

Ḥ Ṫ Ṣ

Universal Brotherhood is the union of diverse elements in one complete whole. Martanda, the mighty light of men, withholds no rays from the good or the evil, and why should man, who fades from view before Surya has revolved one cycle, keep back his love and help from any creature whatsoever?—*Old Hindu Book.*

THE PATH.

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LETTERS THAT HAVE HELPED ME.

(Continued from July.)

XI.

Dear Brother :

It has been with regret that I hear of your serious illness, Jasper. While life hangs in the balance, as it would seem yours does and for some time will, you will feel much depression.

Now it is not usual to thus calmly talk to a person of his death, but you do not mind, so I talk. I do not agree with you that death is well. Yours is not a case like that of— who *was* to die and decided to accept life from Great Powers and work on for Humanity amid all the throes and anguish of that body. Why should you not live now as long as you can in the present body, so that in it you may make all the advance possible and by your life do as much good as you can to the cause and man? For

you have not yet as Jasper Niemand had a chance to entitle you to *extraordinary* help after death in getting back again soon, so that you would die and run the chance of a long Devachan and miss much that you might do for *Them*. Such are my views. Life is better than death, for death again disappoints the Self. Death is *not* the great informer or producer of knowledge. It is only the great curtain on the stage to be rung up next instant. Complete knowledge must be attained in the triune man : body, soul, and spirit. When that is obtained, then he passes on to other spheres, which to us are unknown and are endless. By living as long as one can, one gives the Self that longer chance.

“Atmanam atmana pashya” (Raise the Self by the Self: Gita) does not seem effective after the threshold of death is passed. The union of the trinity is only to be accomplished on earth in a body, and *then* release is desirable.

It is not for myself that I speak, Brother, but for thee, because in death I can lose no one. The living have a greater part in the dead than the dead have in the living.

That doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. “He that doubteth is like the waves of the sea, driven by the wind and tossed.” Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*.

We dare not hope, but we *dare* try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome—by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable. Not that I see thee too despondent, Jasper, but I fain would give thee my ideas even did something kill thee against our will next day.

Am glad that although the body is painful, you yourself are all right. We have in various ways to suffer, and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it. Yet also the body must be rested. Rest, and let the anxieties to do lie still and dormant. By that they are not killed, and when the body gets stronger more is known.

You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quantity, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire karmic demerit by not accepting the impossibility of achieving. Ignorance of the law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance you are not passed over by *The Law*, for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

All this reminds me of H, of whose failure you now know. And in this be not disappointed. It could hardly be otherwise. Unwisely he made his demands upon the Law before being quite ready. That is, unwisely in certain senses, for in the greater view naught can be unwise. His apparent defeat, at the very beginning of the battle, is for him quite of course. He went where the fire is hottest and made it hotter by his aspirations. All others have and all will suffer the same. For it makes no difference that his is a bodily affection; as all these things proceed from mental disturbances, we can easily see the same cause under a physical ailment as under a mental divagation. Strangely too, I wrote you of the few who really do stay, and soon after this news came and threw a light—a red one, so to say—upon the information of H's retreat. See how thought interlinks with thought on all planes when the True is the aim.

We ourselves are not wholly exempt, inasmuch as we daily and hourly feel the strain. Accept the words of a fellow traveller; these: Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. Not that you do. I cannot find the right words; but surely you would know all, were it not that some defects hold you back.

The darkness and the desolation are sure to be ours, but it is only illusionary. Is not the Self pure, bright, bodiless, and free,—and art thou not that? The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distill that dew into our normal consciousness.

Then, too, remember that the influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that soundless OM; we rest upon the heart of the Divine. You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are Judge. Who accepts you, who dares judge but yourself? Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the path They and I show, but do not follow *my* path," why, then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always

have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

So I am sad and not sad. Not sad when I reflect on the great Ishwar, the Lord, permitting all these antics and shows before our eyes. Sad when I see our weakness and disabilities. We must be serene and do what we can. Ramaswamier rushed off into Sikkhim to try and find Master, and met some one who told him to go back *and do his duty*. That is all any of us can do ; often we do not know our duty, but that too is our own fault ; it is a Karmic disability.

You ask me how you shall advise your fellow student. The best advice is found in your own letter to me in which you say that the true monitor is within. This is so. Ten thousand Adepts can do one no great good unless we ourselves are ready, and They only act as suggestors to us of what possibilities there are in every human heart. If we dwell within ourselves, and must live and die by ourselves, it must follow that running here and there to see any thing or person does not in itself give progress. Mind, I do not oppose consorting with those who read holy books and are engaged in dwelling on high themes. I am only trying to illustrate my idea that this should not be dwelt on as an end ; it is only a means and one of many. There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the Gīṭā. All these *are instinct with a life of their own* which changes the vibrations. Vibration is the key to it all. The different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us and we not seeing them. It was an instant of synchronous vibration. But the important thing is to develop the Self in the self, and then the possessions of wisdom belonging to all wise men at once belong to us.

Each one would see the Self differently and would yet never see it, for to see it is to *be* it. But for making words we say, "See it." It might be a flash, a blazing wheel, or what not. Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness ; then we have to *go inside* and see that, and so on and on.

The mystery of the ages is man ; each one of us. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not as good as gentle control continuous and firmly unrelaxed. The Secress of Prevorst found that a gentle current did her more good than a violent one would. Gentleness is better because an opposition current is always provoked, and of course if that which produces it is gentle, it will also be the same. This gives the unaccustomed student more time and gradual strength.

I think your fellow student will be a good instrument, but we must not break the silence of the future lest we raise up unknown and difficult tribes who will not be easy to deal with.

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all ; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

I would to God you and all the rest might find peace.

Z.

THE WORSHIP OF THE DEAD.

SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP.

[Extracts from a Private Letter.]

Ques.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquæ of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the “Ernests” and “Joey” of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend ; not that I know of. From Sukhava down to the “Territory of Doubt” there is a variety of spiritual states, but I am not aware of any such intermediate condition. The “forlorn shadow” has to do the best it can. As soon as it has stepped outside the Kama-Loka, —crossed the “Golden Bridge” leading to the “Seven Golden Mountains”—the *Ego* can confabulate no more with easy-going mediums. No “Ernest” or “Joey” has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a “better sort of reliquæ ;” and the “Shells” or “Earth-walkers,” as they

are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "*les esprits souffrants*." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the *Kama-loka*—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.* mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made to *regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediæval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

* * * * *

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or *tanha*)—thirst, desire for sentient existence, and *Upadana*, which is the realisation or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i. e.* the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary, or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an upadana which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every sèance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality. * * * * * It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will.

* * *

WHAT ARE YOU DOING FOR THEOSOPHY?

The field of Theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society,—how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you*, the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavor in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from laboring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you

helped your poorer brother and pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."¹

EXETER.

¹ Bhagavat-Gita.

THE STREAM OF THOUGHT AND QUERIES.

I.

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from THE PATH, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION?

"In what way are we to understand this word, as it is used, for instance, on p. 35 of May PATH? If it is used in a special sense, that should be made clear."

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May PATH said, it is the one seldom thought of by students.

IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous ?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light * * a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi ?"*

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen ; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight ; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases ; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases ; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause ; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

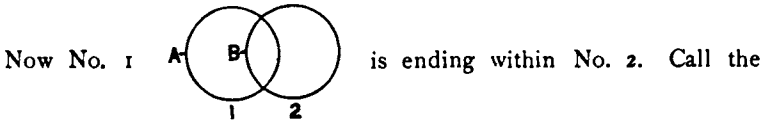
HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT ?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for ; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols ? It is not useful or necessary.

ABOUT THE CYCLES.

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy ?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles ; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline ; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres,

and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS.

"How is one to recognize a black magician, and how to treat such an one?"

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing to-day, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmuktas (white adepts) come forth intact and conscious."¹ This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to treat a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN.

¹ A free translation.

INFLUENCE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, APRIL, 1889, BY MISS KATHARINE HILLARD.]

In reading an article in *Lucifer* the other day, I was struck by a quotation from Elihu Burritt which ran in part thus: "There is no sequestered spot in the universe, no dark niche along the disk of non-existence, from which man can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt, everywhere he will have companions who will be better or worse for his influence. * * Thousands of my fellow-beings will yearly enter eternity, with characters differing from those they would have carried thither had I never lived."

The thought ran parallel with the remarks of our President last Tuesday upon the multiplied force of concerted action, in showing that, side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected. It is one of the most difficult things in the world to realize,—this force of passive existence, if I may use the expression. To speak, to act,—we can all appreciate as bearing largely upon the character of others; we can all realize the inspiration of a great deed, a noble sentence, but simply to *be*,—what can that do for the world? How far can the *nature* of a man, apart from words and actions, affect the great purpose of the Teachers, how much can *being* help to form the nucleus of Universal Brotherhood? It is the first impulse always to ask What shall I *do* to be saved, and yet what is right action but the fruit of right thought, as that is the blossom of the character from which it depends, as the flower hangs from the tree. The gardener does not try to improve his roses by pulling open the buds and trying to stretch the crumpled leaves to a broader growth, but he turns his attention to the bush on which they grow, grafts it, waters it, enriches the soil around it, exposes it to the light and air, and the more perfect flowers follow as a natural sequence. And as we cannot think of the perfect rose without its fragrance, so the perfect character cannot be thought of without its *influence*, that perfume of the soul which is as subtle and as powerful as thought itself.

For, after all, what is this influence of which we speak but the aggregate of the man's thoughts and deeds, the real personality which all his tricks of speech and graces of action cannot hide? This is why we are constantly taught that thought is better than action; it is so (as one of the sages has told us) because a man becomes that on which he resolutely and persistently thinks. He puts himself into an attitude of receptivity to a particular influence, and, as the law of force is the same on all planes, that

force follows the line of the least resistance, and enters the channel he has prepared for it. We receive those influences that we consciously or unconsciously seek ; we give out those influences which are the result of what we have sought. It is useless to forego indulgence in pleasure or in sin while the desire for that pleasure or that sin is still strong in our hearts, because in that case it is but the outside of the sepulchre that is whitened. Kill out the desire for the sin, purify the heart itself, and the body of that sin dies, and its sepulchre, like the fabled tomb of the Virgin, is found full of fragrant roses.

In Longfellow's beautiful poem of Santa Filomena he says :

“Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

This is the *active* influence, the power we are all ready to recognize, all eager to work for. But there is also the *passive* influence, the “atmosphere” of a person, of which we are all more or less conscious, and which, being a continuous thing and ever abiding with that person, has an even more powerful though less apparent effect. To influence others by the voluntary force of speech or action is comparatively easy, for it is a momentary effort ; we poise ourselves for an instant on the topmost heights of our being, and our fellow-men, kindled at the sight, strive, for another moment, to emulate our altitude. But how much harder the task so to inform our inmost souls that they can give out nothing but nobility, nothing but love ! It was said of Lady Elizabeth Hastings that to love her was a liberal education, and we have all known men and women whose presence was a benediction, and made the brightest vision of Universal Brotherhood seem a thing to be realized to-morrow. So true it is that, as Burke once said, “Virtue as well as vice can be caught by contact.”

For it is precisely by this influence, this tremendous power which we all possess and which we handle as carelessly as children do gunpowder, that that nucleus of Universal Brotherhood is to be formed which, in the language of Walt Whitman, is “to saturate time and eras.” We are all occasionally startled by being confronted with some word or deed of our own that we had entirely forgotten, but that, like a chance-sown seed, has borne fruit in some other mind, and now we are told to gaze upon the harvest. It is these occasional glimpses of the far-reaching influences we wield that startle our reluctant souls out of their lethargy, and bring them

face to face with the unalterable realities of their past, the glorious possibilities of their future. This again is the *active* influence of the spoken word; but who confronts us with the results of that other influence that never ceases, that weight of character, that force of personality that is continually creating for the soul "the garment that we know it by"? "The words that a father speaks to his children in the privacy of home," says Emerson, "are not heard by the world, but, as in whispering galleries, they are clearly heard at the end, and by posterity."

But how much more power over the destinies of our fellowmen has the perpetual influence of our nature than the strongest of our spoken words! That which we *say* for good in the course of our lives is very little, that which we *do* still less, but that which we *are* affects every human being with whom we come in contact as we move about the world, and draws within our sphere all the highest forces of the universe to co-operate with us.

This is not a good to be gained by one effort, not a victory to be decided by one battle. It is a long, slow building-up of character, thought by thought, as the coral-insect builds the reef grain by grain. And the work must be done with the good of others as our steadfast aim, with the idea of Universal Brotherhood ever before us as we toil. There is no need that we should sigh for wider fields of action while we wield such possibilities for good or evil as this power breathing from us unawares; but he who works for such a purpose, for the purification of his own soul that others may be benefited, will see ever farther and farther into the heavens. And the task of self-purification will bring with it that beautiful transparency of spirit that enables all men to see and bless the light that shineth from within and enlighteneth all the world.

THEOSOPHY.

[A PAPER READ BEFORE THE SATWA T. S., LOS ANGELES, CAL.]

Theosophy and its Philosophy include all the philosophies pertaining to all life and existences, material, moral, and spiritual. Mankind as they stand between two eternities—past and future—commencing to think towards eternal principles—must start from where they stand. We can look back, cannot go back; for good or ill, on we must go towards that one eternal ocean of Divine Essence of which all tangible, thinkable things are but a breath; unthought, unthinkable, the one eternal, incomprehensible whole, the That; however expressed inexpressible which we call God, Deus, Jehovah, Allah, Lord, Omnipotence, Omniscience, Omnipresence,

OM. The embodiment of the eternal principles. Yet these principles may be divided and subdivided *ad infinitum*. One God or many Gods, underlying all systems of religious or scientific thought ; none wholly right, none wholly wrong, yet upon the whole right, for what is, is right, for it is the legitimate result of a cause, or an eternal chain of causes ; positive and negative, objective and subjective ; attraction and repulsion, formation and transformation, creation and destruction. Yet In the economy of nature not one atom is lost. Ordination and foreordination, these eternal principles permeate every living, moving thing, each in its degree. "Mean tho' they be, not wholly so, since created by 'That' breath." Even the very insects have these attributes of deity ; they are positive and negative, objective and subjective, attract and repel, form and transform, create and destroy, ordain and foreordain.

Will these attributes of Deity be annihilated? In the economy of nature not one atom is lost. This Ego going the eternal rounds of all existences, through its numberless personalities, builds up its individuality, character, Karma. Mankind how fearfully and wonderfully made ; looking up, comparative atoms ; looking down, Gods. "Know ye not that ye are Gods?", searching out and laying hold of the secret forces of nature, commanding them to obey and serve. This too on the low material plane, and plane succeeding plane in one eternal chain, with our powers, capabilities, and possibilities enlarging and expanding ; most wonderful thought.

And as our knowledge and powers enlarge, in just proportion our responsibilities enlarge. "Let him that thinketh he standeth take heed lest he fall." Is this not an exemplification of the fable of the fallen angels? Surely in this philosophy there is no profitable room for disputation. It should be considered a privilege to help our fellow creatures. To do another a wrong is to wrong ourselves more. To be just, kind, and charitable is the only evidence of a noble soul. Although but an individual atom in the universe, that individuality is everything to us. Having an existence carries with it the right to exist and a duty to preserve and better that existence. To have the power of thought carries with it the right to think and the responsibilities of these thoughts. Having the power of action carries with it the right and duty to act, with its attendant responsibilities. Neglect of duty is a crime. Knowledge and power, void of responsibilities, lead to conflict and confusion, misery and destruction. For good or evil this is Karma. But the most important thought of all to bear in mind is, strict honesty of purpose. Be just in all things, get knowledge and understanding, learn to discriminate. The power of discrimination also carries with it its duties and responsibilities. All actions bring with them their natural and legitimate results, hence the necessity to act honestly and wisely. Cultivate the gift of appreciation ; learn to appreciate the sublime,

the beautiful, the noble and useful ; with appreciation there is no value. **Despise** not little things.

The moral law is the great governing force of the universe ; it demands the most intelligent action with the strictest justice without the least jot or tittle of allowance. All natural or divine laws are necessary to our existence, consequently blessings. All laws must carry with them their penalties, or they are null and void, therefore these laws with their penalties are blessings. Sin is the violation of laws or the abuse of blessings ; the greater the blessing, more subject it is to the greatest abuse. Everything must be considered in degree, for these laws or principles being eternal, must hold good through the eternal planes of existence. All things exist from necessity ; this being true, we must always have had an existence somewhere in the eternal chain of existences in the past, and necessarily must continue to exist somewhere in the eternal chain of planes of existences in the future and return to that eternal ocean of Divine Essence from whence we emanate.

S. CALHOUN.

ANSWERS TO QUERIES.

TO THE READERS OF THE PATH :

The Tea Table Department is in constant receipt of articles upon Mind Cure, Mental or Christian Science, Faith Cure, and so forth, together with arguments upon these subjects. They do not come within the province of this department at all, and exceed its commission from the editor of THE PATH. Hence I cannot reply to them there. It is equally obvious that, were THE PATH to open its columns to practitioners in one branch of Therapeutics, it must open them to all, for occasions are not wanting wherein physicians of various schools write to us in support of their theories. The proper place for such communications is a medical journal ; not because we are not interested in all that concerns suffering humanity, for we are interested in all such efforts and studies. But our space is small, and if we admit one article we cannot justly refuse others ; and so this discussion must be carried on in some other appropriate place. At the same time, as the Tea Table has received many of these articles, I select one representative and excellent one from among these courteous expositions, upon which to comment as follows.

My correspondent complains, as do all, that the various theories of mental healing are confused, or set down under one head, in THE PATH. This is done as a broad classification only, for purposes of convenience, just as we say "Homeopathy", when its practitioners are divided into very marked schools. She says also that in a certain given reply to an

inquirer, misconception of the principles of "Christian Science" (as distinguished by her from "Mind Cure, etc.") appeared. This would naturally be the case when the query did not apply to Christian Science *per se*, as its especial followers understand it. She also wonders at "the indifference of theosophists to this subject" This remark is made by almost every writer who has favored me : it is a very mistaken remark. It cannot be correctly said that "theosophists," as a body, are indifferent to any subject, because, as they are not bound to any dogma or doctrine, the greatest diversity of opinion exists among them. It is, moreover, evident that *all* theosophists are not indifferent, because my correspondents sign themselves F. T. S. in all cases, and say that they are practitioners or believers in these branches of healing. The correct statement would therefore be that *some* theosophists are indifferent to these theories. It is plain that I cannot say "why" they are so, even when I am urged by persons whom I respect to say "why". Each is probably indifferent for reasons of his own, which may vary in every case, and the better plan for those who wish to know "why" would be to ask each indifferent theosophist whom they meet for his or her reasons. The reply made by THE PATH was made from the standpoint of one individual in reply to that of another, and its insertion has been followed by more articles of argument and exposition than could be contained in two whole numbers of THE PATH This proves that our position is justly taken, in view of the small space at our command.

While I should be happy to reply to my correspondents, I cannot do so in any way likely to be of value to them. I do not know of any publication upon these subjects from sources regarded by theosophists as "authority"—so far as we admit that word at all. As far as my own personal view goes, they are welcome to know it, however small its value or worth. It is the result of some thought, observation, and experience, and represents the present outcome of these. That outcome is not a *fixed* quantity, for life and experience are not fixed, but changeful and progressive. Up to date, I object to systems of healing *by the use of the mind alone*, because that is draining down a higher plane energy to serve lower plane purposes. Moreover, it does not really effect such purposes. The ill arises on the astral plane, or in the nerve currents, let us say, manifesting first in discord or obstruction there. The use of "Mind" to remove it only transfers "disease" from one plane or place to some other plane or place. As, for instance, an inflammatory disease might be cured as far as its bodily expression went, and inflammation on the ethical or moral plane, or on the psychic plane, may manifest through the character or the soul of the patient. It may not be noticed by the ordinary sense or mind, but it is there. The discordant bodily vibration has with-

drawn inward, and increased psychic discord is the result. One example of psychic discord may, for example, be seen in the healthy animality of a certain class of people. Of course bodily health does not necessarily imply psychic discord, any more than it implies psychic or spiritual harmony. We cannot *heal* if Karma forbids ; we can change the focus of disease. This transfer of the seat or manifestation of disease is often seen on the physical plane in orthodox therapeutics. Again, the mental energy used to effect these cures (I should call them changes, not cures,) partakes of the psychic characteristics of the healer, is charged with his or her mode of thought, motive, and phase of will, and the method partakes of, psychologizing in its broad sense, according to my view of it. The patient is inoculated with the psychism of the "healer", whether consciously or unconsciously to both. At the present stage of Life, perfectly pure minds are too rare to enter into consideration. Such a mind is one *absolutely* impartial, impersonal, and free from sense of self. Finally, while a mental process accompanies every act more or less, I do not believe that many of these cures, or transfers of discordant vibration, are effected by the mind principle (as I understand that principle) at all, but by the unconscious use of some one of the principles of nature related to some especial organ, and used by hit-or-miss chance. When mind force is used to remove bodily ailments, I believe that the occult forces are mixed with the physical and that a *descent* occurs, effecting transfer, but not cure. It is far better that Karmic ills should find bodily expression, than that they should be concentrated on the inner planes. If removed in this way, they are only partially deferred and will break out in other lives with increased intensity. When the time for help or cure has come, it is effected from within the soul itself, aided, in many cases, by the methods of the physical plane and through the agents of Karma, by means related to the organic disease, and not by the use of higher energies for physical ends. The Adept Healer employs his life principle and not the Manas principle, and while no principle is "higher" *per se*, or in its perfection, than any other perfect principle, yet the laws of harmony seem to demand the use of principles related to the expression or seat of discord. The subject of *Mind* and its divisions, and the subject of the Principles, are not understood in the West, and persons constantly act through one principle when they suppose themselves to be using another.

I wish to state again distinctly that the above is my personal view. It is shared by other students. I regret that I cannot give something of greater value to my correspondents in return for their interesting expositions. The only statement at all to the point, from what "I myself" consider authority, is found in some MSS. remarks made by an Adept. Though brief, they may be of interest, and I share them with my comrades

without attempting to draw from them any support of any theory whatever, or its denial. They do not cover the ground, nor were they intended to do so. They are only expressions in the body of an MSS., and are given, so to say, as a *bonne bouche* by me. "All illnesses, diseases, and abnormalities of the body come from astral planes. The physical cannot infect the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or on the other."

"There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes to that extent a black magician. It is necessary when acting to lose all sense of identity and become an abstract power. Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regard to justice, it is black magic. But to help a sick person is not black magic, but no personal preference must guide you. * * Magic is power over the forces of nature; e. g. the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, is black magic."

Thanking the editor of THE PATH for his courtesy,¹ I am

Fraternally yours,

JULIUS.

"THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

We are informed by the *Religio-Philosophical Journal* that a mistake was made in the notice of this book in the July PATH, in saying that it had paper covers, sold at \$3.50, and was by Mrs. E. H. Britten. We cheerfully make the correction, as, although the copy we received had paper covers and was marked \$3.50, the covers are cloth and the price \$3.00.

Having now obtained from the publisher of the book a statement that positively Mrs. Britten did not write it, and which assertion we suppose will not be retracted, we now propose to show from what source the work emanated.

Some few years ago was started (about 1884) an order called "H. B. of L."—or Hindu, Hermetic, or Hibernian Brotherhood of Luxor, as one may choose—which under pledge of secrecy pretended to give occult information and teaching to its members. The "private secretary" of this was Mr. T. H. Burgoyne, of whom a short biography has hitherto been written. The instructions were to be free. In August, 1887, a circular was received by the members of the order reading thus :

“TO THE AMERICAN MEMBERS OF THE H. B. OF L.

Dear and Esteemed—”

[The first paragraph, for which we have no room, stated that because the order was not sufficiently united the Private Secretary had determined upon a plan of instruction, and then proceeds. ED.]

“Those members who have read and *thought* upon the work just issued to them, *The Mysteries of Eros*, will see that I have therein, but briefly, outlined *a few of the first principles*, as it were,—the ALPHABET only—of Occultism. I am, therefore, preparing an elaborate course of lessons giving the theoretical and *revealing* the practical secrets of the science, which I am about to teach in connection with a series of lessons on the *Ancient Chaldean Astrology*. This system of Chaldean Astrology constitutes the basic principles from which ALL *doctrines, theories, systems and practices* radiate, and *cannot* be found in *published works*. I have thoroughly elucidated this science in the lessons, after eighteen years of incessant labor, study and *practice*. Apart also, from this series of lessons, I have in preparation a Special Course upon Egyptian and Chaldean Magic, which will follow as a natural sequence.

The actual teaching alone, connected with these lessons, will absorb the whole of my time for *at least* twelve months, hence it is impossible for me to attempt this work without remuneration. I have, therefore, decided to form a Special Class within our Order, for those who desire this sublime knowledge. My terms to each will be \$60 for the complete course, payable quarterly in advance (viz. \$15). Therefore, all wishing to subscribe, will do me a special favor by sending their names at once, so as to enable me to make the necessary preparations.

In conclusion, I desire to impress upon each individual member who desires to attain unto actual imitation [so printed and altered to *initiation* in ink. ED.] the great necessity of subscribing for this Elaborate Course in Occult Instruction, as these teachings are not simply *metaphysical speculations*, but ACTUAL FACTS, each and all of which have been verified by *actual experiences* in the great astral soul-world of nature; further, each fact and theory advanced is issued with the knowledge, full consent and approval of our revered Masters, the *Hermetic Adepts* and guardians of “*The Wisdom of the Ages.*”

Fraternally yours,

T. H. BURGOYNE,

Private Secretary.

Address, P. O. Box () Monterey, California.

“SYNOPSIS OF THE COMPLETE COURSE OF INSTRUCTION EMBRACED
IN THE FOREGOING LETTER.

PART I.

OCCULTISM AND HERMETIC PHILOSOPHY.

A full and complete course of twelve lessons, embracing the most arcane doctrines of the Hermetic Wisdom. This course is subdivided into *three* principal divisions containing *four* lessons each.

FIRST DIVISION. Containing “*The Genesis.*” “*The Alpha.*”—viz:

- I. “The Involution of Spirit.”
- II. “The Evolution of Matter.”
- III. “The Laws of Crystallization—*the production of Forms.*”
- IV. “The Origin of Life.”

- SECOND DIVISION. Containing "The World of Phenomena," "The Transition,"
 V. "Re-incarnation"—Its truths, its *apparent* truths, and its *delusions*.
 VI. "The Hermetic Constitution of Man." *Apparent contradictions reconciled*.
 VII. "Karma"—Its real truths revealed and its oriental delusions exposed.
 VIII. "Mediumship"—Its nature, laws and mysteries.

- THIRD DIVISION. Containing "The World of Realities," "The Omega."
 IX. "The Soul and its Attributes," and *the method of their unfoldment*.
 X. "Mortality and Immortality," and *the processes of its attainment*.
 XI. "The Dark Satellite," and the laws of the soul's annihilation.
 XII. "The Triumph of the Soul." Adeptship—what it is, and *how* attainable.

N. B.—In the above lessons all argument or superfluous matter will be strictly omitted, and the laws, teachings and principles briefly and concisely stated. They will therefore contain the real gist and substance of what would otherwise be a very large book. The contents of Part I contains about 100 pages. Part II, 260 pages. They will be *clear lithographs of the original*, produced by "*the Autocopyist*."

PART II.

THE ASTRO-MASONIC SCIENCE OF THE STARS,

Embracing a most thorough and complete course of 26 lessons, containing an elaborate exposition of the arcane mysteries of ASTROLOGY, giving also, in detail, *The Ancient Chaldean System* of reading the stars. Scores of Horoscopes (chiefly those of public and historical characters) will be given as examples to demonstrate the absolute truth of planetary influence, according to the laws and rules contained in these lessons. The student will then *see for himself how* we read the past, *realize* the present, and *anticipate* the future.

PROGRAMME.

The lessons will be issued with strict regularity, as follows, on the first Monday of each month, commencing with October. One lesson of the Occult series will be issued, and all questions thereon answered during the interim.

Commencing upon the same date, the first lesson of the Astrological series will be issued and continued *fortnightly*. Consequently each student will receive one lesson upon Occult Philosophy and two lessons upon Astrology each month. The whole course occupying exactly one year."

The private secretary signed all his letters to the order with the symbol found on the title page of "The Light of Egypt." An inspection shows that the book is mostly a reprint of the instructions which were "lithographs of the original produced by the Autocopyist." The \$60 per head was collected, of course, although members had been told they were to have the matter free, and now, behold, we all have it for \$3 each! One must see here a sudden and radical decline in value of occult teaching, and, as a jolly theosophist in the South says, "we will have to lay it to Karma, Kali-Yuga, or Malaria". As many copies of these "Instructions" are extant, no one will now have the temerity to say that "The Light of Egypt"—always a synonym for darkness—is not merely a reprint of those, with slight plagiarisms from other books. The only difference is that which always exists between \$60 and \$3. The originals were not "bound in cloth", and it is hard on worthy people to see all this offering in the Chicago mart for one-twentieth of what they cost when secret.

CORRESPONDENCE.

DEAR PATH :—Can you explain these ?

1. A young lady practising on the piano a new and difficult piece felt a voice say " Stop ! play no more." She paid no attention, but soon her arms felt heavy as lead. Persisting she spoke, " I will learn this ", when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

ANSWER.—Mere " spooks " and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear

all the hymns ever sung still resounding, and see all the acts ever done being reënacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture ; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

THEOSOPHICAL TRACTS.

A SUGGESTION.

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophic tract to any name in any place in any State. One cent stamped envelopes are sold by the P. O. at the rate of \$5.90 per 500, and each of the two tracts thus far issued from the PATH office is furnished at the rate of 50 cts. per 100, smaller quantities in either case being in proportion.

The two tracts referred to were printed and electrotyped by private funds, and were then presented to the office, so that receipts from sales make possible new editions. Moreover, the PATH has been informed that provision will be made for the reprinting in this country of certain others which are successively to appear in the pamphlets of the T. P. S., so that in time a series of these brief circulars, treating condensedly of some Theosophical topic and bearing the address, etc. of the General Secretary, will be available to any one wishing to purchase them for distribution. Due notice of each new issue will appear in the PATH.

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted ; yet who can foretell that? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months, of the "Epitome of Theosophy" 1024 copies, of "Theosophy as a Guide in Life" 2254 copies. From the PATH office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.

LITERARY NOTES.

PSYCHOLOGY, *as a Natural Science, applied to the solution of Occult Psychic Phenomena*; C. G. Raue, M. D.; (1889, Porter & Coates, Philadelphia, \$3.50). This is one of the most valuable contributions yet made by modern science to the knowledge of which it treats. With truly Germanic thoroughness and solidity, the author builds up, step by step, a system perfectly explicatory of the causes, inceptions, processes, and products of the mental activities, from their lowest and simplest to their highest and most complex manifestations. In so doing he irrefragably demonstrates the existence and powers of the soul. Soul, he affirms, consists of that organized system of immaterial forces by which it projects itself into the material world,—not a nonentity, or a mere property of material forces, but the highest complex of organized immaterial forces, with capabilities higher than any other being known on earth. “Soul and body consist of an uninterrupted circuit of living forces, from the highest mental to the lowest bodily forces.” “Man is planted in material soil. He grows and unfolds into spiritual development, into a sphere that is most probably the moving cause of all terrestrial evolutions. We cannot say how much of sustenance the human soul may constantly receive from that spiritual source.” “When the soul departs from the body it leaves as a perfectly organized being of immaterial forces, as fully substantial as any living body ever was in this world, with this difference only: It cannot be reached by any mechanical or chemical means of detection. It is then and there the same soul it was before, beautiful or ugly, good or bad, wise or foolish, corresponding exactly to the development which it has attained while associated with material forces.” Many occult psychic phenomena the author finds it easy to explain as psychic activity, intensely concentrated, effecting objective changes through being an immediate action of force upon force, and not, as the common view takes for granted, of mind upon matter. He does not deny the possible self-assertion of the spirits of the dead, for to do so would be to repudiate the law of the indestructibility of forces, but is inclined to think that, in a vast majority of cases at least, supposed spiritualistic manifestations can be explained by telurage, telepathy, and clairvoyance, or, in other words, the operation of the psychic forces in the living organism of the medium, through heightened and predominant activity of the vital forces unknown to the self-consciousness of the higher senses. And such forces, as already suggested, might be able to operate upon material as well as immaterial forces. Dr. Raue has no patience with the materialists, “learned bodies with big brains minus souls,” and is unsparing in his exposure and denunciation of their “fundamental error of considering as cause what is in fact but a condition,” from which arise all their consequent misconceptions. He does not trust himself to speculate much upon the future of the soul, farther than to assume as beyond question that it must be a continued process of development. Perhaps in his conservative avoidance of a realm that is not open to such inductive reasoning as

would be accepted by readers tinged with materialism, the author has done well. His work would be more complete if illuminated by the light of Eastern philosophy, but, as far as it goes, it is admirable and may confidently be expected to do much good.

THE THEOSOPHICAL REVIEW, Paris, under the direction of H. P. Blavatsky and managed by the Countess D'Adhemar, F. T. S., fulfils the promise of its artistic and hermetic covers. The articles for June are The Beacon of the Unknown, by H. P. Blavatsky; Christ, Buddha, and Jehova, by the Countess D'Adhemar; Through the Gates of Gold, the initial effort, translated admirably by Amaravella; and a translation from *Esoteric Buddhism*; Egyptian Wisdom by Lambert; The Secret Doctrine, remarks by H. P. Blavatsky. Book Notices and General Notes make the ensemble of this welcome addition to our literature.

BHAGAVAD-GITA, published in parts, in Sanscrit and English, with notes in both languages and "an esoteric explanation" in English. We presume this is by P. D. Goswami, of Serhampore, Bengal, India, as it is to him intending subscribers are directed to apply. The price is five shillings, or about \$1.25. Part I, at hand, extends to verse 34 of chap. 2, and, as well as the notes, has an "Introduction to the Esoteric meaning." We think the work will be of value, although by no means the esoteric exposition of this poem. The key has been lost. The notes agree with the views expressed by Mr. William Brehon in the PATH vol. 2. As the present work has got beyond the first chapter, we would like to ask why so little space has been given to this most important chapter; the names of the generals on each side of the battle have not been sufficiently explained. They represent mental and psychical forces and functions, and in an esoteric exposition should not be dismissed so quickly. The notes will be found of great use to students of *Bhagavad-Gita*.

SERAPHITA by Balzac, with an introduction by Mr. George Frederic Parsons. As we said not long ago about *Louis Lambert*, the introduction pleases us even as much as the story. Were Balzac living now, we should be compelled to call him a theosophist. In *Seraphita* Reincarnation is plainly acknowledged; the heroine had lived many lives, and her last one was merely the rounding out the complete whole. Although there is much mysticism in nearly all Balzac's works, yet they need these introductions by one who well understands theosophy to give them their true direction.

THE REALITY OF THEOSOPHY is a little pamphlet by Caroline A. Huling, F. T. S.¹—1889, Chicago, 8 p. p., 10c. This gives a brief review of the Theosophical movement, and is an excellent little budget of information to hand to enquirers about theosophy.

THE THEOSOPHIST. The *May* number shows that Bro. Harte intends to infuse greater liveliness into the magazine. On the subject of fees

¹ C. A. Huling, 87 Washington St., Chicago, Ills.

and dues the editor is abroad, and, to quote himself on p. 514, "at present the ideas prevailing about it" with him "seem to be exceedingly confused." There need be no confusion if the Rules declare that no fees or dues are payable to headquarters, but that Sections may impose them if they see fit.

Thoughts on the Prasnopnisat by Rama Prasad is full of valuable hints to those who can understand with the inner sense. It deals with *prana*, or breath, in its comprehensive aspect. There is a paper by Bro. Wolleb of California on *Theosophy*, taken from the *Golden Gate*. Next follows a translation of the *Nada-Bindu-Upanishad* from the *Rig Veda*, which starts with A. U. M. Some notes are added to this. Bro. Johnston continues his paper on "*Sanscrit Study in the West*," and then there follow *Psychic Notes* of very great interest. This is to be made a standing department, and, as correspondence is invited, it will increase in value. Long may the pioneer magazine of the T. S. flourish.

The *June* issue is very good, except that the first and last articles (unsigned) give the impression that the magazine or the Society endorses the views expressed as to Adyar's being the only actual centre for theosophical effort, and that the Society has been greatly benefitted by the Revised Rules, which, by the way, have been re-revised. We understand the circulation of the *Theosophist* is reviving, and we are glad of it.

LUCIFER for June is a good number, notwithstanding the blot found in the "Talking Image." Our sense of respect and loyalty prevents our appreciating cuts direct and bitter unwarranted sarcasm directed against two noble workers such as H. P. Blavatsky and Col. Olcott. It seems easier to destroy than to build. The number contains a good article on Practical Theosophy by the well known Annie Besant, who is now a member of the Theosophical Society.

THE VEDANTIN is a 16 p. monthly journal published in Madras, India, devoted to presenting the Advaita philosophy, and in opening the editor remarks, "This is the first journal ever published in any language on Advaita philosophy." The two first numbers contain interesting articles upon various aspects of the Vedantic philosophy; no editor's name is given. Subscription 6 shillings, 6 pence, yearly; address *Proprietor Vedantin, Saidapet, Madras, India*.

SUGGESTIONS FOR BRANCH T. S. WORK.

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

V.

CONTEMPLATION.

There has been much discussion as to the meaning of this term, mode of practise, results to strive for, etc.: an examination of the subject should therefore prove interesting. Following the ever-present Law of Analogy, as

with all occult things, contemplation has its higher and lower meanings, and what is also customary; but the lower stages need concern us at present.

What is Contemplation. In the usual sense it is to bring consciously directed and concentrated thought to bear upon any subject or subjects. For this to be perfect, our attention must be absolute and the control over our thoughts complete, but even without these necessary adjuncts the practise is beneficial, for, like intuition, expansion through use is its only method of growth.

The Practise of Contemplation. An advanced Theosophist once wrote me that a certain time should be set apart from each day—a quarter or half an hour, if more could not be spared, and preferably at night when there is less danger of interruption and distracting noise—for the practice of contemplation. Go where you can be absolutely alone, and then think intently upon spiritual things, reason from the known to the unknown, meditate upon your inner selves. After following this method for some while, the mind seems to crave its few moments of peace and quiet, and if the time is chosen regularly, as it should be, it reaches this untroubled and peaceful state more and more easily, until the mere seeking of the accustomed attitude (which should be comfortable) at the accustomed time is enough to make troubles take wings and to fill the mind with cheering and elevating thoughts.

It is in this condition that intuition is most active; when the true imagination clothes our intuitive ideas in their most attractive garb, and when we learn what it is advisable and right for us to know.

The benefit of this practise is not at first easily understood, for, though just a few such moments give a more elevated tone to our whole aura, our moral and mental natures, the effects are at first hardly perceptible. It is a habit that will grow both in intensity and in the desire for more frequent and longer indulgence. In intensity, for it develops into higher stages until it may become spiritual ecstasy or even communion; and in frequency, for after awhile we are never entirely free from its influence,—the condition becomes chronic, as it were. And so, from such small beginnings as 15 minutes a day, contemplation and its results can grow to have an incalculably beneficial effect upon us.

Praying. Contemplation has another very interesting phase. I refer to its relations to prayer.

When a devotional mind encounters and accepts Theosophy, the subject of prayer is one of the first issues to suggest itself. To whom and about what shall I pray?—is demanded. A conscious personal God is obliterated, and with him seems to go all reason for praying. There exists no one to forgive us our sins or give us our daily bread. The bewildering

ment arising from this frame of mind is often painful, for it requires an entire remodeling of our attitude towards spiritual things to enable us to recover a state of mental and spiritual equilibrium which will cause us to realize that true praying is just as essential to us as before, if, indeed, it be not more so. Without it a void is created and an important want left unsatisfied, for one of the greatest needs of human nature is for something to worship, for communion of some sort with Divinity. Theosophic writers do not seem to have realized that, for a time at least, the new-made Theosophist has no means of gratifying this instinctive craving. Most, I think, go on praying as before, using the same words, but giving them a slightly different significance. This, however, is by no means satisfactory, and, indeed, until the Theosophist understands the true meaning and functions of contemplation, he will remain in a more or less chaotic condition in regard to such things. The question that arises is, of course,—

What is True Prayer? A person who properly digests the fundamental teachings of Theosophy will not ask the Divine Essence for some material benefits or personal favors, and, if I do not much mistake, the usual plea of the christian is for something he wants and has not.

True prayer is the contemplation of all sacred things, of their application to ourselves, our daily life and actions, accompanied by the most heartfelt and intense desire to make their influence stronger, and our lives better and nobler, that some knowledge of them may be vouchsafed us. All such thoughts must be closely interwoven with a consciousness of that Supreme and Divine Essence from which all things have sprung. This is the only prayer possible to us now. When we know it as perfected spirits may, it will be a union of our minds with the Divine mind, the least conception of which is beyond our present ken.

Concentration. The art of concentration, necessary as an aid to the proper performance of contemplation, is expounded in Patanjali's *Yoga Philosophy*. Since the publication of the American edition of that work, from which are eliminated the confusion of brackets and the soul-wearying interpolations, the student should have little difficulty in attaining a right conception, and some proficiency in the practise, of the art. One serious danger, however, it would be well to point out.

Self-mesmerism. A correspondent writes, "We are told to cultivate concentration, but are warned against self-mesmerism, yet the two seem similar. Can you give me a clue to the difference?"

In concentration we bring to a focus upon any chosen subject our whole galaxy of mental and higher (if any) powers. It is not easy, but the result of concentrated attention and thought will amply repay any effort, however intense.

Self-mesmerism is the exact opposite. By this we so distribute and

weaken our mental functions that they cease to exercise a controlling impulse over our personality, which therefore is laid open to outside influences, often to our material injury, for it is not always possible to throw off such "control" when once firmly seated. See Page 40, *et seq.*, *Five Years of Theosophy*.

It is the old distinction between the Adept and the Medium. One a consciously active, ever-striving agent for good; the other an unconscious passivity used by outside forces, often for evil and impure purposes.

With the exercise of a little care, there is no danger of confusing the two. Concentration intensifies our own control; self-mesmerism lessens it.

References, same as last month.

G. Hijo.

ALL-PERVADING.

Freely spreads the upper air,
 They who seek its calm are wise,
 There the soul surrenders care,
 There the truth knows no disguise;
 There no trader sells nor buys,
 There the bound obtain release,
 Blest are they who reach the skies
 Of the universal peace.

Thought of self can have no share
 In that bliss beyond surmise;
 Souls, celestial flights would dare,
 Conquered self must sacrifice;
 Then the wings of love will rise—
 Wings that falter not nor cease—
 Till they rest within the skies
 Of the universal peace.

Man, your title makes you heir
 To the gift that glorifies,
 Bid your pinions then prepare
 For their sacred exercise—
 Charity and soft replies,
 Works that pain and want decrease—
 Point your vans toward the skies
 Of the universal peace.

J. C. T.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE THEOSOPHICAL HEADQUARTERS, 21 Park Row, New York, has been further enriched by the gift of a clock. This is of brass, of the "chate-laine" pattern, and depends upon the wall by chains. An umbrella stand of pottery, painted with lotus flowers by a Theosophist, is another kind and most useful gift.

The last photograph of Madame Blavatsky has been enlarged to life size,

and a copy at present occupies the frame destined for the crayon portrait soon to be completed. It is a singularly perfect likeness, reproducing marvellously the expression of her remarkable eyes, and attracts great attention from every visitor.

THE PRANAVA T. S., of St. Louis, Mo., has elected as President Mr. Wm. H. Cornell, and as Secretary Mr Wm. Throckmorton.

THE VEDANTA T. S., Omaha, Neb., meets every Sunday afternoon at 4 o'clock at Room 205, Sheely Block. Visiting members and all earnest inquirers are cordially welcomed. The neat and comfortable room is to be open every night in the week, with some member in attendance, and a full Library free to all. This is an invaluable scheme, one which any Branch with sufficient means could profitably copy.

THE GOLDEN GATE LODGE has removed from East Oakland to San Francisco.

AT WILKESBARRE, PA., though no Branch has yet been organized meetings are frequently held on Sunday afternoons, whereat are read instructive extracts from *The Secret Doctrine* and other works. On June 23d was read the poem "Songs from the Unseen," by Mrs. J. C. Ver Planck, which appeared in the *PATH* of Dec., 1887. Why cannot earnest Theosophists in other towns similarly meet, confer, study, and prepare the way to organization? Demosthenes said that the secret of oratorical success was "action, action, ACTION!" And this is true of all other success.

THE NEW BLAVATSKY T. S., Washington, D. C., has held another and very successful public meeting, the hall being three-quarters full, and four reporters being present. The President spoke for over an hour and a half, and throughout secured close attention from the assembly. The career of this new Branch will be noted by all American Theosophists, both for its name and its location.

JAPAN.

IN a private letter to the Editor, Col. H. S. Olcott writes as follows :

"Tokio, March 21, '89.—My visit appears to be a success. The Japanese press agree that a profound sensation has been created, and the various sects are all working with me in good feeling for the common end. I have received the most polite and cordial treatment from all classes : the people have flocked to my lectures by thousands and applauded me to the echo ; I have been made an Honorary Member of two Japanese learned societies ; Baron Tagasaki gave me a dinner at which the Prime Minister and fourteen other Ministers and dignitaries were present. My views upon Religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated. One result is that a large Buddhist library is to be organized and a monthly magazine started by a Chief Priest of a Jodo temple. * * * I don't know whether you quite realize as yet what a huge thing this is that I have undertaken,—the breaking

of the silence between Northern and Southern Buddhism and bringing them together. And I shall accomplish it, thanks to the irresistible power I feel always behind me, pushing me forward like a full breeze astern filling the ship's sails."

THE BIJOU OF ASIA just at hand says, "The coming of Col. Olcott will be welcomed greatly by the Japanese Buddhist public. Forty and more places are calling him to come and address. We hope his visit will result in a general spiritual union of our Buddhist brethren for brisk operation against materialism and christianity,"

JAPAN, KIOTO. (Extract from letter to General Secretary.) At Kioto the Yamato Theosophical Society (a Branch) has been established; it is a single Branch formed here, and will be the centre of the movement for our country.

Yours faithfully,

M. MATSUYAMA.

EUROPE.

DUBLIN LODGE T. S.—At the first open meeting in June a paper by Bro. C. A. Weeks on "The Gospel according to Matthew Arnold" was read and discussed. At the second open meeting papers and extracts were read bearing on the recent lapses from the ranks of the Society, and a short address—signed by all the members and associates present—expressing undiminished adhesion to the Cause, was forwarded to H. P. B. The attendance is still improving.

F. J. ALLAN,

Secretary.

MADAME H. P. BLAVATSKY has been happily able to make a visit to Paris and even to extend her trip to Fontainebleau, where she is now enjoying a much-needed rest.

TO THE EDITOR OF THE PATH.

Dear Mr. Editor,—Will you allow an English F. T. S. to say a few words—through the medium of your magazine—to brother and sister Theosophists in America? I feel sure I may speak for the majority of my comrades in England, when I say that no one of us could read the loyal and soul-stirring words of Jasper Niemand in your July number without feeling instantly a ready and hearty response to them rising within ourselves; nor, I venture to think, without feeling in addition the wish—to which I now try to give some expression—to put that response into words.

As an F. T. S. who has been privileged to know H. P. Blavatsky for some few years past—who has received from her untold and unmerited help and kindness—one who has, from time to time, stayed under the same roof with her and seen her under the most varied conditions and circumstances of social life—I feel I may fairly claim to testify most fully and emphatically to all that Jasper Niemand so beautifully says of her.

I may further, and in conclusion, assure American Theosophists that we in England cannot too highly value H. P. B.'s presence among us—and, we would say to our brothers and sisters across the sea, that we join hearts and hands with them in answering devotion and loyalty to her who is indeed to

us the visible "messenger * * * and a part of the message"—
and this, *come what may*. AN ENGLISH F. T. S.

[NOTE. Yes, *come what may*. Other enemies within the borders will arise, have raised their heads already. Treason is not dead, and those who attack the T. S. under the *pretence* of exposing H. P. B. still are with us. We know some of their names, and—their ages.—ED.]

H * * * LODGE, * * * ,

MONDAY, July 7th, 1889

TO MADAME BLAVATSKY :

Dear Madame,—We, the undersigned, members of the * * * Lodge of the Esoteric Section of the Theosophical Society, have read the various papers sent from time to time, relating to the * * * affair, and we unanimously express our contempt for the dishonorable actions of both * * * and * * * [parties concerned], especially in regard to their breach of the Pledges of Secrecy and Fidelity to the T. S.

We beg you to accept our sincere sympathy with you in this trouble, knowing how disheartening it must be to you to have your earnest efforts thus combated by dishonorable dealing. We have every confidence in *you* as an Occult Teacher, and earnestly ask you to continue the E. S. instructions to us at the earliest opportunity. It matters not to us whether the said teaching be the fruits of your own labor, or the instructions of Mahatmas. We are satisfied to receive what is to us undoubtedly valuable instruction, and some of us, who have been students of so-called Occultism for the last ten years, are satisfied that we have at last got upon the Right Path, through your great and valuable assistance.

We are, dear Madame,

Your most sincerely and fraternally,

(Signed),

[Here follow the names of the President and members, which we withhold on account of this Lodge being of an Esoteric character.—ED.]

INDIA.

AMBASAMUDRUM T. S.—Bro. C. F. Powell, of N. Y., presided at a meeting here, when a new Branch was formed in May with Mr. V. Cooposwamy Iyer as President.

BALACHUR T. S.—In Bengal, at Balachur, a charter for a Branch has been obtained by Rai Bahadur Bhunpat Sing.

GYANANKUR T. S. has removed to Sinthee, near Baragur. The *Theosophist* calls this "a reincarnation."

IN BENGAL pamphlets called "The Theosophical Series" are to be issued in the Bengali language. Conventions with the Jain sect have been held by members and interest aroused. The Jains are a pure sect.

BRO. C. F. POWELL has been visiting the branches at Chittoor, Bangalore, Udamalpet, Coimbatore, Tinevelly, Ambasamudrum, Madura, and other places, with good results. He will continue this good work.

DEATHS.—Bros. M. V. Subhara Naidu of Rajamurdry, and P. Parthasaradhi Chetty of Madras, died recently. Both were good theosophists and are much regretted.

TASMANIA.

A CHARTER for a new Branch at Hobart, Tasmania, has been issued. Bro. W. H. Dawson is the moving spirit. This town is an active business place, and it is hoped the Branch will do good.

QUESTIONS IN "FORUM NO. 3."

VII. In the first four sentences of *Light on the Path* the term "Masters" is in the plural. Why so? Who are these Masters?

VIII. How is the Johnstown disaster to be interpreted from the point of view of Karma?

QUESTIONS IN "FORUM NO. 4."

IX. What is meant by "He who has mastered vibration, alone understands"? (In *Tea Table Talk*, PATH for Oct., 1887.)

X. Is the ascetic life obligatory or essential for all men?

XI. How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

Forum No. 1 cannot be supplied. No. 2 and any succeeding number can be had by remitting 5 cts. in stamps to the editor.

TEA TABLE TALK.

We like dog stories, round our table, good ones especially, and have cultivated the taste until we see no reason why dogs should not have their occult experiences as well as human beings. A pet dog frequents our Tea Table, and one very obstinate in nature, so that she will not learn any tricks beyond "give paw." This she finds useful when dainties are on hand, and was taught it by me, when owner and every one else had failed. Encouraged by this success, I tried to teach her to jump over a stick, but was routed with great confusion and amid the jeers of my friends. The dog simply closed her eyes and became a dog of wood, sitting immovably on her haunches. You might kill her, but you could not induce her to move a muscle of her own accord. As I am a bosom friend of this testy creature, needless to say that the trial of will never came to blows. I determined to "get ahead" of her, One day I sat in my chair. She was slowly coming in my direction. Suddenly, with great mental energy but without bodily movement of any kind, I imagined myself laying a stick before her, imperatively and sharply. In-

stantly she stopped in her walk, fell back on her haunches as if sharply checked, and then—she leaped right over the imaginary obstacle in the air, and coming on toward me laid her head on my knees! I did it on interior impulse, and have not succeeded in doing it again. I have only tried twice, but neither time did I feel the same energetic force or momentum. No doubt the picture made by me the first time was a very vivid one. This dog has other peculiarities. One is her fear of thunder and premonition of storm. When one is coming she is a perfect barometer, and insists on being shut into a dark wall closet until the storm is over. Her fear is piteous, abject; she weeps real tears and trembles in every limb. Another point is that, while she spends much of her time upstairs and alone in her bed, she has at times some occult experience which makes her fear to remain in her accustomed place; coming down stairs precipitately, when there is no one above, she rushes in amongst us declaring her fear, will not go up stairs, but listens to sounds unheard by us, and is very uneasy. She has, too, a way of seeing an unseen person, of rushing out and catching him on the door mat, when she stands and barks and flies at space a yard away from her, just as if a real tramp were there. On some days she will suddenly refuse to go with me in familiar and accustomed directions, though her walk is her delight; she sits down, cries, and finally tucks her tail between her legs and runs back. It seems as if there were currents which she could not cross, for she will go in any other direction but the one which some mysterious force prohibits. The way is perfectly clear and open, nothing in sight, and the other dogs are perfectly unconscious. To see this small creature staring at something or some one just before her, and either angry at or afraid of it, while you see nothing at all, (or perhaps do see something!) is a weird, flesh-curdling sensation.

A physician of eminence gave to a friend of the Tea Table some directions respecting the distribution of vitality, and, incidentally, an experience which is interesting. The first part of his remarks appears really valuable, and may help those persons who live too much in the brain, or other part of the body, to the neglect of the whole as a unity. His remarks are as follows:

“You will find that much depends upon our housekeeping. Upon how we run the house we live in. One of the most important things to do, to be able to keep up good conditions of the body, is to be able to distribute vitality to all parts of the organism equally. Then the upward and downward peristalsis are normal, and all goes on well. The most ready way that I can find to distribute vitality is to lie down in an easy position on the back with the head and shoulders raised, and count the slow and easy breathings up to 49 three times;—then easily and calmly imagine that you are living all over equally in the astral body or the life vehicle. To do this you can locate yourself, your mind, first in one nerve center and then in another, proceeding from the head downward and holding each in turn till you feel a resonance there; then pass on to the next. When you reach the lowest, return with a bound to the brain, and so on downward again. The downward movement of the nerve-current establishes normal peristalsis, and the buoyant leap up-

ward, or recoil, establishes the psychic wave, which always proceeds from the feet upward, while the other normally proceeds from above downward. Keep in the calm state induced by the breathings as long as possible, during which time there is easy meditation in the abstract, where you are in a state to hear anything that may be said to you through the soul. I will illustrate this by what occurred to me about two weeks ago. I was drilling myself in concentration, and when the figure I was intently fixed upon melted away, there appeared upon the scene a great Atlantean and a Superior Being. The former addressed the latter thus:

‘Thinkest thou that thou canst upset this great Island *Ipsthypana*?’ I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over till I got up and wrote it down, when the scene passed. *Ipsthypana* is a word I never heard or even thought of. If I had simply heard the word spoken, I should have written it lpsi panta. But seeing the word so distinctly with its letter and sound composition, it was so fixed that I shall never forget it. This no doubt represents an actual occurrence in the distant past, and the picture, being preserved in the astral light, came so that it was manifested on the plane I happened to occupy for a few moments.”

—Or, to put it differently, the gentleman went to the plane where the picture is always preserved and always visible. By a chance in the vibration of the nervous currents, he was enabled to see it. What is noteworthy in this occurrence is that it exemplifies the fact that the soul sense is *one*. A thing is at once seen, heard, felt, and tasted in one sensation, at such times. The same person once said of such a moment, “I not only felt the life current; I tasted it upon my lips; the taste was most sweet. And I heard its song.” All natural mystics, as well as trained ones, confirm this unity of sense if sufficiently advanced. In *Gates Ajar* Miss Phelps has guessed at it in some eloquent passages. Paracelsus confirms it. The above is, however, an experience of the astral only, and did not reach beyond. It reminds us of how Madame Blavatsky, when writing her books, has said that she was shown a long panorama of the Past, in order to impress its occurrences vividly upon her brain. An adept may show such pictures to another by withdrawing the veil between. This veil is a difference of vibration. Or one may do it for himself—if he can. I will give a little more of the experience of this student, which reminds one curiously of parts of the *Secret Doctrine*. He says:

“I have never had any plans in life. Something before has guided and something from behind has projected me with an intensity that no opposition could influence.” (This is the attitude and confession of all advanced souls, rich in Karmic experience. J.) “I see it all now. I have been guided to help those who are purely on the physical plane with the diseases coincident to them and to that plane.” (This remark is to be taken in a relative sense. The writer knows well that disease proceeds from and begins in the astral plane. J.) “I have accomplished the work, you know how well. I now am

drifting back into my original and natural plane." (Of his earlier life. J.) "Am having many experiences which I cannot write about. I am satisfied that former lives are rising up to me, and have been for years. Sunday night I witnessed a boxing match between a cream-colored man and a cream colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood about 3½ feet high when on all fours, and when upon his hind legs, about 6 feet. In the boxing match the man stood on the floor of a large hall, and the animal-man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

Whether a picture of past or future, or merely a phantasm of that light in which all the fancies of men's minds are preserved, this little incident may amuse our readers, as having at least a higher order of interest than the brutally disgusting Sullivan-Kilrain affair to which the Press of the time gives such close attention.

The following letter shows a spirit so invigorating that I cannot forbear to give it space; although it is not an experience in one sense, it is in another. It is a mental experience, and indicates a firm true attitude which, I have every reason to believe, most of my readers, if not all, maintain. As it refreshed me to read it, I print it for that reason.

"I have read the letters regarding the new departure of M. C., Dr. Coues, and Co. As my sponsor, you might wish to know how I feel on the subject. If after twenty years of practical Theosophy, in which I learned Truth from neither men nor books, I should now be so dependent as to look to Dr. Coues, Mabel Collins, or Blavatsky alone for *Truth*, my heart would be broken and my hope laid in the dust. I was early taught that Jesus was God. When I studied his own words, I found that He was a man. But this did not detract from the Truth which He practiced, nor render His loving sacrifice unworthy of imitation. If Madame Blavatsky were to assert that she had sold herself to the devil to get means to deceive the world, it would not detract one particle from the Truth I find in Theosophy. That which I have—as I used to say—*out of the air*, is mine, as much as is the hand that holds this pen. If all the theosophists in the world were to withdraw their names from their Society, there would still be the same number of *true theosophists* in the world that there is to-day. Those who wish to withdraw should be allowed to go. Truth, like gold, is not injured by being laid in the dust. This conflict is the sifting of souls, and it seems to me prophetic of a day in the near future when there will be a marshalling of the hosts, and

no cowards will be wanted in the ranks. Only the true and the tried will be sent to the front. May we be there to live or to die for Truth! Madame Blavatsky has won my love by her courage. She cannot suffer much from any mortal tongue. She can bear her own Karma. You remember in the story of Job that, when the Sons of God assembled for worship, Satan appeared also. Heaven itself had its traitor in Lucifer. We had to have a Dr. Coues. I could not imagine any earthly treasure which would tempt me to degrade myself for a mean, pitiful revenge, as Mabel Collins has done. As she is *myself*, I feel the wrong and suffer with her. I must help her bear her Karma. I am stronger than she is. * * What light I have is set on the hill now, when the cause needs defence. If my power to *do* were equal to my love for the Truth which has set me free, I should accomplish a great work here, but this city is a place of churches and a repository of creeds. I have no other wish than to bear with all my heart the whole weight of wrong effected by M. C. and her co-workers. I know——feels as I do. Whatever theosophists have to bear, there are two of us here who have our hands stretched out to aid—not its salvation, for that cannot suffer—but in its defence and in its spread. My heart is much with you and all who love the Brotherhood. I *know* all is well."

It is! It is! and this is so only because all proceeds by Law. We can better everything, however, if we will, each one of us, live up to all the Truth we have. In bettering ourselves, or in enlarging our hearts to true altruism, to real and practical Brotherhood, we can help the whole world. If each of us were wholly true, no man or woman could be false! Think of that. And if the true meaning of the Lucifer myth be this,—if the Manas or mind principle caused departure from the pure heavenly state, then return can be effected through the purification of that same "Son of God," the wanderer from home. Our brothers departed, who now manifest the lower, earth-darkened state of this principle, may, through the ferment of sad experience, cast all dregs to the bottom, where they belong, in subjection, and come out ahead, in other lives, of those who have remained passive, enjoying Truth as an intellectual banquet, without endeavoring to give one crumb to the starving multitudes. We all stand or fall together. Other societies are a force because of their unity. One member, or official, represents the full weight of the whole. Let it become so with ours. Let us draw close together, fill up the gap in our ranks and *work, work* each for the whole. We can work by constant and pure thought, by deep silent devotion, if we are powerless in all other ways. Let each, then, image to himself a great Brotherhood, of which he is one, whose life he shares, whose joy and pain he keenly feels, and out of this true mental attitude an inspiration for altruistic work will be born, as worlds are born from star-dust by accumulation of energy.

JULIUS.

Within the Sun, or the solar system, or the man, the head, the eye, or the grain of sand, may be found all the experiences of a lifetime or of eternity.—*Tibetan Book of Precepts.*

OM.