief instrument on this plane; but until we have mastered it, it may be our greatest enemy. 'The mind is the Slayer of the Real,' it is said. The brain often stands between the personality and the Soul—like a stone wall, sometimes like a thick fog. . . . your brain is always whispering questions and you whisper answers back, only to receive subtler and more puzzling questions, until you are bewildered and disheartened and weary, weary unto death. Silence for awhile these whisperings of the brain. . . ."

The automatic action of the brain is a point worthy of strict attention. Once set in motion, the ungoverned and active brain acquires a momentum and an impetus difficult to combat. It then throws out image after image, an endless succession of mental pictures and impressions

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which it has collected—a stream of thought forms. These we apprehend, too often taking them for our own thoughts, and then for ourself, "thinking." There is such a thing as an insane brain, from the occult point of view, when the man himself is quite sane. Little by little the brain acquires a habit of automatic response to the endless stimuli of surrounding life, much as protoplasm responds to an irritant and exhibits the phenomena of life. The owner of the brain, gradually taking these automatic life motions to be his own thoughts, by this endows the brain with increased power; he ends by accepting the brain mind as himself and his delusion is now complete. He is at the point described as follows:

". . . when beholding her image on the waves of space she whispers, 'This is I' —declare, O Disciple, that thy Soul is caught in the webs of delusion.' "

He who would resume his rightful sway over his servant has now indeed to encounter the malice of the lurking whisperer: as he tries to follow the advice given in the "Letters That Have Helped Me." and to "drag out the lurker inside," he finds that there is that within the brain which struggles madly to retain control. Uncounted are its whispers. It has a declaration for each event; an interpretation for every idea; a pronouncement on each occasion. It dissects, analyses, magnifies, distorts, divides, deceives, flatters, insists, argues, prophesies, grieves, rejoices, sentimentalises and explains—all in whispers. It whispers separation into the Unity; it whispers discord into the Harmony; whispers the poison of self into the well springs of Life; whispers a glamour across the moon, a mist over the sun; whispers false names for every truth; whispers false gods into the heart. Its power lies in the soundlessness of these whispers. The man takes them for the voices of his own will because they come from within himself: he has forgotten that the unseen and inner planes of lower Nature are precisely the most insidious and the most dangerous. The acolyte has ever been warned; "dread the phantom most when unseen." So these false brain images in time accrete and harden as into stone: or they accumulate like a dense and stifling fog in which the Soul can no longer freely breathe: the man no longer hears the warning which his Soul is now powerless to utter, and he is the miserable prisoner of his brain: the stealthy whispers have filched the spiritual color and purpose from his life. Though his brain make him a giant among men, on the spiritual plane his place is empty. And when the Soul, anhungered, asks for bread—the bread of life—it receives—what? A stone. It needs an angel now to roll away the stone and call the seeming dead to life; the angel of the Heart.

"To the one who has lifted the golden latch, the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage.

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"But before this fountain can be tasted, or any other spring reached, any source found, a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

If any one doubts the fact of this automatic action of the brain, he has only to try to hold his brain perfectly still, to fix his thought and to keep the mind absolutely quiescent and uncolored. He will then realize what he has to deal with. This obsession by one's own brain is more common than is generally believed: it is safe to say that most of us take the brain for ourselves. On the purely material plane the effects of this undue action of the brain is daily to be met with. How many brains there are which worry, which fuss, which pass from one excitement to another ceaselessly: what has been called "this kama-manasic stewing" is just as fatal to the physical well-being of the outer man as to his inner life. The body as such, has a given amount of energy to apply; each organ should have its due share for its proper functions; but when the brain uses more than its due share, as the worrying brain always does, then the other organs must suffer, and we have hysteria, anemia, nervous exhaustion, neurasthenia, and all the other ills common to the victims of the brain. The nervous system too suffers, and on the psychic plane, through this, the mischief continues.

In a Chinese scripture, we find this beautiful delineation of the right use of the brain.

"When the perfect man employs his mind, it is a mirror. It conducts nothing and anticipates nothing: it responds to what is before it but does not retain it. Thus he is able to deal successfully with all things and injures none."

And again, in a book we, most of us, know better:

"For mind is like a mirror, it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy mind and Soul."

The whisperer is not to be all at once overcome. But if we cherish the aspirations of the heart, listening patiently for its sweet and earnest promptings, we shall thus begin to blend the mind and soul; the heart is the forerunner and the prophet of the Soul.

JASPER NIEMAND.

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QUESTIONS AND ANSWERS

QUESTION 9 (continued).—*We hear a good deal of the "purpose of Theosophy." I should like to know what* IS *the purpose of Theosophy? The question is asked in no spirit of carping criticism, but with a sincere desire for information.* AN OUTSIDER.

ANSWER.—The purpose of Theosophy is the following of the Real; for, in the last analysis, nothing is sacred but reality. In India, all divinity is traced back to Sat, Being, that which really is; and God and Reality are held to be one and the same thing. The words for "good" and "true" are both derived from Sat, Being, Reality.

Therefore, the purpose of Theosophy is, to find out what really is, and to live for that and by that.

But having gone so far, we go somewhat further. We affirm that, even in the midst of great darkness, we already know, in some degree, what really is. Of humanity, we affirm that there is a real relation binding us to every other human being, whatever guises of separation there may be; and we further affirm, from ripe experience, that this real bond can be known and followed only by self-sacrifice: "the self in thee needs to be annihilated." This is a law which will in time be verified by the whole human race.

Nor do we stop with the mere negative of self-sacrifice; but further affirm that, once this dividing and darkening self is done away with, the Real in us begins to reveal itself, bringing with it a sense of a new relation to all humanity, a relation of common interest, of common well-being, of oneness of life, of love.

From the putting away of the false self, and the revealing of the Real, have come all those pure and perfect things that we call works of genius and inspiration: everything through which humanity lives and finds lasting joy. We are, therefore, justified in affirming that, when, for one or for all, the putting away of the false self is completed, and the Real is revealed, there will be a permanent entering into joy, deep, real and enduring.

Theou-Sophia means, not so much divine wisdom, as divine practice, divine wisdom *applied;* it is something to *do,* rather than something to know. The purpose of Theosophy, therefore, is to search out, and realize

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by practice, the divine reality of life, through perpetual self-sacrifice, indomitable valor, and, finally, through the all-conquering divinity which in due time reveals itself to our souls. ANOTHER OUTSIDER.

ANSWER.—As I understand, the purpose of Theosophy is to form a resting place for those whose development of Soul calls on them to awake. Just as the Israelites in the wilderness had to lift their eyes to the brazen serpent on the cross, so it is necessary for those whose Souls are awake, or partially awake, to devote themselves to Truth and Wisdom. Therefore, the purpose of Theosophy is to revive True Religion and get rid of those formal dogmas, with which the mind of man has concealed the path of Knowledge.

Therefore, I say: That the purpose of Theosophy is to awaken the heart of Man-kind to the knowledge of the life of the Soul and to lead and educate all Man-kind to live accordingly. A. K.

ANSWER.—The purpose of Theosophy is to revive the knowledge of the Soul.

When this is said, all is really said. It would seem that this Soul knowledge is to-day submerged by the mounting tide of material knowledge, which has so greatly increased in our time. In the religions of to-day, we find more weight being given to the creed, to the accepted doctrine, and also, in some instances, to a given ethical code. But this is not the knowledge of Soul, nor is it the teaching of the existence, the actuality, the power and the Being of the Soul. Still less is it the express and emphatic declaration of the Universality of Soul, of the Identity of all Souls with the Oversoul. Yet upon these truths—which are one Truth—does the great weight of the Message of Theosophy to the modern world hang. Man to-day may agree that he has a soul: but are men convinced that they *are* The Soul? To reawaken this consciousness among men, and to make that consciousness practically operative in human life is the purpose of Theosophy. ——— J. K.

QUESTION 12.—*How can members help the Society?*

ANSWER.—"First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives." H. P. B. in *Key to Theosophy*.

Also, by putting aside one cent every day, and at the end of each month forwarding the amount to the treasurer. T. P. H.

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QUESTION 13.—*Theosophy teaches humanitarianism and brotherhood, yet it does not seem to be doing anything to help the millions of labor slaves whose entire lives are passed in grinding and sometimes dangerous toil, until every vestige of the soul life is stamped out of their miserable existences. What attitude should the Society take towards these suffering brothers and the many movements, socialistic and otherwise, which are trying to better their condition?*

ANSWER.—I cannot possibly believe that anything, no matter how wrong it may appear, is for other than the best, the very best—else the Masters, who are the guardians and executors of the Divine Law would not permit it. To feel otherwise is to be lacking in faith. As long as there is sin in the world there will be pain and misery: there *ought* to be.

We in the Society are striving to spread abroad in the world higher and purer ideals, and to imbue these with a living power which will take firm hold of the hearts of men and thus generate the causes for a better future. "Let the dead past bury its dead." *As a Society* that is our work This does not mean that sympathy and kindness to the poor and suffering are not duties. Theosophy certainly inculcates both. But we must perform these duties as individuals, drawing from our connection with the Society an added light and power for their fulfilment. It is not the *Society's* mission, however, not the special task which the Masters founded it for. And so, in our magazines, we must keep this in mind. Problems of all kinds may be discussed in their pages, but they should never become the advocate of any one side.

There is another point. I do not ever believe in fighting anything. It only invites reactions. I firmly believe in the admonition, "Resist not evil." The Masters never fight anything, never *destroy*. They build something new and better, leaving the old to die a natural death. It is the Black force, not the White, that destroys and resists. Study the life and teachings of Buddha and Jesus. Holding these views as we do so strongly, it will be seen at once that we can be in no sympathy with socialism or anything of a kindred nature. Since they represent resistance and violence in some form, we must consider that they stand for the Black force in Nature as against the White, and no specious arguments should blind our minds to this fact. G. L. G.

ANSWER.—Having had the opportunity of reading the above answer to this question, it seems to me to be one of the first duties of our Society to find out the Truth, no matter where. The first writer takes exception to "Socialism"—as belonging to the Black forces. That any member of our Society should be so ignorant of what Socialism means seems almost unpardonable. Socialism, according to the "Century Dictionary," is any theory or system of social organization which would abolish, entirely or in great part, the individual effort and competition on which modern society

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rests, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments and means of production, the joint possession of the members of the community. The attitude the Society should take, therefore, would be to take up the question of Socialism, add to it the doctrines of Karma and Reincarnation and flood it and permeate it with all the light of truth that Theosophy contains. Never mind what the causes were that brought about the unequal division of the material surroundings of mankind, the fact remains that there is not a material equality among men, and, "as mankind is essentially of one and the same essence, and that essence is one, infinite—uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation, or one man, without affecting all other nations and all other men."

When we see and know that there are millions of our brothers who are nothing but labor slaves, and whose lives are mostly spent in producing non-essential luxuries at starvation wages, "until every vestige of soul life is stamped out of their miserable existences," and when we realize that "True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man," then it follows that every true Theosophist, and our Society also, is bound to do all that is possible "to help on every wise and well conducted social effort, which has for its object the amelioration of the condition of these labor slaves. Such efforts should be made with a view to their ultimate social emancipation," and thus bring about a Practical Brotherhood on earth in place of a theoretical and metaphysical one in heaven. And I furthermore would like to add that the promulgation of any idea or set of ideas, just because conditions are as they are, that therefore they must be *the best, the very best,* or else the Masters would not permit it, is both unwise, dangerous, and distinctively false and contrary to all the teachings of Theosophy as found in *The Secret Doctrine* and all writings of H. P. B. It has been stated over and over again that the Masters are as much bound by the Laws of Karma as we, and that they have to work by and under that Law, and that all things are not possible to them. To believe for one moment that the Masters could have prevented in any way the hellish condition of mankind as is present to-day on earth and did not, is to stamp them and damn them at once as the foulest and vilest of all thinking creatures. No! No. No Master of Compassion, no Adept of the White Lodge, but is working all the time to help us to help ourselves, under the Law, to eradicate and change this state of society and bring about a true brotherhood, where will be found an equality of all the opportunities this earth affords to progress and evolution, for the perfect manifestation of the Soul.

T. P. H.

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ANSWER.—Viewed from the standpoint of popular methods of "help," it is true that Theosophy "does not seem to be doing anything to help the millions of labor slaves . . . ;" but it is quite otherwise if viewed from the standpoint of the inner world of causes. Theosophy points to the causes of which outer conditions are the effects. The conditions which produce employers and employees are not to be deprecated; but the human injustice and greed of employers, which have brought about the state of the "labor slaves"—the sense of this and the consequent resentment, is the cause of "their miserable existences."

Now, which would render the greater "help," to forcibly curtail the power of the employer, to oppress the employee or to make them both feel that their places were equally necessary in the social organism; that each owed a duty to the other, and that at heart each wished the other well? For, it is surely true that, if the sting of the feeling of social inequality and the fear of loss of possessions were taken away completely, there would remain a feeling of brotherhood toward all others. Theosophy aims to accomplish this very thing—to remove the cause. The application of external remedies it leaves to those who have confidence therein —of whom it is quite probable that there are many who are working unselfishly for their oppressed fellow men, and therefore employing both the outer tentative measures and the inner sure method.

The Theosophical Society should welcome to its ranks all earnest seekers after truth, whether among "these suffering brothers," or all other brothers. But as to "the many movements, socialistic and otherwise, which are trying to better their condition," the Society, as such, could not espouse the cause of any one or more, as this would narrow its sphere of influence down to the limits of the same, thus excluding many persons who are in sympathy with its primary object of forming "a nucleus of a universal brotherhood of humanity," but who are not in full sympathy with Socialism or other well-meaning movements. The Society should be entirely neutral. A. G. V.

ANSWER.—It seems to me that the questioner starts from a wrong premise. "Soul Life" is not necessarily "stamped out" by toil. The conditions in which we are, are of our own choosing. Who are they, that distinction can be made? Surely not the possessors of misused or not used wealth; most needy, most unhappy. Not as near as the toiler to the realization that he is a soul; "one of God's athletes, to whom He hath given an opportunity of showing of what stuff he is made." Inequality is helpful and at the basis of existence and evolution. Brotherhood is a natural and Socialism an artificial condition. The attitude of individuals of the Society should be helpful, depending on individual capability and requirements, but the Society, as such, can espouse no *ism*, and there is at least one of its members who doubts the desirability of the Socialism of Marx, Engels and other exponents. W. N.

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ANSWER.—While the T. S. is in sympathy with all who seek to better mankind, I do not believe it advisable for the Society to appear as a factor in politics. It is too often the case that people enter the arena of politics for self-interest, and there is no doubt that such could be found who would not hesitate to use even the T. S. for their selfish ends. This would, of course, tend to divert the Society from its original objects.

On the other hand, members of the T. S. are at liberty to support any "movements, socialistic and otherwise," as they best see fit. A religion or philosophy which is not practical in its application is of no use, and a Theosophist who desires to make Theosophy a living power in his life, must necessarily apply it in every day affairs; but as we are evolutionary beings, our actions will be determined by our scale in evolution, and no established rule can be laid down for what he or she should do.

Man's conception in regard to his own nature and the purpose for which he is on this earth, is as yet, in the average of men, vague, and it follows as a natural sequence that man's relation to man will be inharmonious.

The "identity of all souls with the oversoul" is said to form the basis for true brotherhood, and in proportion as we realize this unity we will work for a common interest. P. H.

QUESTION 14.—*What is the true basis of tolerance?*

ANSWER.—When we come to the realization of the truth that universally we are all One, "doing unto others as we would be done by," realizing in each a brother, we come to the true basis of tolerance, which is Universal Brotherhood. C. E. W.

ANSWER.—The true basis of tolerance is to be found in the fourth letter, page 20, of "Letters That Have Helped Me": "I am not separate from anything." "I am that which is." "That is, I am Brahma, and Brahma is everything." This the keynote of true toleranec.

If we are all "journeying towards Deity," then we must all either have been, or have yet to go, through the experiences of those around us. It is "intellectual blindness which men call sin," and that we may see through and understand the different phases of consciousness, we must experience them. Only in external manifestation is man separate from his brother. The experiences and trials of another are also ours in reality, and in being intolerant we so blind ourselves that we cannot understand their particular experience and thereby make it necessary for ourselves to go through the same circumstances. A. J. H.

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REVIEWS

ABBAS EFFENDI,* *His Life and Teachings*, by Myron H. Phelps. There is no more interesting subject than that of the birth and growth of religions. Unfortunately, the historian rarely has the privilege of direct observation or of accurate presentation of actual occurrences, because, before a religious cult is sufficiently advanced to attract attention, it has usually become more or less legendary. Mr. Phelps, in his recent book upon *Abbas Effendi*, the present leader of Babism, has been unusually fortunate in these regards; in the first place he has met the Bab and been able to study his personal character at close range; in the second, he has gained his knowledge of facts from a near relation of the object of his attention, and is therefore in no danger of mistaking legends for actual occurrences.

The history of the new religious movement in Persia is full of interest and instruction for ourselves, not only upon the broad basis of spiritual values, but because we are able to trace its religious growth through its philosophic concepts. Mr. Phelps, in recording his interviews with the Bab, repeats his statement that "differences in the methods of the greater teachers of mankind are due to the varying mental evolution of the races to which they have come," and as Babism had its birth among the mystics of Persia, we are prepared to find that the seed sown has taken on the impress of the soil on which it fell.

Persian religion has for many centuries been of complex character. Many streams of religious thought have passed over it, but it has always felt the influence of an undercurrent of ancient Mazdaism. Zoroastrianism has blended with Mahomedanism and both in turn have been invaded by mysticism, and in Sufism the acceptance of transcendental concepts of Infinity and Unity has been the basis for all later literature and art.

If to these complex influences we add the difficulties incidental to the career of an original thinker under the despotic rule of a Sultan, we find those social conditions which in every instance have accompanied the birth of a new religion, or more properly speaking, of a new phase of religious expression. For birth means travail, and the Soul bearing its message to mankind is not exempt from the universal law. "Knowledge through suffering entereth" is true on all planes of consciousness.

But in the study of Babism, as taught by its latest and perhaps great-

* Published by G. P. Putnam's Sons, New York.

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est teacher, Abbas Effendi, Mr. Phelps had unusual opportunities for forming a judgment. In the first place, Abbas Effendi is the third representative of this religion who has taught his people within half a century, and while he is regarded by many as the perfect Incarnation of God, we must not forget that the same claim was made for his father, Beha Ulla, who is always spoken of as The Blessed Perfection, and whose writings are regarded by all Babists as authoritative. Babism, or more properly Behaism, is, in fact, traceable, step by step, from the teachings of Sayyid Kazem, who, dying in 1846, was succeeded by Mirza Ali Mohammed, an account of whose martyrdom can be found in E. Denison Ross' article on Babism in the *North American Review.** At his death, probably as a direct result of the enthusiasm it aroused, the movement gained force, and in Beha Ulla found its best representative. Mr. Phelps takes up the story of the persecution of Beha Ulla as the setting for his account of the present Bab, who was a boy of eight when, owing to an attempt made upon the life of the Shah of Persia by a young Babi, the whole sect fell under political ban and the family of Beha fled for their lives. Persecutions followed, and later exile, and although in time more moderate measures prevailed, Abbas Effendi is still, and probably always will be, an exile from his native land. The story of the trials and sorrows of the devoted wife and children of Beha Ulla, and of his withdrawal into the mountains and final release from surveillance, was given to Mr. Phelps by the sister of the present Bab and is of the deepest interest and value. Through it we are able to trace the influence of the terrible experiences of his boyhood upon the gentle spirit of Abbas Effendi. The scenes of violence and misery in which the lad was defender of his mother and sisters, his devoted affection for the father in whose divine mission he believed, the unselfishness of his character and the force acquired through constant trial and self-sacrifice, no doubt fostered a belief in himself, and at the same time developed that insight into human nature which to-day makes him the Comforter and Guide of all who go to him, and the number of those who seek him in his Syrian home, the pilgrims to the now sacred town of Akka, increase from year to year.

We read, with a growing conviction of his worth, the account given by Mr. Phelps of the appearance and mode of life of the Bab, but to students of Theosophy probably greater interest will be felt in the philosophy which underlies his teaching and which in many ways represents that union of the best in Eastern and Western Thought which we, to-day, are disposed to seek in spiritual teaching claiming to be in advance of that already given to the world.

If we analyze these teachings, if we seek the difference in the teachings of the Bab from those of the Western Christ, we find them to be, on

* Later published in "Great Religions of the World."

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the whole, of a more distinctly intellectual cast. In this respect, they are allied to the teachings of Gotama Buddha, and notably so upon the question of personal Immortality, for the Bab conceives, as Gotama did, that character survives but attaches itself to different personalities. We have, in fact, the idea of the reincarnation of characteristics, rather than of the reincarnation of personality, a doctrine familiar to all students of the Pitakas, and not unknown to Theosophists through their current literature.

It is, however, doubtful whether the spread of any religion has been dependent upon its intellectual concepts. Buddhism, it is true, has reached the uttermost ends of the earth, and appeals to the intellectual at all times; but one would question whether its numerical results were not due rather to the catholicity of its ethics than its abstract philosophy. It combines, as Babism appears to do, both intellectual and spiritual teachings, and as in the one, so in the other, its influence has been, on the whole, due, we venture to think, to the latter. Above all, Babism holds as *tenet* what Buddhism teaches as *ethic*, the absolute necessity of toleration. Containing, as his teachings do, the spiritual elements of all earlier religions, of Western as well as Eastern doctrines, the Bab insists upon the vital similarity of all faiths. Gotama Buddha expressed in his eight-fold Path, the universality of his spiritual concepts; Abbas Effendi, in the same way, inculcates a common origin for all spiritual Hope. Mr. Phelps tells us of his reiterated assertion, that "Every one receiving these instructions will think, 'How like my own religion!' This," he says, "is because they are so broad that they include all truths, and all religions are built upon the same foundations. ALL INTOLERANCE MUST GO. To-day is the time of the Spirit of Truth, and that Spirit is one of charity and sympathy for all the beliefs of the people of the world."

The claim, then, for Beha-ism is not that it is a *new* religion, so much as that it is an *inclusive* one, and therefore in advance of all others, and in this way better adapted to an age in which intercommunication has brought into close contact many and widely differing forms of belief. Thus Abbas Effendi does not assert, nor is it asserted for him, that he is a Saviour, but rather that he is the greatest Teacher the world of religious aspirations has known. It must be added that this claim is made most insistently by those who have met the Bab and come under the influence of a magnetic personality.

Professor Browne, the English scholar, whose introduction to Mr. Phelps' book is of the highest interest, speaks of his own meeting with Abbas Effendi, in 1890, and dwells upon the majesty of his appearance, his geniality and strong intellectual powers, but urges no claim, as so many of his visitors have done, to superhuman attributes. His religion does not depend for support upon miracles, nor even upon the gift of heal-

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ing, although much of his time is spent in ministering to distress of body and mind, in visiting and helping the poor, and in receiving pilgrims who come from all parts of the world to see him.

Popular imagination may invest him with Divine Attributes, but in his own opinion he is but one of many Manifestations of God sent from time to time to teach mankind, and being the last, he considers his message to that extent the most perfect given to the world. The best testimony for this must be sought in his life. Exiled and having suffered much persecution, he remains the embodiment of calm and has the serenity of one whose Faith has been replaced by Knowledge. In the words of the Western Christ, he "and the Father are one," and therefore that which he gives out as essential to the present generation bears in his eyes and in the eyes of many who hear him, the stamp of authority.

If we attempt to analyze the source of the wide-spreading influence of the Saviours and Teachers of the human race, we shall, I think, find it as suggested by the author of this account of Abbas Effendi, on the close relation between the teachings of a man and his daily life. It is, after all, the Life which finally carries the Divine message. As we glance over the pages of history, nay, as we read that of contemporary life, we find many who recognize and possess the Principle of Love, who know that in it alone is the possibility of reconciliation, of fellowship with the Divine, of Brotherhood, but we realize that only those to whom Love has become more than a principle, those in whom it has become an Energy, are in reality Divine messengers to men.

Love *is* an Energy demanding liberation, and when the human heart and intellect express Love as Energy, its principle is vindicated in all men's eyes and the Divine Manifestation is a reality.

To Mr. Phelps, as to most readers of his sympathetic study of Abbas Effendi and his teachings, it may well appear that the Love demonstrated by the Persian Bab is of Divine quality, and that the seed sown amid the turbid and squalid conditions of Beha Ulla and his son is destined to be known of all men, to become, it may be, the nucleus of a world conception more far-reaching than those older ones to which it owes its own existence, because it is inclusive of them all. J. R.-R.

Buddhism, an illustrated quarterly review.* This review, of which so far, two numbers only have been issued, is the official organ of a very important Buddhistic movement in India. Scholars interested in the propagation of Buddhism formed a society known as the Buddhasasana Samagama, or International Buddhist Society, having its headquarters in Rangoon, Burma. There are many points of interest about this new departure; in the first place it is distinctly *modern* in its methods,

*Published by International Buddhist Society, Rangoon, Burma.

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which is rarely the case in enterprises undertaken by native Hindus; in the second, as a necessary sequence, it is universal in scope and all-embracing in influence. The Maha Bodhi Society, which has been in existence for some years, suffered from the local character of its publication and from its lack of perfect control of the English language. Neither of these difficulties confront the new enterprise. *Buddhism* is a most attractive publication, and the names of its contributors sufficient guarantee of scholarship and wide knowledge. In the first number issued last September, Sir Edwin Arnold contributed an original poem, "The Golden Temple." "The Faith of the Future" was ably foretold by Dr. Guiseppe De Lorenzo, and Mrs. Rhys Davids, wife of the prominent Pali and Sanscrit professor and herself translator of many Pali manuscripts, in her "Threshold of Buddhist Ethics," puts forth a luminous exposition of The Four Truths. Other articles are by native scholars and by one who, having assumed the yellow robe and Buddhist name of Ananda Maitreya, may be recognized by Theosophists as the Scotchman, Alan Bennett Macgregor, whose ordination at Akyab, Burma, was an important religious event of 1902.

The second number of the *Quarterly* justifies the promise of the first. Its introductory paper concerns the installation of the Tathanabamg or Buddhist Patriarch, who for the first time in the history of British occupancy, was recognized by the government and the election of the present Patriarch approved by Lord Curzon. Its contributors include Prof. Rhys Davids, James Allen (author of "Through Poverty to Power") and several native scholars. The International Buddhist Society is in itself of great interest, devoted as it is to the publication of the best Hindu literature. The list of its publications is already extensive, and with truly Buddhistic generosity and liberality its pamphlets are sent to all subscribers to the *Quarterly*. R.

In giving us *American Myths and Legends*,* Mr. Skinner has added another valuable book to his list of folk lore tales. These narratives are purely local tales of American early life, with the mixture, sometimes, of settlers and Indians, and their inter-relationship. They are given in popular form, no attempt being made to treat them as race clues, or for scientific investigation of sociology. For this very reason they are more valuable to the student, especially the student of Theosophy.

But just as mere stories even they are very entertaining. Mr. Skinner's style is concise, his choice of words fine, and each narrative has the atmosphere of its locality woven in with it. The book, in two volumes, is beautifully bound in bright yellow linen, with a fine tracing of green leaves around it, border fashion. The title, as well as the outline of the leaves, is done in gold. H.

*Published by Lippincott, Philadelphia.

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T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

PROCEEDINGS OF THE NEW YORK THEOSOPHICAL SOCIETY.

The recent open meetings of the New York Theosophical Society have been devoted to the general topic of Holy Living, the rules as given by various great religious teachers being studied in some detail and compared one with the other.

Following Mrs. Johnston's lecture on "Saintship in the Russian Church," mentioned in the last issue of the *Quarterly*, the Anagarika Dharmapala (the representative of Buddhism at the World's Congress of Religions at Chicago in 1893) spoke on "The Buddhist Rule of Holy Living," comparing what has been called "the noble eight-fold path" with the many other systems practised by the ascetics of the East, as well as with a rule the lecturer stated he had learned from Madam Blavatsky and which had been for many years the guiding motive of his life. Throughout, the appeal of religion to the will, rather than to the intellect, was emphasized, and in all systems there was found some such statement as that attributed to Jesus, that, "He who liveth the life shall know the doctrine."

The last lecture of the series, delivered by Prof. Frederick E. Woodbridge, upon the "Appeal of Idealism," presented the modern philosophic and scientific point of view, but strikingly confirmed this aspect of religious systems— that they, as all systems of idealism, were direct appeals to the will, and that they concerned us primarily as sources of action.

H. B. MITCHELL, *Secretary*,
P. O. Box 1584, New York.

BLAVATSKY BRANCH, WASHINGTON, D. C.

The Blavatsky Branch of Washington City, D. C., holds its weekly meetings on Thursday evenings at Metzerott Hall, 1110 F street N. W. It has a membership of twenty. Subjects are selected by members for study two weeks previous to date of presentation. All meetings are opened by the Chairman reading some selections of a devotional character. Papers precede the discussions, or readings from works bearing upon the chosen topic. Some of the subjects especially appreciated by visitors were: "Soul Memory and Brain Memory," "Karma and Heredity," "The Powers of the Imagination," "The Religion of the Future;" the last-named subject was repeated by request. December 17th the subject, "Symbolism," proved to be of unusual interest; Major D. W. Lockwood, one of our visitors, gave short illustrations of original work on "Geometrical Symbolism." Many have read with benefit his excellent article in the "Path" of July, 1897, on "The Problem of the Pyramid." At present the Branch is giving the "Teachings of Jesus in the Light of Theosophy." Particular attention is given to our visitors, who take part in our discussions and are invited to select topics.

M. PECHIN, *Secretary*.
3415 Eslin Street, N. W.

MIDDLETOWN BRANCH.

Middletown Branch of T. S. A. Study Class met January 14, 1904, at No. 906 George Street for the annual election of officers. W. G. Roberts, President; A. C. Winchel, Secretary; Emma Roberts, Treasurer, were unanimously elected, after

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which the following resolutions were offered by the President: *Resolved,* That we put on our armor and enter into this fight determined to win and that each member will study Theosophical truth, not for himself alone, but that he may be able to answer such questions as may be asked at our meetings by those in search of truth; that we are determined to make our little Branch of earnest workers a center of spiritual force that may be felt in this vicinity and surrounding country; although the powers of darkness may be directed against us, we will ever keep our face turned towards the true light and devote ourselves to the uplifting of poor struggling humanity. We will win, for there is no religion higher than truth.

After a unanimous vote to adopt the above and send a copy of same to the *Quarterly* for publication a motion to adjourn was accepted.

A. C. WINCHEL, *Secretary.*

THE THEOSOPHICAL SOCIETY IN ENGLAND, H. P. B. LODGE.

The month has been a very good one considering that we have so recently moved our quarters. A good amount of work has been done in the way of introducing visitors, and there is every reason to believe that there will be further progress.

The following subjects have been taken, and in each case a lively discussion followed: "Theosophical Teachings Applied to Daily Life," "The Purpose of Theosophy," and "Is Fraternity a Fact in Nature?"

ARTHUR D. CLARKE, *Hon. Sec.,*
78 Wigmore Street, London, W.

The members of the *T. S. in Liverpool* hold a study class every Tuesday, the basis of our study being the "Key to Theosophy," each member taking it in turn by opening the meeting with a reading from the "Bhagavad-Gita" or "Voice of the Silence" upon which to meditate, then a reading from the "Key" and a discussion on the reading. We are trying to make known our existence by distribution of the T. S. pamphlets.

W. PEDDER,
6 Channell Road, Fairfield, Liverpool.

THEOSOPHICAL SOCIETY, GERMAN BRANCH.

The executive committee of the Theosophical Society, German Branch, has met regularly every month and proved an important factor in giving activities the right tendency. It is our opinion that the Theosophical movement is not confined to certain organizations, and we have made a successful attempt to recognize the spirit of the movement in other kindred societies. Our Proclamation, identical with that issued in America, has been of good service. There is much work for us this summer, as an apparent change is taking place in the prevailing state of consciousness in Germany. Many popular scientists hold views bearing a remarkable similarity to the Theosophical philosophy.

PAUL RAATZ, *Secretary,*
Berlin S. W., 16 Plan Ufer 16.

THEOSOPHICAL SOCIETY, BERLIN BRANCH.

In addition to regular weekly study-classes, our branch has held public meetings Wednesdays and Sundays. Our programme has shown a varied list of speakers, including several who are friends of the Theosophical Movement but not members of the society. The discussions after each lecture proved very instructive. The society has taken large new rooms since April 1st, and the public reading room and lending library are open daily for several hours.

SANDOR WEISS, *Secretary,*
Berlin S. W., Plan Ufer 16.

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THE THEOSOPHICAL SOCIETY IN GERMANY, AUSTRIA AND SWITZERLAND (OCTOBER-DECEMBER, 1903).

Lecturing Tours: Mr. Edwin Böhme delivered lectures at Leipzig, Magdeburg, Neissen, Dresden, Prag, Brunn, Vienna, Hölding, Graz, Klagenfurt, Perau, Brunn a Geb, Linz, Munich.

New Societies: A Theosophical Society has been founded in Hamburg.

Austrian Central Library: The *"Theosophical Society in Vienna"* has established a "Theosophical Central Lending Library for Austria and Hungary."

A List of autonomous Theosophical Societies, Circles and Centres shows that there are 51 of them in Germany, 17 in Austria and Hungary, 2 in Switzerland, 1 in Luxembourg.

THE OFFICE OF THE THEOSOPHICAL SOCIETY IN GERMANY,
Leipzig, Inselstrasse 25.

The Theosophical Society, "Branch West Berlin," was founded on October 14th, 1903, by four members, who accepted the constitution of T. S. "German Branch."

The activities of Branch West Berlin consist of public meetings, with lectures and discussion, held regularly every Monday evening in the vegetarian restaurant, Berlin, N. W., Paulstreet No. 2.

The "Secret Doctrine" by H. P. B. is studied by members every Friday evening.

This young Branch possesses a lending library of its own, free for everybody's use.

WILLI BOLDT, *President.*
GUSTAVUS HORICKE, *Secretary.*

THE THEOSOPHICAL SOCIETY IN SWITZERLAND.

The Secretary of the T. S. in A. is in receipt of a letter from Mr. Paul Burs reporting on the T. S. situation in Switzerland, and particularly upon two progressive branches in Geneva and Basle. In the latter place weekly meetings are held which attract good audiences. A library is also maintained of Theosophical and religious works. Not the least interesting part of Mr. Burs' letter is his analysis of the effect of earnestness and faithful endeavor, even where there is little apparent result at the time.

OFFICIAL NOTICE.

NOTICE OF CONVENTION.

March 20th, 1904.

To the Members of the T. S. in A.:

The Tenth Annual Convention of the T. S. in A. will be held at Washington, D. C., on Saturday, April 30, 1904.

Important matters will be presented for your consideration, and it is therefore earnestly requested that special efforts be made by members to be present. Reports of the past year will be presented and officers and Executive Committee elected.

Members who find that they cannot be present at the Convention, and who are interested in the work of the T. S. in A., are requested to send their proxies to the Secretary.

Fraternally yours,
THADDEUS P. HYATT, *Secretary T. S. in A.*

Fellow Members:

Will you kindly note if your name and address is correctly written upon the envelope conveying the *Quarterly*, and notify me at once if it is not. This request includes members of all countries. It is important that the Secretary's address list be correct and up to date, and much time, worry and work will be saved if members will promptly notify me of change of address.

Fraternally yours,
THADDEUS P. HYATT, *Secretary T. S. in A.*

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CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

The following is the only definition of the subject given in the January number, viz., "The Psychical Vesture or World," which has been received:

"It consists of the elements un-fivefolded. Has seventeen parts, i. e., five vital breaths, five powers of action, five powers of perception, intellect and mind. Its veils are: vitality-formed, mind-formed, knowledge-formed. Its nature is emotional. It is subject to Causality and Time. Includes nerve currents and nervous powers." L. E. M.

Students will please try to send in their *fifty-word definitions* of the subject earlier so that we may have more before going to press.

One set of answers has been received from a student in Tipperary, Ireland.—*Editor.*

The following are the answers which the Editor considers correct relating to the subject, "The Psychical Vesture or World," given in the January number of the *Quarterly:*

(1) Seventeen parts.

(2) Intellect, one; Mind (emotional nature), one; five Vital Breaths; five Powers of Action; and the five Powers of Knowing or Perception.

(3) The five Vital (Life) Breaths are: Upward-breath (aspiration), Forward-breath, Uniting-breath, Distributing-breath, and Downward-breath.

(4) The five Powers of Action are: Voice (or Speech), Hands (the power of handling), Feet (the power of going), the power of rejecting waste material in the body, and the power of constructing, whether in one's own body, or through the forces of birth in the body of another.

(5) The five Powers of Perception are: Hearing, Touch, Sight, Taste and Smell.

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(6) In their simple nature, that is, un-fivefolded.

(7) It is the instrument of the tasting of pleasure and pain, and so on.

(8) Dreaming. Whatever has been seen or heard in the waking mood is encountered in time of rest (sleep) in the Psychic world, through the mind-pictures generated by that; the Dream-state.

(9) By removing them from our waking imaginations.

(10) Three.

(11) Vital-formed (Pranamayakosha), Mind-formed (Manomaya-kosha), and the Knowledge-formed (Vijnanamayakosha). The first, that of the vital forces directed chiefly to voluntary actions, the second division or stage is the mind or emotional nature working through the powers of perception, that is, all that part of our nature which has to do with feeling, with desire and hate, hope and fear, wealth and poverty and pleasure and pain; the third part of our distinctly human nature is the intellectual, the field of pure reason, of generalization from the mental pictures and impressions of the preceding stage.

(12) The Human side, as distinguished from the Physical, or distinctively animal, and the spiritual or divine.

(13) Prana (vitality), the Vehicle of Prana (Linga Sharira or Astral Body); Kama-Rupa; Kama-Manas (lower mind); and Higher Manas.

(14) Self subject to time.

(15) There is no Personal self left by that time, so nothing at all becomes of it. It is then recognized for the nonentity which it in reality was, from the beginning.

In the past lessons the idea has been to contrast the Psychic body as the instrument of sensation with the Physical Body, which is only the place of sensation, being of itself incapable of sensation, when the Psychical body is withdrawn, as in anesthesia.

In order to throw more light on the meaning of the Vital-breaths and the Powers, the following explanations are offered:

The Vital-breaths are also called life-breaths, life-airs or vital-spirits, and they correspond to the elements. To the element Ether corresponds the upward-life, the breath that carries the Soul to the shining-ether, at death, or in deep sleep; this breath is called Udâna. It is mystically, the breath of aspiration. The Air element corresponds to the uniting-breath, which is said to hold the others together, or to balance the tendency of the upward-breath to depart, against the limiting tendencies of the others. The Fire element corresponds to the forward-breath (Prâna), which is manifested in sight, the sense of light, and in speech, typified by the tongue of flame. To the Water element belongs the distributing-breath (Vyâna), conceived as distributing the new material throughout the body, to repair waste. Finally, to the Earth element corresponds the

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downward-breath, which has the tendency to remove waste. To these Life-Breaths correspond Thought, Feeling, Imagining, Egoism, and Instinct.

Hearing, Touch, Sight, Taste and Smell are the five Perceptive Powers. These Perceptive Powers correspond to certain Devatas or Deities, and these Dieties have a double meaning. The idea back of one meaning is simply to give us a clue to the correspondences of the gods in the Indian Scriptures, and more particularly in the Vedic Hymns. The other meaning is scientific and deeper, and to find it we must learn the meaning of the word Devata. It comes from the root Div, and means "shine," or "radiate;" from this root, first, comes Deva, "a shining one," and then, Devata, "the quality of shining." Or, we may say that Deva stands for Radiant and Devata for Radiation. Now, in the Vedanta philosophy or any idealistic philosophy, in which the manifested world is conceived as put forth by the Soul through the Perceptive and the Active Powers, it is only reasonable to suppose that each element of the manifested or outer world is put forth, or radiated by the corresponding Power, which is, in reality, a power of the Self and not a power of sense.

"When I open my eyes," said Hegel, "I create the universe." This sentence, if it be taken as applying to the beginning of the life-cycle, is the same as the teaching of the Vedanta. In this way the visible universe, using the word visible in its strict sense, is the radiation of the Power of Sight. The tangible universe, correspondingly, is the radiation of the Power of Touch, and the audible universe the radiation of the Power of Sound, and so on.

Now, the element of visibility in the universe, viz., Light, is symbolized by the Sun, from which all terrestrial lights are derived. In the same way, the element of extension, corresponding to the sense of Touch, or the sense of volume, is symbolized by the Wind or Air element, which, properly understood, is the Power of expansion, or extension in space, giving a strictly scientific meaning to the word extension, namely, "the power to occupy space."

From the foregoing it will be clear that the radiation of the power of Hearing is Etheric Space, sound existing eternally in the Ether, as the Cosmic Word, the Logos, Vach. Undoubtedly, this is true of the energy underlying sound, and this conception anticipates by very many centuries the grand modern generalization of the Conservation of Energy. Each specific sound heard, is conceived as being temporarily drawn forth from Vach, and as returning into it again when it passes into silence. Quoting from certain writings of Mr. Johnston, "This, again, corresponds to the modern idea of latent energy becoming kinetic, and then again becoming latent. Or, to speak more simply, to the thought that a portion of energy is called forth from, and again returned to, the common storehouse. For

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Indian thought, this common storehouse, is Vach, the Logos, the physical aspect of which is the Ether, or, as it is called here, Space. To continue: Of the Power of Touch (sense of extension in Space), Wind or Air is the radiation. Of the Power of Sight, the Sun (Light) is the radiation. Of the Power of Taste, Varuna, the Lord of the Waters is the radiation. It is a fact that we can only taste substances in a liquid or watery state, and, strictly speaking, it is only through taste that we have a direct sensation of the qualities and differences of liquids, our sense of color, for instance, being rather the sense of the light which they transmit and absorb, and so, coming properly under the head of the preceding element. Of the Power of Smell, or more generally, the Power of the breath-of-life in the nostrils, the Ashvins, the twin physicians of the Gods, that is, the two life-givers of the physical powers, are the radiations or deities. As far as we can understand the idea, the two Ashvins are two opposing magnetic or nervous conditions, the balance of which brings health to the physical elements—to the physical body. As Smelling corresponds to the most material condition, that of solid bodies, so the Twin Ashvins, who watch over physical health, are correlated with the sense of Smell.

We have considered at some length the idea that the outer world is a radiation, or group of radiations, from the universal and Supreme Self, through the different Powers of Perception, and we have seen how the Vedanta philosophy expresses this idea, with the further thought that the Vedic gods, about whom so much has been written to so little purpose, may represent these radiations, which make up the objective universe. But the whole of our life is not a series of perceptions. It is also made up of actions. And, though apparently, what we see and feel of the universe is enormously larger in quantity than what we can do to the universe, yet it is our intimate conviction that our actions are not less important, perhaps even more important than our perceptions. Hence the Vedanta has a category of our Powers of Action, of equal length with that of the Powers of Perception.

The Powers of Action are these: Voice (or Speech), Hands (the power of handling), Feet (the power of going), (the power of) rejecting waste material in the body, and the power of molecular construction or generating new tissue.

We may classify these powers, as follows: Vak, or Voice, may be considered as the power of acting at a distance; Pani, or handling, may be thought of as the power of moving other bodies by contact; Pada is the power of moving one's body (literally, foot), Payu and Upastha are the molecular powers of unbuilding and building tissue within one's own body. It will at once be seen that this list of forces applies to the microcosm alone, and is not, therefore, to be compared directly with any such

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scheme of forces as we are familiar with, for example: Sound, Light, Heat, Electricity, Magnetism.

The Deity, or, the radiation of Voice, is the (tongued) flame. The radiation of the two hands is Indra, the King of the Gods, or Power personified. The radiation of the two feet is Vishnu, the Pervader, Space personified. The radiation of the removing power is Death, who removes all things. The radiation of the constructing power is Prajapati, the creative Lord. The Lord of created beings. These are the radiations of the Powers of Action."

The Subject for this number is:

The Causal Vesture or World.

The references for study are the same as those given in other numbers.

A Shadowy Outline of Ideas Relative to the Subject.

The third Body counting from below; the first, counting from above. The most intelligible explanation of the universe, perhaps, that can be given in a single sentence, is that it was necessary for the one Eternal to manifest Itself to Itself, in order to become, not only more conscious, but also self-conscious. To attain this end, the Logos or Evolver within the Eternal, the All, must cause an unfolding, a manifestation, a splitting up, as it were, of Itself, into innumerable parts—the One becomes the many—so that while there is, in reality only unity, separation appears to exist in the unity. Centers of energy—force—and consciousness appear in the great ocean of substance. Each center of force and intelligence acting upon this primordial substance, filling all space, individualizes that portion of substance enveloping it. Each center differs in degree of force and degree of intelligence, and this, of course, includes both quantity and quality, and, we may add, that it includes kind or native character as well, for the force or intelligence of two centers may be equal, and yet unlike; and the quality of two centers may be substantially the same and yet differ in kind, just as two metals may be equally pure, one pure tin or copper, and the other pure gold, or, just as two powers may be equal, though one is steam and the other electric power. The degree of force and intelligence of each center determines the kind, quality and quantity of the matter with which it clothes itself. So we see that the Logos, the Evolver, has a double aspect. The first is positive, the forceful substance of manifestation, and the second negative, the abstract plan or outline of the unfolding, still latent but soon to be manifested. These may be called the First Logos and the Second Logos. The second may correspond to the feminine Voice or Vach—the great Mother, full of divinity, who became manifest through life. The first is the Higher Self in Man, and the

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second, or passive aspect of this Self, is Buddhi (potential intelligence). The potential life of the Higher Self is gradually realized, and the passive wisdom or potential intelligence (Buddhi), becomes the active Shining (Tejas) or Bodhi.

The Questions to be answered are:

(1) What is the Causal (Spiritual) Body?

(2) Through what is it formed?

(3) What does it form?

(4) Is it unknowing, and if so, in what sense is it unknowing?

(5) In what sense is it unchanging?

(6) What is the "Heresy of Separateness?"

(7) To what mode of consciousness is it subject?

(8) What are the three modes of consciousness?

(9) Define these modes?

(10) What veil of the five veils belongs to the Causal Body?

(11) What principle or principles of the common sevenfold classification belong to the Causal Body?

(12) By what other appropriate names is the Causal Body called?

(13) What is its limitation?

(14) From the absolute standpoint—that of the Eternal—of what is it built up?

(15) Looked at from the standpoint of the lower, personal self, of what nature is it?

In order that we may profit most by these studies, it is advisable that all students, whether they are members of the Correspondence Class or not, or whether they send in to the Secretary their answers or not, study the references as soon as possible after receipt of the *Quarterly* containing the questions, and write out their answers carefully, and later, rewrite, if they can improve them, and then, when the next number of the *Quarterly* is received, compare their answers with those given by the Editor. If students would do this faithfully, it would be quite unnecessary to send in their answers, and they would be greatly benefited without much trouble and expense. Then, should any answer or point seem wrong, or not sufficiently clear to them, they may write the Secretary or the Editor for further explanation.

We aim in these studies to present and make clear the fundamental teaching of the Vedanta philosophy which is the key to all true philosophy as well as to all true science and all true religion. EDITOR.

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The Theosophical Society in America

Founded by H. P Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

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