

# LUCIFER.

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## THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.

THERE are times when silence becomes betrayal of trust, and when a great cause may be ruined by the weakness of its friends; times when the truest charity is the clearest speech, and when love for the many who are bewildered and pleading for light must overbear the love for an individual. To speak a truth needed for the helping of thousands is obedience to the Law of Compassion and not a breach thereof; and therefore to what I said in July on the simulation of the scripts ascribed to the Teachers of H. P. Blavatsky I must now, in this crisis, add some further words. I have already printed, and I reprint below, the statement that the messages to me to which I referred in public in August, 1891, were not genuine; these were the only messages by which the public had been affected by me, and hence my explicit declaration that I had been mistaken. I am told that the confession that I "was gulled" will injure my public influence; if that be so, I cannot help it. It matters not at all that I should be laughed at, or that I should lose influence; personalities rise and fall, like ripples on a lake; generations come and go, and the transient reputation of any one person like myself is too trivial to be regarded; but it matters much that in the great struggle between right and wrong, between good and evil, between the true and the false, I should not allow a spiritual building to be buttressed by a belief that I know to be untrue, and that I should not cast into the stream of human thought the poison of a lie, to add itself to all

the poison already there, and so strengthen the destructive agencies which long after this personality has perished will be striving to slay spiritual life among men. The deathless Self within the personality cares not for the transitory praise or blame of men, but its radiant outshining for the helping of the world is impeded and delayed by every lie that adds its tiny contribution to the illusions which enwrap the lower world.

There were other "messages" in the recognised script that did not come under what I said in July of those that I had myself mentioned to the public—that I thought the gist of them had been psychically received. Rightly or wrongly—I am inclined to think wrongly—I did not feel justified in saying that I regarded some of these other messages as deliberately written by Mr. Judge in pursuance of objects he regarded as desirable for the T. S. and for himself, without a shadow of authority from any higher source. Debarred from producing the evidence which would have substantiated the assertion, I shrank from making in public on my unsupported word a statement so damaging to the reputation of another; that which I was prepared to prove before the Committee, I was not prepared to state in public without the right to substantiate by evidence an assertion so grave. As much of the evidence has now been published, I feel at liberty to mention the opinion I formed from it at the time.

The partial publication of the charges against Mr. Judge and the evidence in support of them is not the only reason why a firm stand should be made at the present time. Before I left England in July I had received from Dr. Buck the assurance of his conviction—reiterated by him to Countess Wachtmeister in America—that Mr. Judge had received so severe a lesson that there would be no more of these red pencil missives, and I went away hoping that the deception was put an end to for the future, however unsatisfactory the result of the "investigation" as regarded the past. But I now find that the old method is again being resorted to, and while in Australia I received a red ink "message" informing me that we were near the end of the troubles—a statement scarcely corroborated by the receipt, some weeks later, of the *Westminster Gazette* articles. And I find further that, still claiming sacred authority, a "private" circular is issued, and sent to a man no longer a member, and sent by him to

the Indian press, so that it is published to the world, and that this circular is not only libellous as regards individuals, but that in it the Vice-President of the Society attacks one Section of it, assails a caste which contains many members of the T. S., appeals to racial ambitions, and stirs up racial jealousies. Under these circumstances a clear and definite policy towards Mr. Judge becomes more than ever necessary, unless we are prepared to assent to the use of names that to us are holy in support of statements that are not only intellectually inept but are morally evil, as guaranteeing assertions that are either childish nonsense or charges of the most appalling nature against two individuals by name and against unnamed members of the T. S.

The documents following are inserted here to place on permanent record this second stage of the struggle to free the T.S. from complicity in Mr. Judge's actions; the first (I) appeared in *The Madras Mail* in India, and *The Daily Chronicle* in England, and I reprinted it as a pamphlet, issuing 20,000 copies and sending a copy to all members of the Society. [They went in bulk to the European and Australasian Sections, and to every Branch in India; Countess Wachtmeister generously bore the cost of sending a copy to every member in America whose name is registered at Adyar in the T. S. books.] The second paper (II) is the report of a speech delivered (after the E. S. T. circular had been printed in the Indian Press) at the 19th Anniversary Meeting of the T. S. at Adyar. This has been circulated in the same way as the former. I entertain little doubt, judging by the letters that have reached me, that the Australasian Section will pass a resolution similar to that of the Indian, and if the European Section took similar action—for which a majority vote of lodges would be necessary—the Society would stand for fair dealing and truth, and against the private attempt to stir up strife and to circulate calumnies under the cover of secrecy. The third document (III) deals with the last point, and I regard it as one of supreme importance, for the abuse of a promise of secrecy that it may be made the cover for private ends is a social danger, and it must—and ought to—discredit any spiritual body that permits such abuse to pass and to continue.

## I.

## THE THEOSOPHICAL SOCIETY AND "THE WESTMINSTER GAZETTE."

On landing at Colombo on December 18th, I received a file of *The Westminster Gazette*, containing the series of articles by Mr. Garrett on certain frauds in the Theosophical Society; the first three articles had reached me on board ship when we touched at Albany, the last Australian port. I posted, on Dec. 19th, a brief letter to *The Daily Chronicle*, promising reply on my return to England; but on my railway journey to Adyar, Madras, I had time to read the articles carefully, and find that I can answer without delay. I reached Madras yesterday evening, and shall post this letter by the first English-going mail. That the reply comes so long after the attack is no fault of mine, but is due to the fact that *The Westminster Gazette* chose the time when I was in New Zealand as the most suitable for the object it had in view. I shall not lose a mail in replying, and shall to-day cable that my answer goes to England at once. It will, I fear, be long, but I believe that *The Daily Chronicle* will not refuse me its pages. I admit to the fullest that anyone who takes on the platform the position of a public teacher of morality is rightly challenged for explanation, if anything arises that throws doubt on his probity and purity; if he is not prepared to answer the challenge, he should retire from the public position; he is bound in honour to declare what he conceives to be the real state of the case, and to leave the issues clear; then the public can form its own opinion, and can discount his future teachings by that opinion; his errors in veracity, judgment, and discretion are open to criticism, and will form part of the materials on which the public can base its judgment. That being done, he can continue his work, with those who choose to work with him. I am therefore ready to answer, ready to let the public pass its verdict on me. Then I shall go on with my work, whatever the verdict may be, for I have been condemned before by the public, and then have been as extravagantly praised as I was before extravagantly condemned. If now the wheel has turned for another period of condemnation, I can work on contentedly through it. Those who build on the rock of pure intention may, from ignorance or folly, use some poor materials in their building; who should be more glad than they if the fire burns these up, so teaching more care for the future.

There are some minor matters, bearing on the value of the attack as judged apart from the grave charges; I take these first, to clear them out of the way in order that the main issues may be unconfused with them. If I shew that the attack is rather an attempt to strike at indi-

viduals than to elicit truth, to give pain rather than to establish facts, and that a number of irrelevant misstatements are made, all of which go to raise prejudice and so to obscure the real charges, I shall have cleared the ground for the consideration of the real issues. I do not charge Mr. Garrett with wilful deception; I give him credit for a desire to expose fraud and to champion truth; but in his hurry he so misstates dry matters of fact, the evidence of which was within his reach, as to show himself very unreliable. Perhaps when he sees how he has blundered on these minor matters, he may realise that inaccuracy does not always mean wilful and malignant deception; knowing his own honesty of purpose amid his mistakes, he may learn a little charity in his judgment of others.

Parallel columns will be best for the minor blunders.

*Mr. Garrett.*

Mr. Chakravarti was sent to Chicago at an expense of £500. (Nov. 6th).

Mr. Bradlaugh led Mrs. Besant from the church to materialism. (Nov. 6).

The case against Mr. Judge became convincing under Mr. Chakravarti's influence. (Nov. 6).

The charges are unanswered. Mrs.

*The Facts.*

The expense of sending Mr. Chakravarti was the cost of a return ticket from Allahabad to London, London to New York, New York to Chicago *via* Cincinnati; the money did not pass through Mr. Chakravarti's hands. In addition to this, £10 for petty expenses was paid into his hands. The tickets to New York and back cost £130. I have not here the cost of the American ticket, but it can be ascertained.

I left the church definitely in the winter of 1872. I had never read a line of Mr. Bradlaugh's writings, or in any way come into contact with him. I first read an article from Mr. Bradlaugh's pen in July, 1874; I met him August 2nd. My paper declaring "matter is, in its constituent elements, the same as spirit," was written ere I met him, and formed the subject of our first conversation. (*Autobiography*, chaps. vi. vii.)

Untrue; the evidence on which I acted shall be mentioned in the main case. I need only say here that Mr. Chakravarti had no hand in presenting the evidence, in drawing up the case, or in advising the action taken.

I knew nothing of them, beyond some obviously misleading cablegrams that an "exposure"

Besant gave no sign from Australia. (Nov. 20).

These three officials are accustomed to globe-trotting at the Society's expense. (Nov. 20).

The members of the E.S.T. are almost to a man officials of the Society, living at the Society's expense, salaried by the Society. (Nov. 20).

was made, and that I was expelled the Society. I answered the obvious blunders in the New Zealand and Australian papers, and could do nothing more till I received the charges.

I must leave Col. Olcott and Mr. Judge to say on this what they please. For my part, my globe-trotting has been paid for out of my own earnings, and nearly all the balance of the earnings has been used for the upkeep of the Headquarters, the H.P.B. Press and other Society objects. I must except my Indian tour, where the Indian Section paid my expenses, as the lectures were nearly all free, and I have nothing but what I earn. The receipts from the few paid lectures went to the Indian Section. As the accounts of the Society are all published, Mr. Garrett could have known that the Society has not paid for my globe-trotting.

Untrue in every clause. The Society's accounts are published to the world, and all salaries paid by the Society are published. The Avenue Road Headquarters, of which I speak with personal knowledge, is upheld by the contributions of resident members, aided by a few private and voluntary subscriptions. The Society pays rent for its office, for gas and firing. These items appear in its balance-sheet, and amounted in 1894 to £45. Next year's balance-sheet will, *for the first time*, contain an item for £150, for the upkeep of the Society's office, and library officials. How many Societies can shew such small expenditure on officials?

There is not a shadow of excuse for these insinuations of personal gain as reasons for condoning fraud. *The Theosophist*, founded by Colonel Olcott and Mme. Blavatsky, with their own money, now brings in a small income. LUCIFER varies between a small profit and a loss; of *The Path* I know nothing. But I do know that, in my personal experience, ownership in Theosophical undertakings means a heavy financial burden, and those now attacked have given, and continue to give, all they have to help a movement in which they believe. And I submit

that properly audited accounts must be held good as against irresponsible newspaper insinuations.

Next as to the "conspiracy of silence" alleged against us. (The action as to the Committee I will deal with under the main case.) The Committee sat on July 10th; by a legal agreement made in 1893, I was bound to reach Australia on a lecturing tour to commence September 1st, 1894; it is true I "rushed" away, but the implication that the rushing was to avoid inquiry is false; I took the last ship that reached Australia in time to fulfil my engagement. The report was printed, and I addressed it myself to the leading London papers, with a private note from myself to each editor, asking for publicity; I sent with it the circular printed (see *Westminster Gazette* of November 19th.) at that particular juncture because it bore directly on the idea that falsehood might be used for "a good end" or fraud condoned for the sake of peace. I got this done by 3 A.M., on the day I left, and placed the packets in the hands of my friend Miss Willson to deliver personally at the newspaper offices, among them that of *The Westminster Gazette*. Why a "conspiracy of silence" was maintained by the press I do not know; but so it was, and not until October 29th—when I was in New Zealand and it was known that no answer was possible for three months—did *The Westminster Gazette* comment on facts it knew in July. Further, Colonel Olcott did not leave England at that time; he remained in England till the end of August, and had any notice been taken of my request for publicity, the Society's chief official would have been there to answer any questions. It is a little difficult to believe that a pure zeal for truth prompted three months' silence, till those concerned were well out of the way, and then such overflowing abundance of charges against them.

Let me say lastly, ere taking up the story, that while I lament the tone and manner of the articles, I am heartily glad that the facts are made public, so that the Theosophical Society and the public know that which I was checkmated in putting before them in July. I must except from this the statements based on documents marked "private and confidential," for it is an ill day for the press that sees a heretofore honourable paper descending to the use of private documents. I therefore separate the evidence into that which involves the E. S. T. and that which does not, and take the latter first.

The clearest way, I think, to put the explanation is to take the events in historical order. I have no access to the papers of 1891, and may fall into small inaccuracies as to details of the "boom"; I have only with me a copy of the "enquiry" of 1894, and of my Hall of Science lecture of 1891 printed from the shorthand writer's report.

Mme. Blavatsky died in May, 1891, and I first met Mr. Judge in the April of that year. I knew of him that he had been one of Mme. Blavatsky's pupils in the early days and I saw a letter of hers in which she spoke of him as being one of the founders of the Society; I knew also that the American movement practically collapsed after Mme. Blavatsky and Colonel Olcott left the country, but that from the year 1886 Mr. Judge had worked for it with marked ability, devotion and success, and for the five years preceding Mme. Blavatsky's death he had a splendid record of service to show. For the T. S. he sacrificed his means of livelihood, and worked with unswerving courage and unflinching purpose. When I met him, I had only given two years of service as against his five years of work (with another eleven years of apparently inactive membership in the T. S. behind them) and I found him to be a man of clear insight, shrewd ability, earnest devotion and possessing some psychic gifts, that rendered him very sensitive to mental impressions, and available to some extent as a medium of communication with persons not physically present. Mme. Blavatsky died when I was on my way back from America, and on reaching England I found a telegram had been received from Mr. Judge; of course I have not the telegram here in India, but it certainly was not as given (*W. G.* November 1st). Its purport was to keep all Mme. Blavatsky's things in one room until I, Annie Besant, arrived. The next statements deal with E. S. T. matters, to be referred to presently, but the allegation that the two messages alluded to were the only ones received by me before I spoke at the Hall of Science is not true. I had received several others. My lecture was given on August 30th, 1891; according to the *W. G.*, I received a "test condition" missive written July 21st, 1891, so I am challenged to contradict a fact contradicted by Mr. Garrett himself in his next column. But as though to pile up the evidence of reckless carelessness, concealed by giving dates that lend an illusive appearance of accuracy, "the envelope-trick message" was, as a matter of fact, not received by me until the following winter when I was in the United States!

Next, I did not pledge "my senses, sanity," etc., to having received precipitated messages from the Mahâtâmâs; the quotation given is either taken from a newspaper summary, or is garbled to lend point to the attack. Why did not Mr. Garrett take the full published report? From this it will be seen that the letters were mentioned incidentally, and that the fact to which I pledged my senses, etc., was not to the letters at all, but to the existence of H. P. B.'s Teachers, and of so-called abnormal powers, and the knowledge of this I said I had had

"many months." I gained this first hand knowledge, I will now say, first in the summer of 1889, two years before my lecture, and from that time onwards it increased. Before Mme. Blavatsky died, she wrote to a friend telling him that I saw and heard on my own account, and rejoicing over it. This was in my mind as justifying what I said, and I said it because Mme. Blavatsky had desired me to do so; the sentence about the letters was due to my being informed on my way to the platform that on the previous Sunday in the Hall of Science, Mr. Foote had charged Mme. Blavatsky with forging the *Occult World* letters, and I said it believing the various letters I had received in June, July, August, to be genuine. Here is the complete extract: "I know that in this Hall there will not be many who will share the view that I take of Helena Blavatsky. I knew her, you did not—and in that may lie the difference of our opinion. You talk of her as 'fraud,' and fling about the word as carelessly of one with whom you disagree, as Christians and others threw against me the epithet of 'harlot' in the days gone by, and with as much truth. I read the evidence that was said to be against her. I read the great proofs of the 'fraud,' how she had written the letters which she said had come to her from the men who had been her Teachers. I read the evidence of W. Netherclift, the expert, first that the letters were not written by her and then that they were. The expert at Berlin swore that they were not written by her. I read most carefully the evidence against her, because I had so much to lose. I read it; I judged it false on the reading; I knew it to be false when I came to know her. And here is one fact which may, perhaps, interest you much, as rather curious from the point of view that Madame Blavatsky was the writer of those famous letters. You have known me in this hall for sixteen and a half years. You have never known me lie to you. My worst public enemy, through the whole of my life, never cast a slur upon my integrity. Everything else they have sullied, but my truth never; and I tell you that since Madame Blavatsky left, I have had letters in the same writing and from the same person. Unless you think that dead persons write—and I do not think so—that is rather a curious fact against the whole challenge of fraud. I do not ask you to believe me, but I tell you this on the faith of a record that has never yet been sullied by a conscious lie. Those who knew her, knew she could not very well commit fraud, if she tried. She was the frankest of human beings. It may be said, 'What evidence have you besides hers?' My own knowledge. For some time, all the evidence I had of the existence of her Teachers and the so-called 'abnormal powers' was second-hand, gained through her. It is not so now; and

it has not been so for many months; unless every sense can be at the same time deceived, unless a person can be, at the same moment, sane and insane, I have exactly the same certainty for the truth of those statements as I have for the fact that you are here. Of course you may be all delusions, invented by myself and manufactured by my own brain. I refuse—merely because ignorant people shout fraud and trickery—to be false to all the knowledge of my intellect, the perceptions of my senses, and my reasoning faculties as well."

I am prepared to-day to repeat what I then said as to my first-hand knowledge of the existence of the Teachers and of abnormal powers. But on the letters I was duped, and I said so as plainly as words could say it in my statement read to the Convention last July (after I had been checkmated on the Committee), and sent by me to the press: "I know that, in my own case, I believed that the messages he (Mr. Judge) gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public." And I say now that it had never at that time entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame on my gullibility that may be cast on me, for I wish only that the facts may be known.

The next set of statements as to the "seal" only came to my knowledge when I was in India in 1893, and were some of those which made me take action. I will deal with them in their historical place.

The story as to the £20 is in the main accurate, as is that about the telegram and letter preventing me from going to India, but neither of these nor Mr. Judge was responsible for the slander about Colonel Olcott, and my decision not to go to India, and my passage to America, were taken before I had any hint of the absurd story alluded to; so that Mr. Garrett is making my action depend on a "belief or half-belief" that I could not possibly have entertained until after the action was completed. As to the story itself, I characterised it at the time as

too much of a "Surrey side melodrama type." Mr. Judge heard the story from me when I was in America, I having gone there after the countermanding of the Indian tour, and the writing by me of the letters quoted from. I regard the publication of this senseless slander on my friend, Colonel Olcott, as a criminal folly.

Of the missives given in *W. G.*, Nov. 5th, I knew nothing till I reached India last year. But I must now supply some lacking statements. Late in 1891 or in 1892, I received some letters from India, suggesting in vague terms that I was being deceived and betrayed by various persons and giving extracts from private letters; I promptly sent the extracts to the writers, knowing they could only have been obtained by dishonourable methods; the extracts seemed to show a belief on the part of the writers that Mr. Judge was fabricating messages from the Masters. The evidence, when gathered, was found insufficient as basis for such a charge. Then a friend told me that the Masters had sent no such messages, but my friend could give me no evidence. Nothing further occurred till 1893, when a request from Mr. Judge to erase a seal from a message aroused my suspicion. I could conceive no reason for erasing a seal *if it were genuine*; this request was made some little time after the publication of Messrs. Old's and Edge's article in *The Theosophist* of April, 1893, and it raised a momentary doubt, rejected as insulting to Mr. Judge. I went to America, and there at the end of September learned that the rumours of fraud were well founded; this determined me to collect what evidence was available and to see what there was in India, whither I started in October. The evidence I found in India, with the connecting links I was able to supply, made a—to my mind—convincing case against Mr. Judge; the case was imperfect as Col. Olcott and Mr. Keightley had it and it was not possible for them to proceed in such a matter on insufficient evidence; the facts I knew were quite insufficient by themselves; but the two sets dovetailed into each other and made a case strong enough to justify public action. The *W. G.* statement as to the seal and the various messages to Col. Olcott and others, are substantially correct; I saw them in India for the first time, December, 1893. Let me add that Mr. Chakravarti was not at Adyar, that he took no part in laying this evidence before me. I examined the whole of the documents by myself, made up my own mind, and offered—without consultation with any one—to bear the brunt of making the accusation publicly. I had letters from many Indian members of T. S., asking me to look into the charges, but Mr. Chakravarti was not among those who urged me to take action. I wrote to Mr. Judge first privately in January, 1894, ask-

ing him to retire, otherwise the charges must be officially made. He telegraphed refusal in February, and I then applied to Col. Olcott for a Committee of Enquiry, and it was called under the rules of the Society. Col. Olcott handed over to me the whole of the evidence in trust, and I drafted six definite charges. I drew up the evidence under these heads and had it ready to lay before the Committee when it met in London in July. The documents quoted in the *W. G.*, the story of the seal, etc., were my evidence, with many others, and I consider the case convincing. The only escape I can see from the conclusion of the conscious simulation by Mr. Judge of the handwritings ascribed to two of the Masters, is that he is a medium automatically reproducing certain scripts.

Mr. Judge raised certain preliminary technical objections to the jurisdiction of the Committee. First, that he was never legally Vice-President; that was overruled. Then, that the Committee could only try a Vice-President for official offences: that was held good, and I believe rightly. It was a demurrer; all courts of law recognise the right of an accused person to upset an indictment on a technical point, if he can, and any person who prefers that method to meeting the case on its merits, has a legal right to avail himself of it. Where I disagreed with the Committee was that it travelled beyond this, and having ruled that it had no jurisdiction then proceeded to listen to an argument that the case could not be heard without imposing a creed on the Society. Whether that were so or not, the Committee had concluded itself by the decision that it had no jurisdiction, and should have risen without allowing any further conversation. The result of taking up a point after it had decided itself incompetent was confusion of the issues; the case broke down on the purely technical objection that the offence was not official. The resolution carried stated that Mr. Judge was ready to go on with the enquiry, and Mr. Judge so averred. But when, after the Committee had risen, Mr. Burrows proposed a Jury of Honour, Mr. Judge refused it on the ground that many of his witnesses were in America, and it would take him six months to get his evidence together. I hold, of course, further, that the charges should have been printed in the Report. Mr. Judge the next day asked for a Committee, but there were difficulties then in getting one together, and I agreed to make the statement that has been printed, affirming my belief that Mr. Judge had simulated the handwritings ascribed to the Masters, and that the messages received by myself from him were not genuine. This was the best I could do, and was better than a "scratch" Committee.

If I am asked why I did not publish the evidence, my answer is

that I had demanded a Committee, that the evidence was not my property but entrusted to me to lay before the Committee, and when the Committee broke down I returned the documents to Col. Olcott, the legal owner. Nor do I think that one can play fast and loose, ready to accept a Committee's finding if you agree with it and rejecting it if it finds against you. The legal way of attacking Mr. Judge is to demand an investigation before his own Branch in New York, to which alone he is responsible.

Now with regard to the messages said to be concerned with the E. S. T. I cannot deal with these. They do not affect the public; the errors made by Mr. Garrett—as the untrue statement that Mr. Old was suspended for his attack on Mr. Judge—are seen by E. S. T. members and are known by them to be untrue, but I cannot disprove them without producing documents that I have promised to keep private. No amount of breaking of promises by one member justifies another in similar breaches and if I am regarded as conniving at fraud—after doing my best to put an end publicly to all that had affected the public—because I will not make an explanation that can only be substantiated by producing private documents, then I must be content to be thus regarded, I had rather be thought a liar than be one. And though I am not sure that I am not stretching silence too far in maintaining it with regard to the slanderous document printed in the *W. G.* of Nov. 23rd, as the only two who can suffer from the non-disproof of its false statements are my friend Mr. Chakravarti and myself, I will take the mischief and keep the silence. But I may protest against the inclusion in a document, issued under the seal of a sacred obligation, of slanderous statements affecting individual honour, that might injure a man publicly and privately, were it not that the gentleman attacked is so well-known for his uprightness and spotless honour that only strangers can believe in the libels; I may protest against secret circulation of libels, that only become known to the individual attacked by a scandalous breach of faith; and I may protest against any newspaper printing such libels, without taking any pains to enquire as to their genuine truth or falsehood. Conduct of this kind strikes at the very root of both public and private honour.

With regard to the future, I had hoped Mr. Judge would have resigned the vice-presidency on the issue of the enquiry. As he has not done so, I think he should be officially requested to resign by the Sections. But if he refuses, and if he cannot be deprived, I am not going to resign from the Theosophical Society because one cannot remove an official, elected before these objections to him arose. Were he

now elected President, I should resign, because that would imply the approval of the Society of his course of action.

But I will not abuse him, nor exaggerate his offences, nor forget all his years of devoted work and self-sacrifice. I will recognise the noble side of him all the more that I have been obliged to protest against the bad. Nor will I take part in trying to ostracise him from future work in the Society. If the public regard this as conniving at evil, be it so. I know the worldly way of refusing to associate with any one who has done a wrong thing and been publicly attacked; and I know how one of the accusations against a great Teacher was that "this man receiveth sinners and eateth with them." If the holy Initiate could thus associate, shall I, a sinner, refuse to associate with a fellow-sinner? I prefer the example of the Christ to all the public opinion of Christendom. I will not separate myself from my brother because I believe him to have erred, nor would I join those who would hunt him out of the movement in persistent attack on him. I have said my say and the public may pass its verdict on me; according as each judges, will be my future influence with each, and I do not see that the public is concerned with more than to have the facts before it on which it may judge the merits and demerits of those who claim its ear.

Adyar, Madras,

*Dec. 23rd, 1894.*

## II.

### SHOULD MR. JUDGE RESIGN?

Mr. President-Founder, and Brothers, I bring you the greetings of the European Section as its delegate, I should not so bring them as a delegate, having in view the attacks that have been made upon me, were it not that the delegation was signed after all these attacks, so that I hold it from the European Section after the whole of the attacks were before them, and the delegation carries with it therefore an expression of confidence in me. Were it not for that, I should have placed my resignation as delegate in the hands of the President, and asked him to explain to you why it was I could not accept the delegation; but as it was signed after these attacks, I feel myself justified in holding that place before you.

I rise to move a resolution with respect to the very difficult position in which the Society is placed in regard to the charges brought against its Vice-President, Mr. William Q. Judge, charges which have been now before the public in a more or less complete form for a very considerable time. I shall be as brief as I can in what I have to say, but I cannot sacrifice clearness to brevity, for I am bound to

give you just the facts that are wanted for the formation of judgment, when many of you may not have seen the papers on which this resolution is proposed, and therefore to some of you at least, some of the facts may be new. For a long time past in different parts of the world—in India, America and Europe—vague statements were made accusing Mr. Judge of fraudulently simulating writings ascribed to the teachers of H. P. B. Those attacks were circulated very largely, and they were not worthy of being dealt with because they were vague and indefinite. Gradually they became more and more precise, and at last they reached a point so strong that when I came here last year appeals were made to me from different parts of India, and from very many members of the Society, asking me to look into the matter, and if necessary take action upon it, so that it might be cleared up one way or the other, in order that Mr. Judge might have an opportunity of answering the charges that were circulated against him, if answer were possible. I looked into the mass of evidence which was in the hands of Col. Olcott, but which, taken by itself, while arousing the gravest suspicion, was not sufficiently clear, definite and conclusive to justify Col. Olcott, or Mr. Keightley, the Secretary of the Indian Section, in taking action which would commit the Society. But it happened that within my knowledge there were other facts unknown both to Col. Olcott and Mr. Keightley, which made the evidence which was in their hands complete and so rendered it, to my mind at least, convincing. What I knew by myself was not enough for public action, and what they knew by themselves was not enough for certain action, though that was stronger than mine; but all put together made so strong a body of evidence that it became a duty to the Society that it should be placed before it, and that Mr. Judge, as its Vice-President, should be given an opportunity of definitely meeting the charges if he could, so that an end might be put to a position so painful to all concerned, and so dangerous to the reputation and the honour of the Society. Under these circumstances I wrote at first privately to Mr. Judge, having in view his long services and his devotion to the movement, and asked him to resign, but he refused by cable. That was in January last, and the cable came in February on his receipt of my letter. I then wrote a letter, which you will have seen in the published proceedings, to Col. Olcott as President, and asked him as President of the Society under the clauses of the Constitution which deal with charges against the Vice-President, to call together a Committee, to arraign Mr. Judge before that Committee, and so let the charges be dealt with by a body representing the Society. It

naturally, with our widespread membership, took a considerable time before the communication could reach every part of the world, the Sections could appoint their delegates, and they could gather together in a place which should be settled for the adjudication. Consequently the Committee did not meet until July, the earliest date which was possible when all these communications had to be made and properly carried out. Before that Committee objections were raised by Mr. Judge as to its jurisdiction. Let me say I had drawn up six charges to lay before the Committee. Under each of these charges I had drawn up the evidence on which the charge depended. I had made what would be called a brief; the charges were the indictments; and the evidence was practically the speech of the counsel stating what the charges were. My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge: that, I knew, was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ. Although it was irregular for me to do so, standing as I did, I thought that the Committee was to try a brother, and as we did not desire any sort of triumph or any kind of advantage, but only absolute truth, every possible opportunity for explanation should be placed in Mr. Judge's hands. I thought it right to send the whole of the documents to him, so that he knew every word that I should speak before the Committee. As I say, when the Committee met, Mr. Judge raised technical objections—one that was overruled, was that he was not legally Vice-President at all. That was one objection. The other objection was, that although he was Vice-President, the offence committed, if an offence, was not committed by him as Vice-President but as a private member. You will observe that that was what in legal terminology is called a demurrer. He did not challenge the facts of the case, but he challenged the jurisdiction of the Court before which the indictment was to be laid: the objection was held to be a good objection, and I agreed with the finding. I think the objection was well taken from a legal standpoint, and I hold that Mr. Judge had the right to take the legal objection if he preferred to rely on a demurrer rather than meet the case upon its merits. Every accused person has such a right in Courts of Law, and we are bound in dealing with members of our Society not to do anything which would be less generous than the Court of Law would allow him, and not to deprive an accused brother of a peculiar right of defence which he would have in the courts of his country and which he had

a right to use before ourselves. Regarding that action on Mr. Judge's part as fatal to his own dignity and reputation, I urged strongly upon him not to shelter himself under the technical plea. I could do nothing more than that. The technical plea was held, and I think rightly, to be a good plea. The Committee decided that it had no jurisdiction and therefore could not listen to the charges, much less, of course, to any evidence in the matter. According to my view—that is, my own opinion—the Committee should have risen the very moment it had arrived at that decision. Having decided that it had no jurisdiction, its work was over, and it should have adjourned; but instead of that—very likely I may be wrong in my opinion—it thought it right to allow Mr. Judge to state what *would* have been his line of defence if the matter had been laid before the Committee. And on the statement of Mr. Judge that *if* he had defended himself it would have involved the question of Mahâtâmâs, the Committee further decided that it should not have tried the charges. Then the Committee rose and Mr. Burrows proposed that a Jury of Honour should be held. Mr. Judge refused a Jury of Honour on the ground that his witnesses were in America, and that it would take six months to get together his evidence. The only importance of that is as having bearing on the resolution of the Committee, which was passed by the Committee before this refusal was made: *i.e.*, that it believed that Mr. Judge was ready to go on with the case, and therefore that he did not try to evade enquiry. The Committee said this on the statement of Mr. Judge, that he was ready to go on: when the Jury of Honour was proposed, and when it might have gone into the case, he withdrew the statement that he was ready to go on, and said that his witnesses were away, and that it would take six months for him to collect the evidence. On the following day, in consequence of the strong pressure put upon Mr. Judge by his friends, he wrote and asked suddenly for a Committee. Such a Committee, though, would never have been in any sense representative, and I felt the difficulty at once of refusing it or agreeing to appear before it—difficult to refuse because, however late in the day, Mr. Judge asked for it; and difficult to appear before it, because some of the best members had left the place; so that it would have been a Committee without authority and without dignity, and the whole matter would have been hurried through in a way not conducive to a proper investigation. Therefore, entirely on my own responsibility—here you have a perfect right to judge me if I was mistaken in the action I took on myself—I made a statement in which I declared my own firm belief that these letters

were not genuine, that the writing was a simulated writing, and that it was done by Mr. Judge. I read that statement before a meeting of Convention delegates, and Mr. Judge followed it with a statement denying it, and then it was printed and sent out to the world.

Now comes the point as to the articles that appeared in *The Westminster Gazette*. These articles were based on documents supplied by Mr. Old, including the documents which I was prepared to lay before the Committee, as well as certain other documents which belonged to the Esoteric Section, which I should not have laid before the Committee. I was and am under a promise of secrecy regarding those documents, and under no possible conditions would I have broken the promise I made. But in addition to the evidence which was published in *The Westminster Gazette*, there was a considerable body of other evidence having an exceedingly strong bearing on the case; so in judging of the value of the statements of the *Gazette*, for the purpose of this movement, I take all the documents which deal with the exoteric and public matters. There were others in addition, which would have been laid before the Committee had I been allowed to lay them. I now pass on to those proposals which I lay before you. Now it is said, and truly said, that the statements are *ex parte* statements; but while you admit that they are *ex parte* statements on the part of newspapers, you must remember that they are statements which would have been laid before a Committee where Mr. Judge would have been present,—statements that he might have answered if he desired to answer them, and therefore they are not *ex parte* statements in the ordinary sense of the term. If statements are made when a person has had no opportunity of answering them, it is right to demand an answer and to form no opinion until the answer is made. If the statements have been placed in the hands of the accused person, and he then, knowing the statements and the evidence in support of them, elects to shelter himself under a technical demurrer in order to prevent an open trial in regard to the statements made, then he has no right to claim the advantage of sheltering himself under the plea of the statements being *ex parte* statements, when they come before the world in the form in which they now appear. Therefore I consider that that is not a legitimate plea, because the defence and answer might have been made, and ought to have been made, at the time. In addition to the statement of fraud against Mr. Judge, there are statements against me for condoning the fraud, and against Colonel Olcott and Mr. Keightley for similar condonation. We are challenged to answer the accusation and I will deal with it in a moment. Let me say also that it is said

that we had a conspiracy of silence. Against this there is this fact, that I was bound, under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. By sitting up all night before I started for Australia, I managed by myself to direct a copy of this inquiry, with my statement that I believed that these forgeries had been made to all the leading London papers. In addition to that, I sent to all these papers a statement which I had drawn up and submitted to certain well-known persons, with regard to the policy of concealing or evading truth or considering that ordinary morality was not binding on any one who stood as an occultist. I drew up that statement and took weighty names to sign it, because I considered the protest was necessary against the policy adopted by Mr. Judge, and I desire that all the members of the Society should know that the President-Founder, Mr. Sinnett, Mr. Keightley, Mr. Sturdy, myself, Dr. Westcott (who has a peculiar following in Europe) and Mr. Leadbeater (who is well-known in Ceylon)—these people, who were known as eminent Theosophists, should be known to stand to absolute truth against any sort of paltering with it or evasion, against fraud of any kind; so that the Society might remain clear in the world's face. I sent that also to the London papers, and I sent it with a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices. *The Westminster Gazette* was one of the papers I wrote to asking for publicity. So I do not think there was much hushing up, as far as I was concerned. They say I "rushed" away. That is true, under the circumstances I told you. But Col. Olcott was there for over a month after I had left. He was there till the end of August, he would have answered any question that was asked, and he is the highest official in the Society. The papers did not say one word about the whole thing. *The Westminster Gazette* kept absolute silence, and three months after these facts were sent it by myself; when I was in New Zealand, and when it knew that I could not possibly answer it in less than another three months, it then brought out all the accusations, together with the accusations against myself for condoning fraud, and for endeavouring to hush the truth of the matter for advantages, monetary and otherwise, that were obtained by belonging to the Society, and for the sake of the general position which I hold as one of the leaders of

the movement. A telegram came to New Zealand stating that an exposure had been made, and a little later another telegram saying that, in consequence of the exposure, Mr. Judge had expelled me from the Society. I was not able to answer them beyond saying there must be some mistake, not knowing what had really occurred, and the papers met me in Ceylon when I landed from Australia. I wrote at once to *The Daily Chronicle* to say that an answer would be sent as soon as I landed in England. But on reading the articles on my way to Madras, I saw no reason to delay the answer, and I wrote that answer without delay after I arrived here on Saturday evening, and took it yesterday down to *The Madras Mail*, where it will appear to-morrow. I went to Reuter's Agent, and telegraphed to *The Chronicle* that the answer would come by the first English mail. That answer is now being printed as a pamphlet, to the number of 20,000 copies, and will be sent to every Branch of the Society, in order that the full facts may be laid before them in every part of the world. Now I say that to you, and you will see its bearing in a moment on one of the proposals I make. There is in Europe a very strong feeling on this matter: I have received from the General Secretary of the Section a list of names eminent in the European Section, to whom have been sent out circulars asking those to whom they were sent to sign the circulars if they approved of Mr. Judge being called upon to make an explanation. Out of the eighty circulars sent, sixty-five answers have been returned. These sixty-five unanimously demand that explanation should be made. Out of these sixty-five signatories, twelve are signatures of Presidents of Lodges and Societies in Europe. In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve Lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation. There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others "counsel delay;" one looks to the Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Headquarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done, and saying that he believed that an informal appeal had been sent to Col. Olcott—and that is true—by Mr. Judge's friends. No official notice had been sent to him, and the

appeal had been circulated privately, so that he could only mention it as information for me, and not as the Secretary of the Section. I fully agree with what Colonel Olcott said. There is a strong feeling on both sides. Probably America is nearly unanimous in Mr. Judge's support; there are exceptions, but very few. Probably Australia is equally unanimous against him, but you must discount that by the fact that I have been lecturing there and exerting personal influence—not against Mr. Judge, I did not mention his name—but gaining influence, and you should bear this in mind when you are weighing the evidence of feeling. This is not a quarrel over individual opinions. No passion, no anger should come in; but you should endeavour to do justice. Therefore while Australasia may be unanimous against Mr. Judge, you ought to discount it by the fact that I have been lecturing everywhere with enormous success, and that influenced many people; and therefore it may be a momentary rush and not a permanent resolution. With regard to Europe the division is very great. I do not feel as a European delegate that I have any right to vote as a delegate on this matter. I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. When I return, there will be a very strong if not an overwhelming party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society and public propaganda will be rendered well nigh impossible. In England, for a public man to be accused of dishonourable conduct, and for him to refuse to resign office or to meet the charges, is a practically unheard-of procedure. I do not mean to leave the Society, and I shall not resign even though Mr. Judge refuses to resign and is not willing to give explanation. I shall go on with my work. But I am bound to tell you that on every platform on which I shall stand, I shall be met with this difficulty as to dishonour. I will bear it. I will face it, and stand by the Society despite the difficulty. My own approval goes with those who challenge the action of Mr. Judge as dishonourable, and regard the Society as most seriously compromised by having for its Vice-President such an official second in command—and first in command when our President leaves us—and another President has to take his place. Now this is the first opportunity that we have had of speaking. Therefore it is that I move the resolution, and let me say that I quite admit what Col. Olcott said as to the possibilities of unconscious fraud under mediumistic conditions, of wrong acts being thus done. But that is not a point which an official, such as the Vice-President of a Society

that stands on a moral ground before the world, should take in his defence of official position. Mediumship is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude, and has thereby shown that it is his duty to at once resign his official position, inasmuch as he is not responsible for his actions, and therefore must refuse to lead the Society into a position so detrimental to its honour. I had better read the resolution and then you can follow the remaining arguments:—

“Seeing that a series of articles has appeared in *The Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society; and

“Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the Committee; and

“Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one Section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the second object specifically; and

“Seeing that this is the first occasion since July on which a representative body of Theosophists have been gathered together; and

“Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above;

“Therefore the anniversary meeting of the Theosophical Society Resolves:

“That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions.”

[This resolution was carried unanimously at the Anniversary Meeting.—ED.]

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The following are my reasons for submitting that resolution to you. I urge you to ask Mr. Judge to resign, because his office is an office for life, or rather during the life of the President. If it were only a yearly office, then at the end of the year you would have an oppor-

tunity of pronouncing your judgment as to whether you agree or disagree with having a man against whom certain charges have been levelled as your officer. You have not the power of such an election, because the tenure of Vice-Presidentship is practically unique, save that of the President. The two stand apart. There is no re-election; therefore it is the more necessary that if a man is challenged, if his honour is challenged, he shall give his office back to the Society which has the right of saying either: "We will take you with the charges against you," or else, "We prefer to be represented before the world by some one else." I therefore call upon Mr. Judge to resign, and I say that he ought to restore to the Society its liberty of choice in this matter. Then I call on him to resign because that course is always taken by honourable people when a challenge is made; not that the challenge is necessarily true. H. P. B., as the President told you, resigned the Corresponding Secretaryship the moment the Coulomb charge was laid against her. She was there as the Secretary. She resigned office the moment the charges were laid, in order that the Society might not be compromised by the attack made upon herself; by the vote of the Society confidence in her was declared, and then she took back the office. Is not that the precedent for Mr. Judge to follow, claiming, as he does, to be the pupil of H. P. B.,—leaving the Society to put him back in his place, as it put her back, if on a review of facts, it considers him innocent of the charges that are made against him? I say it is always done. So strongly do I feel this that, though I hold no office in the Society as a whole, though I am nothing more than the President of a local Lodge, holding my office on a yearly tenure, although I was re-elected President of the Blavatsky Lodge in September last, yet, in that these charges had been made against me in the following month, the same mail that takes my answers to the newspapers' charges, carries my resignation of the office of President of the Blavatsky Lodge, and then I stand for re-election. If they think my answer is sufficient, they will put me back as President. But I will not hold office, even a local office, for a year or the nine months remaining, unless by their free-will they give it back to me, after my honour has been challenged and my good faith has been impugned; and inasmuch as I am thus challenged—and challenged also by Mr. Judge with the practice of black magic and with working under black magicians—I say to the Lodge, the only body to which I am responsible: "Here is the office you gave me before the charges were made; I will take it back if you give it to me, having listened to the charges made. But I will not drag you

into the charges against me, I will save your honour as the Blavatsky Lodge, and cut myself away from you until you re-elect me." Then there is another and a serious point. I have in my hand a document that ought not in a public meeting to be held by me. This document appears as an esoteric document written by Mr. Judge, sent to a person in India expelled from the Esoteric Section, published in *The Westminster Gazette* in part, and completely, I am told, in a newspaper in Bombay: so that the whole of what is now thus published is public property. In that certain statements are made. I see their force perhaps more than you do, for the report of the American Section read to us just now, says in a veiled way what this circular openly says. I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise, has its full public effect on the public mind—it is distinctly said that there is a plot amongst black magicians,—influencing certain Brâhmans in India through race-pride and ambition, to control and manage the T. S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brâhmanical societies as their Delegate to the Parliament of Religions: that the Brâhmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East; asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B. I am ashamed to say that the holy name of the Master is attached to this attack on the East, on the Brâhman caste, and on individuals. Now my reason for bringing this forward is that it is being circulated all over India, and with what result? The Vice-President of our Society attacks the whole of the Indian Section, and all its Brâhman members. Charging one of them by name, and the whole of them in this general vague way, with a desire to guide and control the Society; charging some of them with black magic; charging them with using me as an agent and a practiser of black magic, in order to bring about this plot; so that an officer of the Society secretly circulates this kind of attack against one of the Sections, setting the East against the West, stirring up disunion and unbrotherly feeling and strife in our midst; contradicting the very

first declared Object of the Society, that we know no distinction between races, and contradicting our second Object, *viz.*, to familiarise the West with the literature, philosophy and religions of the East, and to demonstrate the importance of that study. I maintain that when an official takes up such a position, he ought at least to resign, so that the Sections may say if they desire to be thus represented in the face of the world; so that the Indian Section may have the right to say whether it endorses this slander, whether it considers that these attempts are being made under the shelter of black magicians, whether it considers, as it has the right to consider, that Mr. Chakravarti and myself are their agents; if so, we most certainly ought to be expelled. I say, when an official has to meet such charges, he is bound in the commonest honour to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made. These then are the reasons why I ask for his resignation. Let me say he misrepresents the feeling in the West. There is no such feeling against you, my Indian brothers; there is no such widespread belief in such a plot. Take America, and see how your own delegates were welcomed there. Take Europe, and see how Professor Chakravarti was welcomed; and I may tell you from my own personal knowledge that, so great has been the effect of the speeches which he made before the Chicago Convention, that some of the noblest of our people in England look at the present time to him as one of the best representatives of eastern thought in the movement; and they will be outraged and scandalised by such a charge, coming with all the authority of the Vice-President, against him. Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public and in that circular. It is he and I against whom the worst and the foulest of these accusations come. I have had no opportunity of consulting with him; he is far away; he has taken no part in the whole of this business; and therefore, I am unable to say to you what his opinion is. I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack,—and we seek no revenge. I say to you being thus charged, that I am not

willing to expel my brother; I am not willing to forget the work he has done, and the services he has rendered. I have learnt that when you are struck at, you may not strike back in anger, nor deal with the matter with a personal bias, nor with passion, nor with wrath. I ask him to resign; and then he can be re-elected if the Society thinks it right. That, I hold to be the duty of any honourable man. That, therefore, I hold to be his duty. If I have any influence with you, if my words can go for anything in pleading, if my desire has any weight in any of your hearts, I ask you not to use bitter language, not to be carried away by the insult to our beloved India or by any other reason. Arjuna was told to strike; Arjuna was told to fight; but without passion, unattached, separate from the outer action, and at peace within. Let us take that as our model; let us ask our brother to resign, and let him justify himself if he can. But do not prejudge him by expulsion, which puts another stigma on him in the face of the world. Ask him to take action which every honourable man may take, and which every honourable man ought to take. Ask our President to request him to do it, so that it may preserve the peace of the Society.

### III.

#### LETTER TO THE E. S. T. COUNCIL, EASTERN DIVISION.

Documents in the School are confidential and under the seal of the pledge when issued by the proper authority and declared to be confidential; under the agreement of July, Mr. Judge had and has, no authority outside America, and cannot circulate in a Division not under his authority any document as secret under the pledge.

Further, the circular sent out by him contains attacks upon a Section of the T. S., and upon a caste which includes T. S. members; it also contains unproven accusations of the most shocking character—namely, of Black Magic—against a T. S. member, not a member of this School, and against myself, its chief officer in this division.

Further, by the carelessness of Mr. Judge's agents, this circular has been sent to an expelled member of the E. S. T. in India, and has by him been published in the Press, so that the libels contained in it have been circulated all over the country, have already been officially taken notice of in the Presidential Address at the Anniversary Meeting of the T. S., and by the Indian Section in Convention assembled, and may form the basis of official action against Mr. Judge, slanderous attacks upon the honour of members of the T. S. being matter for the cognisance of the T. S. officially.

Under these circumstances I declare that the circular containing

these libels is not under the pledge of secrecy in Asia, Europe, and Australasia, and may be used as a public document by all members of the School within these limits.

The circulation of private slanders under the sacred obligation of secrecy might, if permitted to pass, become an intolerable system directed against individuals outside our body, and might be used to spread calumnies ruinous to the reputation of such persons, who would—if secrecy were preserved—be stabbed in the dark, and would find themselves destroyed without any opportunity of defence. Slander is an offence against the laws of the land, and no offence against the laws is permitted to members of our body under the cover of secrecy. So long as I hold authority in this School, the sacred obligation we have taken shall never be used to cover illegal and immoral action, so that it may be safely taken from within the cover of this School. The pledge of secrecy was imposed to guard sacred learning; it shall not, with my consent, be used to wrong any human being. If this were permitted, the School would become a centre of deadly mischief in the T. S. and in the world, and I refuse to be a party to this degradation of a body formed to promote purity, truth, and devotion.

On my return to England in April I propose—if no official action shall have been taken—to personally address every European Lodge, asking each to take action as Lodge if action as Section be refused, so that we may clearly know where we are in this matter, and may have the moral support of such Lodges as consider that a spiritual movement should not sanction measures falling below even “mere worldly morality.”

For myself, I have tried by patience and slowness in action to save the T. S. from disruption, if disruption could be avoided without loss of honour. But the time has come now to say: “Better disruption than betrayal of Truth.” A society that loses many members may continue to live and grow, but a society that shuts its eyes to wrong for the sake of outer peace is doomed.

ANNIE BESANT.

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I see in the resolution of the Dublin Lodge a statement that there are groups bound together individually by an ethical principle, “Never to listen without protest to any evil thing spoken against a brother,” etc. I did not know that there was any group in the Theosophical Society pledged to such a principle as is here given,

and if there be any such group it would do well to at once insert some guarding words which alone could render it moral or sensible to accept the phrase as a rule of conduct; if it ran "spoken falsely or yet unproven," then any man might accept such a principle without binding himself to condone fraud, or to stand silent while the souls around him are being led astray. But the rule set up by the Dublin Lodge is distinctly mischievous, and is contrary to the important Letter from a Master published by H. P. B. in LUCIFER and reprinted by me after her death. See LUCIFER, vol. ix., p. 5.

A. B.

## HELENA PETROVNA BLAVATSKY.

(Continued from p. 364.)

ON the 17th of February, 1879, after a long stay in London, where they formed the first nucleus of their brotherhood, which for the time prospered, Madame Blavatsky and Colonel Olcott arrived at Bombay.

There the Ârya Somâj Society, of which Swami Dyanand was the spiritual head, organized, in their honour, a welcome, which was reported in the Anglo-Indian newspapers, and which was described by H. P. Blavatsky herself in her book, *In the Caves and Jungles of Hindustan*, as well as in her letters written at the time; the following humorous extract is from one of the latter:

“Imagine the deputies of the Society coming out to greet us in boats, decorated with garlands of flowers, accompanied by an orchestra of musicians, blowing on trumpets and horns; no sooner had they got on board our vessel than we were surrounded. I raged and laughed at the same time, at the spectacle we presented to the eyes of all the loafers assembled on the bridge and on the quay. The Colonel appeared like a ‘fatted ox’ at an Italian carnival, and my ungraceful figure looked more like a balloon decked with roses and lilies than anything else. Thus adorned, we were conducted, band of music and all, towards the landing place. Then, behold, a new surprise! a ballet of native dancers, attired almost in the costume of the Queen Pomaré, which is chiefly remarkable by its absence; . . . they at once commenced to dance around us, enveloping us in a circle of nudities and flowers which they threw beneath our feet, all the time leading us towards—carriages, think you? . . . Alas! towards a white elephant! Gods of Olympus! what it cost me to climb on to the back of this kneeling colossus, making use of the shoulders and naked backs of the coolies as a sort

of living ladder. I clung to the columns of the howdah to save myself from falling out when the huge beast got on his legs. Our companions—more lucky than we—got into palanquins, and were carried by these same coolies, the human beasts of burden of the country: thus, accompanied by flourishes and drums, and a curious and laughing crowd, we were led, like ‘learned monkeys,’ or acrobats at a fair, towards the house prepared for our humble selves by the *too* hospitable members of the *Ārya Somâj*.”

Notwithstanding this grand demonstration on arrival, their life was a hard one at first. They worked eighteen hours a day; Olcott travelled the greater part of the year, forming branches of the Theosophical Society, which at once took root in the congenial soil of Oriental belief, and Madame Blavatsky hardly quitted her table, writing night and day, preparing material for their projected journal, *The Theosophist*, which was started that same year, and also in writing articles in the English, American and Russian newspapers to help their common resources. From their very first start they were harassed by the Anglo-Indian administration, which took a dislike to Theosophists and put them on their black books, treating them as spies and propagandists of the Russian Government.

It must be borne in mind that just at that time there was considerable excitement in England as to the fate of Afghanistan, on account of the success which had attended the Russian arms in the Transcaspian regions. The English had become more mistrustful and more full of Russophobia than ever. In vain the poor Theosophists protested and represented to the authorities that their mission was entirely concerned with philosophy and had nothing on earth to do with politics. They were put under police surveillance, their movements were watched and their correspondence opened. . . . So much the worse for the government of Queen Victoria, for H. P. Blavatsky added fuel to the flames, put no restraint upon her feelings in her letters, and doubtless the officials had often the pleasure of reading therein many home truths, which must have been somewhat trying to their vanity. . . . At last friends in London and the press took the matter up, and the police surveillance was removed—thanks, however, principally to a letter which Lord Lindsay, a Fellow of the Royal Society and President of the Astronomical Society in London, wrote to Lord Lytton, the Viceroy

of India, and which made him ashamed of any longer persecuting a woman and other persons engaged in abstract studies of a moral character.

Notwithstanding the prejudice against her among the members of Anglo-Indian society, Madame Blavatsky was able to make friends with some individuals amongst them, especially with those who were engaged in literary pursuits, and who were capable of being interested in the problems which occupied her. Soon she was in request in the highest social circles, especially after the *Pioneer* and *Indian Mirror* (the first-named being a Government organ) had made public the speech that the Viceroy, Lord Lytton, had made about her at a state dinner, after reading her works—it was as follows:

“I know but one person in the world who in the abstract sciences can compare with the author of *Zanoni* [Lord Lytton’s own father], and that is Madame Blavatsky.”

The visits, the dinners and the balls, and all the exigencies of society, were exceedingly irksome to Helena Petrovna, but she did her best to comply with them for the sake of her Society. She passed the hot weather in the hills, sometimes taking part in the Colonel’s travels, but more often staying with friends, and always occupied, without intermission, on her writing.

She passed one summer at Simla, having accepted the invitation of one of her new friends, Mr. Sinnett, editor of the *Pioneer*, and his wife. Here it was that Madame Blavatsky made the great mistake of producing certain phenomena, in the presence of several persons who begged her to do so, and Mr. Sinnett had the imprudence to relate these phenomena in his newspaper, before publishing all those “facts,” in which he most sincerely believed, in his well-known book, *The Occult World*. This led to endless debates. The clergy protested, not without reason, against “this anti-Christian propaganda, founded on jugglery.” The calumnies against the founders of the Theosophical Society grew apace. They even went so far as to assert that not only was she a spy, but even an impostor—“a servant of the late Madame Blavatsky, who was dead and buried, whose papers she had seized and whose name she made use of.”

All these slanders served to aggravate the maladies from which

she suffered most terribly. She was obliged to have recourse to the authority of her relations and of her friends in Russia to prove her identity. Prince A. M. Dondoukoff-Korsakoff, at that time Commander-in-Chief of the Caucasus, wrote her a most kind letter, describing himself as a friend who had known her from her youth, and enclosed a certificate of identity, which was published in nearly all the Anglo-Indian papers, to the great delight of her friends.

But, alas! she had more influential enemies than she had friends.

The Theosophical Society at that time numbered its recruits by the thousand among the natives, among those who held no official position, but had made very few converts among the leading classes in India. The English, bound by their official ties, or their social position, contented themselves for the most part with taking a general interest in the movement, and in the teachings in particular, but would have nothing to do with diplomas, and so forth, and, not being members of the Society, they lost no time in disowning it when it got into low water. Those who wish to acquaint themselves with the details of what occurred during the sojourn of H. P. Blavatsky in India can do so by reading the accounts written by Olcott and by Sinnett and by other eye-witnesses.

At length the adhesion of rich and influential natives, given to a fraternity which reaffirmed the truth underlying their faiths, whether Hindu or Buddhist, irritated the missionaries to such an extent that they seemed to forget Christian charity. They saw already clearly enough that Madame Blavatsky, whether sincere or hypocrite, magician or conjurer, was the strength and the soul of the Theosophical Society, and they directed their attacks against her in consequence. She had not openly embraced Buddhism as had the President of the Society, but she proclaimed the equality and unity of all religious systems. For this very reason she was more dangerous than the Colonel, who was the author of a Buddhist catechism, approved by Sumangala, the High Priest of Ceylon. From thenceforward, therefore, she became the point of attack for the enemies of Theosophy and the scapegoat of the Society.

What with eighteen hours' work out of the twenty-four, the abuse and the constant worry, the mental strain added to her

chronic bodily disease, which was aggravated by the bad climatic conditions, she at length came within an ace of death. During the five years H. P. Blavatsky passed in India she had no less than four attacks of illness of so serious a nature that the best doctors of Bombay and of Madras in each instance decided that she could not possibly live; but at the last moment some unlooked-for and at times unusual aid always came to her. On one occasion it was a native doctor, on another a Brahmin Yogi, or a poor "pariah," shrunk by fasting and austerities. They appeared unasked and offered their remedies, which proved to be efficacious. Then at the specified hour she fell into a deep sleep, from which, according to the European doctors, she should have passed into her last agony. Instead of which, she woke from this long sleep as if she had had nothing the matter with her. Twice, however, it fell out otherwise. Strange, unknown and unlooked-for visitors appeared, who took charge of her and carried her off no one knew whither.

Scores of witnesses testify to the fact, in addition to which her own letters prove it clearly. I have one before me, unluckily undated, as it was her habit in writing to us—her aunt and myself—not to trouble about the day of the month. In this letter she gives us news of a severe illness she was passing through; a "chela" (a disciple of the Masters and a student of the Occult sciences) had brought her an order from one of the Adepts for her to follow him, and she begged us not to be uneasy on account of her silence, which would necessarily be prolonged, as the place where she would be obliged to pass some time in order to recover was far removed from posts and telegraphs.

Here, again, is a letter addressed from Meerut, beyond Allaha-bad. This one was written in May, 1881, after a severe illness, of which those who were with H. P. Blavatsky had informed us, saying that we must be prepared for the worst. Her friends were taking Helena Petrovna into the country—she was convalescent, but still very weak—when she received the "order" to leave the main roads and to strike off into the mountains.

"There you will find certain individuals," thus it was said to her, "who will guide you from the jungles into the sacred forests of the Deobend." But, halfway, an accident befell her, which brought on another relapse. Here are a few lines from a letter which she wrote me three weeks later:

"I lost consciousness, and have no remembrance of the facts or the surroundings—all I do know was that I was carried in a palanquin, in which I lay at full length—to a great height. I only came to myself the following evening, so they told me, and then for a very short time only. I found myself lying in a large apartment, cut out of the solid rock and altogether empty, unless the statues of Buddha, which surrounded it, and the lighted braziers, which burnt around my bed, containing vases from which escaped sweet-smelling vapours, can be reckoned as furniture. An old man, quite white, bent over me, making magnetic passes, which steeped my body in a condition of indescribable well-being. I had barely time to recognize Delo-Durgaï, the old Lama of Tibet, whom I had met *en route* a few days previously, and who had told me we should meet again soon."

This was an allusion to her previous letter, in which she had spoken of the fact of their meeting.

Having recognized the Tibetan Lama, my sister again relapsed into one of her strange sleeps and did not recover consciousness until she was again at the foot of the mountain, in the village where her European friends were waiting for her.

Never was it permitted, not only for the English but even for the natives themselves, to follow her on such secret expeditions, on which occasions it was presumed she went to see her Masters—notwithstanding this conviction, held by those who surrounded her, she never wrote to us of her visiting them; nevertheless, I have come across one of her first letters (written in 1879), in which she relates the participation of Mahâtmâ Morya in one of her journeys with Colonel Olcott, amid the vaults and the ruins of ancient temples, which is of intense interest.

In the spring of 1881, H. P. Blavatsky fell seriously ill after receiving the fatal news of what had occurred in Russia on the 13th March in that year.

"Good God of mercy! what a bloody horror!" she wrote to us, "Are the last days of Russia come? . . . Or is Satan himself incarnate in her children, in the miserable abortion of my poor country? After this unprecedented crime, what next? Where are the Russians of days gone by? Whither is my beloved Russia drifting? Yes, I am a renegade. Yes, I am a Buddhist, an atheist

—according to you, a republican—but I am miserable, profoundly miserable, over this atrocious monstrosity! Oh! how I pity them all—our martyred Tsar, his unhappy family, and all Russia!

“Cursed be these monsters, these Nihilists, these reckless fools!

“How you will laugh at me—the republican citizen, the *esprit fort*, who has freed herself from the prejudices of her country; but in this moment of profound stupor I feel a shame so intense of my countrymen, a pity so deep for the victim of their cruel follies, a despair so true, that I defy the most faithful of the subjects of our Tsars, who have never left their native land, to suffer more than I do.”

And she proved it by falling ill.

Her journal, *The Theosophist*, appeared in black borders. This was a most kind attention on the part of the President of the Theosophical Society; for she herself was far from being in a condition to think of such things. Hardly had she recovered from her first stupor, when she set to work to write a beautiful article for *The Pioneer*, in which she recounted all the acts of bravery, of humanity and kindness done by Alexander II., and was delighted that all the Anglo-Indian press echoed what she said. As a reply to certain ill-disposed remarks in two clerical organs, alluding to “the American citizen and her journal dressed in mourning for the death of an autocrat,” H. P. Blavatsky sent a collective reply to the *Bombay Gazette*, whence the other papers reproduced it.

“My kind friends make a mistake,” so she wrote; “it is not as a subject of the ‘Tsar of all the Russias’ that I have put on mourning, but as a Russian by birth, as a unit among the thousands of my compatriots, whom this good and merciful man has covered with benefits, and who are all plunged in mourning. I desire, by so doing, to testify my sympathy, my respect, and my sincere grief for the death of the Tsar of my kindred, of my brothers and sisters in Russia, who will ever be dear to me, even to my last breath!”

In the winter of 1881-82 the Theosophical community transported its penates from Bombay to Adyar, a property in the neighbourhood of the city of Madras, bought by contributions from all the members of the Society, who desired to provide their founders and their staff with a permanent home. It is there that the President lives up to the present time, and it was there also that Madame

Blavatsky passed the last two years of her life in India, and it was there that in that same year the seventh anniversary of the founding of the Society was celebrated with especial solemnity—I say “especial solemnity,” as the number seven is an important one in theosophic beliefs, and as these anniversaries are numerous at Adyar, at New York and at London, those which contain this number are doubly marked.

During their frequent travels Colonel Olcott and Madame Blavatsky were always received with great pomp by the natives of the country they passed through; for all the Hindus were devoted to them, partly because by their translations of the Sanskrit books of the ancient Aryan literature they had done much to popularize them, partly on account of the efforts they had made to lessen the barriers between the castes, and also for what they had done in the way of modifying the unjust contempt with which the Anglo-Indians regarded the natives, even the learned Brahmins. In this work, according to the opinion of the natives, the Society had met with considerable success. Nowhere, however, were the Theosophists *fêted* as they were in Ceylon. Each time they set foot there the Buddhist population were *en fête*, and led by their priests they organized a triumphal welcome.

It was in the interests of the Sinhalese that the President planned a journey to Europe and especially to London, in order to present a petition to Parliament in their favour.

It was towards the end of 1883 that H. P. Blavatsky found herself rather improved in health, thanks to a better climate and to the fact that she had a well-built house to live in. Nevertheless, her health left much to be desired, and all her doctors agreed that even a temporary change of climate would do her a great deal of good. It was therefore decided that she should accompany the President, and thenceforward Helena began to form projects of seeing once more her relatives. She immediately wrote to us; then in the month of December they left Bombay.

Before leaving the shore of India, however, my sister had three successive visions which indicated to her the death of her uncle, General Rostislav Fadéew, who died at that very time at Odessa.

As we knew she was about to leave, and were too upset ourselves by this heavy blow, her aunt and I neglected to send her

news of what had happened. She was unaware of the illness of her uncle, when he himself came and told her that his trials were over.

The two or three letters of Madame Blavatsky dated early in January, 1884—General Fadéew having died on the 29th December—proved conclusively the truth of these visions, whilst the words from beyond the tomb, which she heard pronounced by this man, one who was esteemed and honoured by all who ever knew him, had for her a singular significance.

She had implicit belief in the truth and the importance of visions of this nature—not sought for but proceeding from the initiative of him who was dead. She had experienced them all her life, and nearly all the members of our family were privileged in the same manner.

VERA PETROVNA JELIHOVSKY.

*(To be continued.)*

*Our best thanks are due to the Editor of the Nouvelle Revue, for permission to translate this Biographical Essay.—EDS.*

## THE BOOK OF THE AZURE VEIL.

*(Concluded from p. 408.)*

## EXPLANATORY.

IF the present presentation of *Popol Vuh* as a consistent allegory from the first to the last page awakens scepticism in the mind of my reader, let him accept instead the theory of Brasseur de Bourbourg that it is a history of the Quiché nation; or that of those Spanish padres who, like Varea and Ximenez, attributed its authorship to no less a personage than Satan himself, who gave the people of Quiché a plagiarism from Christian teachings, such as the Trinity, immaculate conception, descent of Christ into hell, etc., before the Christian padres arrived in their land to tell them of all these things. Discarding these fantastic notions, the nature of the book, the literal meanings of all the names found in it, and the numerous rhythmic chants and invocations it contains all show undeniably that it is a studied allegory of the secret instructions imparted in the initiation crypts of Central America. This view is held by the ablest writer on the subject, Dr. le Plongeon, who places the *Popol Vuh* in the same category as the *Book of Enoch*, with which work it has much in common.

To illustrate the minute exactness of every detail in *Popol Vuh*, in the chapter which follows, the meanings are pointed out in footnotes. Every chapter admits of the same close analysis; but it will suffice to indicate the general outline of the preceding chapters. For Seven-macaws is simply the lunar body; and his wife, Precipitate Entering, symbolizes the tendency towards mediumship. They are slain by the aspirant, aided by his own higher nature. Desire for Results is the generative principle, which, awakening the six lower psychic centres in the body (the six mountains created at the dawn of the Aurora) paralyses the nervous system (the 400 youths). His sexual nature is indicated by his food of fish and crabs. At the base of the seventh mountain (the pineal gland) he finds the imita-

tation "crab" (the corpora quadrigemina) and meets his death there, as all evil passion must; and there, too, perishes Second Great One, the destroyer of the mountains, a symbol of the lower reasoning mind, which by its cold unfaith atrophies all the psychic centres in men and leaves them the selfish, unbrotherly beings who at present disgrace our mother earth with a brutal semblance of "civilization" which will be looked back upon with horror by many a coming race.

## POPOL VUH.

### BOOK II.

#### CHAPTER I.

HERE we shall tell the name of the Father of Master of Air-tube and Light-bringer<sup>1</sup>; but we shall cast the veil of allegory over their origin; and even while enveloping in mystery the story of their incarnation, we shall tell but little more than half of their relationship with their Father.

This, then, is the myth: each was named Master of Air-tube, and their parents were the Sun-god and the Moon-goddess, by whom in the darkness were engendered Two-fold Master of Air-tube<sup>2</sup> and Seven-fold Master of Air-tube.<sup>3</sup> For these Masters of Air-tube were two; they had begotten two lawful sons, the first named White Cord<sup>4</sup>, and the second Illuminator.<sup>5</sup>

The name of their mother was Tied-Bones.<sup>6</sup> This was called the bride of Two-fold Master of Air-tube. Seven-fold Master of Air-tube had no bride, but was a virgin celibate.

Not only in their soul-essence were these two devotees marvellous sages, glorious in wisdom, but they were divine even here on the face of the earth, so that their earth-life was holy like the soul-essence itself.

This image of White Cord and Illuminator, the sons of the Two Air-tubes, reveals the whole of genius. The players of the flute, singers, magicians, the greatest of writers and painters, sculptors, workers in gold and jewels, are inspired by White Cord and Illuminator.

Two-fold Master of Air-tube and Seven-fold Master of Air-tube illuminated not only the white cubes of bone<sup>7</sup> but also the ball,<sup>8</sup> and

every day they invoked the Four,<sup>9</sup> and joined the multitude who assembled in the Temple of the Mysteries.

And to see them came the serpent-destroying Hawk,<sup>10</sup> the messenger of First Great One,<sup>11</sup> the undulation of the lightning and thunderbolt which strikes; for this Hawk is not very far from the surface of the earth, nor very far from the Underworld,<sup>12</sup> and in an instant it wings its way through the heavens to the region of the First Great One.

When they were embodied here on the face of the earth, the mother of White Cord and Illuminator died.<sup>13</sup>

And thereafter, in journeying to the Underworld, they vibrated the ball,<sup>14</sup> which immediately called the attention of One Death and Seven Deaths,<sup>15</sup> the rulers of the Underworld.

“What is happening there on the earth? Who are they who cause it to tremble and who create such a commotion? Send immediately to discover them, and let them be brought here: let them vibrate the ball when they come, so that we may vanquish them. In truth, our slumber is no longer heeded by them; they no more have respect and reverence for our being, and they do nothing but contend with each other over our heads,” said all they of the Underworld.

Then they all took counsel together; and the two named One Death and Seven Deaths are the supreme judges, for all the rulers were subordinate to their dominion, being rulers only through the will of One Death and Seven Deaths.

There were Flying Hobbler and Reunited Blood, rulers over men who have a plethora of blood.<sup>16</sup>

Other rulers were Pus-maker, and Serum-maker; and their function was to make men become swollen, to cause humours to break out on their legs, and to turn their faces yellow with what is called jaundice. Such was the function of Pus-maker and Serum-maker.<sup>17</sup>

Rulers also were Bearer of the Bone-wand and Bearer of the Death's-Head-wand,<sup>18</sup> mace-bearers of the Underworld, who ruled over bones only. Their function as mace-bearers was to emaciate men to the point that, having only a head and fleshless bony frame, when they died only a skeleton remained.

There were also rulers named Worker of Impurity, and Pro-

ducer of Misery,<sup>19</sup> whose function it was to cause the betrayal of man, so that he should find treachery either at the front or at the rear, and, falling open-mouthed upon the ground, meet a miserable death.

Still other rulers were Blood-hawk and Staggerer under Burdens,<sup>20</sup> whose office it was to cause a man to die on the way, of what is called sudden death, when the blood rushes to his mouth and he dies vomiting blood. Each one of these had for his function the strangling of man's throat and breast, causing the blood to surge suddenly into his throat as he walked; so that he would perish on the path.

And all these joined in counsel to persecute and punish Each-one Master of Air-tube and Seven-fold Master of Air-tube. What they of the Underworld desired was to bring them into contempt, as well as the shields, cinctures, gauntlets, and crowns with cusps,<sup>21</sup> which they had put on.

Now we shall relate their journey to the Underworld,<sup>22</sup> leaving behind them White Cord and Illuminator, the sons of Sevenfold Master of Air-tube. For their mother was already dead,<sup>23</sup> and after that followed the defeat of White Cord and Illuminator by Master of Air-tube and Light-bringer.<sup>24</sup>

ARETAS.

<sup>1</sup> The dual electric current directed along the spinal column.

<sup>2</sup> The same positive and negative force.

<sup>3</sup> The seven psychic centres in the brain.

<sup>4</sup> The Spinal cord.

<sup>5</sup> The normal nerve-current, active in all men, but especially intense in those of a psychic temperament.

<sup>6</sup> The notochord which in the embryonic stages is the matrix of the vertebral column.

<sup>7</sup> The 33 spinal vertebræ of which 4 are in the coccygeal region, 5 in the sacral, 5 in the lumbar, 12 in the dorsal, and 7 in the cervical.

<sup>8</sup> Pituitary body.

<sup>9</sup> The four lower magnetic breaths, the colours of which were symbolized by the four cardinal points when invoked. The Central Americans painted these on the "Katun wheel," by which they counted their calendar, in which each of the colours was sacred to one of the four dominical letters.

<sup>10</sup> The "astral light."

<sup>11</sup> The spiritual (sidereal) light, which in *John*, the Eagle Gospel, highest of the Four, is said to be the life of the Logos (planetary being or "globe") and the light of men.

<sup>12</sup> *Xibalba*, from the verb *xibil*, "to melt, to dissolve" (in death); hence the ethereal world of shadows, said by the Central Americans to be *within* the earth.

<sup>13</sup> The notochord having produced the spinal column, becomes a small tube, like a slender thread; it is dead (or atrophied) in the adult.

<sup>14</sup> Pituitary body.

<sup>15</sup> The lower centres in the psychic body.

<sup>16</sup> Gross physical vitality is a barrier to psychic sensitivity; conversely "Happy are the poor in exhalations (blood fumes), for theirs is the realm of the heavens" (the region of the third eye). (*Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, κ.τ.λ., Matt. v. 3.*)

<sup>17</sup> The action of the electric Fire on a watery physical body produces boils, etc., as in the case of the hapless Job.

<sup>18</sup> Asceticism of that misguided kind which accomplishes nothing but the emaciation and ruin of the physical body.

<sup>19</sup> Sexual impurity, the unpardonable sin against the holy Breath.

<sup>20</sup> The psychic feebleness of those who imagine they can awaken the pneuma by retaining the air in their lungs.

<sup>21</sup> Developments in the aura of the aspirant. See *Isis Unveiled*, II. 101.

<sup>22</sup> Formation of the ethereal body.

<sup>23</sup> See above, note 13.

<sup>24</sup> Spiritual action supplanting the psychic, the electric breath depositing the magnetic.

ARETAS.

[NOTE.—Although only a fourth of *Popol Vuh* is contained in the above, circumstances have made it impossible for the translator to finish the work, for the present at least.]

## A MASTER OF OCCULT ARTS.

TRANSLATED FROM THE RUSSIAN.

*(Concluded from p. 393.)*

IN the hall, right at the entrance door, I saw another monk sitting, shyness and uneasiness written all over his long, stick-like frame. He had a big, fat nose, which gave to his face a mixed expression of utter stupidity and cunning at the same time.

He bowed to me, and I bowed to him, and Father Bogolèp, who was in front of me, lifted the book to the level of the monk's face and said :

“Kiss the book and pay the money. And mind you behave yourself, no dishonourable tricks, for you are going to be made the receptacle of all that is holy. So act honestly.”

The monk obediently kissed the book and proceeded to find the pocket under his long professional coat. But Father Bogolèp caught him by the arm and dragged him into the next room.

They started a lively discussion in whispers. And it seemed to me they were a considerable while about it, for I had time enough to examine my flowers, cut off the dry leaves, and then to sit down for a while doing nothing.

At last Father Bogolèp appeared, red in the face and preoccupied. He asked me for ten roubles, his commission as he reminded me, and an envelope with a gummed edge.

Having been given both, he went back to the monk. The whispers arose again as lively as ever. From time to time I could hear: “You had better let me do it!”—“No, I must do it myself!”—and so on. But this time their absence did not last so long. Father Bogolèp came back again and handed me the same envelope, but with its gummy side in such a state of uncleanly moisture that I could not bring myself to touch it.

"Here it is, dearie, the whole sum is in there, complete, whether you count it or not. Oh, and here is the creature of shame bringing us tea. That's right. Every good gift and every perfect gift cometh from above. Food and drink may be accepted from any one, is it not so, Father?" addressing the monk. "But where does one wash one's hands in this house? I think I had better follow the unregenerate one, she will show me the way . . ."

And so we were left alone, the monk sitting in a state of most uncomfortable self-consciousness, like an ill-bred hoyden, who does not understand how to behave and knows it; and I, looking at him, and thinking to myself: what on earth have you two been about such a time? Have you cheated me in common accord? and for how much? or, if cheating there be, was it all of Father Bogolèp's doing?

I was about to ask him the precise amount he paid to Father Bogolèp, but did not, stopped by unnecessary scruples. Besides, the monk spoke before my mind was made up.

"Father Bogolèp . . ." he said hesitatingly.

"What about him?"

"Where is he gone to?"

"I don't know."

Silence for a while.

"Methinks," spoke he again, "he is . . . hm, hm . . ."

He cleared his throat and added: "he is misbehaving."

"You mean he is making a fool of himself?"

"No . . . he is misbehaving."

Another silence.

"Father Bogolèp . . . he sometimes is, hm . . ."

"What is he sometimes?"

"Sometimes he is hard to comprehend."

"That he certainly is."

"And at the same time it is evident . . . hm . . ."

"What is evident?"

"It is evident that grace is acting in him."

"It looks as if it was, most assuredly."

At this moment the object of our conversation walked in, with his hands freshly washed, and rubbing them as hard as he could with a huge pink checked cotton handkerchief. Then he wiped his

face, gave a deep sigh, crossed himself, and proceeded to fold his handkerchief, saying as he was doing so :

“Washed and dried myself, washed and dried myself, glory be to Thee, who hast showed us light. With my own handkerchief, yes, with my own monastic, long-suffering, exile handkerchief. The lewd one offered me a fine luxurious towel, but I said: ‘Serve me at a distance, but don't touch my flesh, for my flesh is of a different kind from yours, and it is not for you.’”

I was getting pretty sick of the foul words he applied to the girl, so I said he must not speak badly of her. Bogolèp apologised very readily, but immediately started a long argument about women in general, maintaining they all were “vessels of corruption.”

“This one is no exception,” he said, “and the devil is in her. I know it, and I shall prove it to you.”

When the girl came back to attend to our breakfast, he got out a kind of square green rug, which might have been a shawl at some previous time, and waved it at her. I don't know whether it was fright or anger on her side, but she gave a start and a shriek, dropped a cup and broke it, and ran out of the room.

“Now we have it all,” said Bogolèp triumphantly. “This holy covering is all impregnated with the fumes of sacred incense. The moment she smelt it, she had to run for dear life. The beast in her could not stand it. You see if she does not spread calumnies about me, henceforth. But all the same, she will break her heart for my sake, by-and-bye.”

He was getting to be a perfect bore, and besides, two cups of tea over generously mixed with rum were proving too much for him. And so in order to get rid of him, I said I had to go out.

“Presently, presently. You men of sin have no patience. We shall presently carry off the holiness with all the honours it deserves, and you shall be rid of us, you shall be rid of us.”

He began to spread on the table the same “holy covering” with which he had frightened away the servant. Then he put the book on it, and, with a pious kiss, wrapped it up. Then his pocket disgorged another covering with a tinsel cross upon it. This time the cloth was quite a large affair and, though pierced by many holes, bore the unmistakable look of being formerly used in some church for the purpose of protecting sacred objects from dust.

The book underwent a new wrapping. A third "sacred rag" left the same pocket to see the light once more, and was used in the same way as the two former ones. This one was as large as a sheet, threadbare, and made of some light silk stuff. The whole bundle was tied up with a cheap yellow ribbon so as to form crosses, and the performance was over.

All this was lodged by Bogolèp under the flap of his coat, and, had he been a professional conjuror, he could not have carried it more imperceptibly, as for the life of you, you could not have suspected so many things concealed about his lean figure. He produced and unfolded all the coverings and packed up the book just in the way a conjuror would have done; and, as if to increase the resemblance, whilst doing it, he never stopped talking.

"This is the right way to treat you, my sweet pet, my only natural, lasting benefactor. I know you deserve it . . . I am not the man to keep you under lock and key, as if you were a vulgar prisoner . . . Library, indeed! No, no, no, that will never happen, it is not to be suffered that you should be reduced to stand on a shelf alongside of their shameless novels . . . Yes, certainly you are to leave them all, seeking shelter, as is only right, under the holy protection of the house of God, to hide yourself under the shadow of our Lady. I shall carry you, I myself. No man of sin, son of impure conception, but myself. I shall raise you over my head and carry you high above the crawling crowd. And henceforth you and I shall proclaim to the world the divine powers, hidden in you. Amen, amen, amen. So be it and so be it!" And having tied the yellow ribbon into an enormous knot, Bogolèp made the sign of the cross over the bundle and said to the monk:

"Arise now, Father, and let us leave this house of sin. Turn to the right and go, make it known to the brotherhood that the treasure is in our hands. The money-worshipping sinner could not withstand the temptation, he accepted the gold of the holy abode, and sold the treasure inexhaustible. And announce to the brotherhood also that I shall be with them about supper time; we shall all go to the chapel and organise the first reading. As to me, now I shall go to the left, I know where I shall go . . . I shall go straight to a house, ever charitable to me. A demoniac lives

in it, an ancient demoniac woman, a real house of delight for the evil one, who has never left her now for sixty years. I shall go there, and read, and send the devil out of her. And now let us shake the dust off our feet, arise singing and make our exodus in peace."

On this he got up, put on his greasy cap, before saying good-bye to me, placed himself right in the middle of the room, and having lifted the book to his head, proceeded to make a solemn exit, holding to the book with both hands and singing:

"Let God arise and his enemies be dispersed."

One may well consider all this as a nonsensical and even a disgusting farce. I cannot say a word to the contrary. A farce it certainly was, and a very vulgar one into the bargain, but calculated to impose on the unsuspecting sort of people, and also well calculated never to miss its effect. To understand the important part such people as Father Bogolèp can play in the humble life of the lowly in spirit, you must look at them with their humble eyes, otherwise the task would prove impossible. And how telling these eyes are! Have you ever seen the beautiful Russian picture representing the wedding feast, interrupted by the arrival of a sorcerer?—or yet another picture, a Spanish girl who could not pray, at a moment when her life and honour were at stake, just because "she well knew that the priest had shut up God in a golden box on the church altar"?

In such psychic states, people positively cannot raise their minds to the great Beyond; the dark abysses of horror and fear are opened to them, and they fall into the abysses headforemost, and with such rapidity as to transform everything on their way into terrors, and the very air they breathe becomes hell for them. Panic and despair reign in this hell, and to escape it means for the patient to be torn from the devil's claws in order to be restored to the paternal embrace of God.

The long monk hurried after Father Bogolèp. Bowing to me and shaking my hand he whispered:

"God have mercy upon us. . . ."

I was glad to let them out of the house, but curiosity prompted

me to go to the window and see how this strange procession would fare in the street.

But there was no procession at all. Most probably the policeman had interfered with it. Once outside the entrance door, Father Bogolèp hailed a sleigh, put the great book in its sacred coverings under his feet and pulled the fur rug over the whole. He drove to the left, most probably in the direction of Jamskaya street, where as he informed us, he had to call on the "ancient demoniac." The other monk started in an opposite direction, and I saw him now and again looking back at Father Bogolèp. I thought the poor wretch was not at all sure he would ever see either the exorciser or the book again.

Some time after I heard something to that effect from the people in the old bookshop. My own horizon was rid of Father Bogolèp for ever after. They said that the monastery that was to board him was spared the expense; as in a short time he perished, bravely fighting the devil to the very last. The enemy of the human race caught Father Bogolèp in a moment of weakness, lassoed his throat with the very undergarment the unhappy victim had on, and strangled him like a quail in a net.

In justice to Father Bogolèp, I must mention that, contrary to my expectations, the much moistened envelope actually contained the promised sum except one ten rouble note, which he had deducted from it in an absent-minded way, forgetting that he had already got his "commission" from me.

I have represented Bogolèp such as I knew him. Some people may think the outline I have given of him not sufficiently clear; that I have failed to paint the most important aspect of the man, namely, the side of his character that led common people to see in him abnormal powers and gifts. This is quite possible; but I could not help it. The image I have given is all I can do, but being conscious of its insufficiency I am brought to repeat once more that, in spite of the transparency of his devices and his general rascality, there positively was in him something which gave one confidence in his mysterious gifts. To my mind he was a type of the Russian demonomaniac of the most pronounced description. And it is greatly to be regretted, that this type has never as yet been studied in the

dispassionate conscientious way it well deserves, if only from the artistic point of view.

It is not to be doubted that Bogolèp could cure certain diseases of the psychic category. This is a fact known to many people in St. Petersburg, besides myself. But my point is that he could also make people ill, in the same mysterious way, and here is an example.

The servant girl to whom he used such insulting language, instantly conceived a great hatred for him. As soon as he left the house she declared he was a "base blackguard," and that, were he to call again, nothing would induce her to serve him. Her reasons for being angry with him were as follows: first, he insisted upon calling her a "lewd creature," but this she would overlook, were it not that, whilst washing his hands, he actually pinched her; a second offence—a liberty she could not pardon. But even this was not all: he has whispered to her "awful words," which she refused to repeat on the grounds that "no Christian tongue could be induced to pronounce them."

And so they remained her secret. But this is what was brought to light. Three days later the girl came to me, imploring me with tears in her eyes to have a "Te Deum" sung in the house, as the "blackguard," whose name she would not mention, "hangs" about her room every night. In a few days more, the other servant, who slept in the same room, declared she also could feel him, and they both said he looked like "every possible beast." They shuddered at every noise, screamed and behaved in a most inexplicable way, and after a while they manifested a surprising curiosity as to "where he lives." They were so worried, they could not stand it any longer, and decided to go and ask him to "make it easier for them." After all it was to him they looked for help!

What I describe is no invention of mine, and it cannot even be pleaded that it occurred in ancient days of darkness and ignorance. It happened quite recently, and the people who suffered by it were no simple-minded credulous peasants, but inhabitants of the capital, women who go to theatres, and know all about bustles and crinolines, just as well as their mistresses.

And here we are. The very people whom he did everything to insult, and who ought to have despised him from the very first, were affected by him and tied to his image to the extent of losing all self-

control. If this is not a power, occult or not, I don't know what is; time passing away, and the details of their lives changing with every day, but he still hanging and "crawling" about them to the extent of their being led to believe he was the only channel through which peace of mind could come to them.

Whatever the difference of opinions, this is pure psychology, and is as important as the state of his moral being is important for every human being; when this is disturbed it makes life perfectly impossible.

And I must remind my readers that this kind of moral complication is not the result of poisonous drugs, used by common village sorcerers. Their secret cause is of quite a different origin. If asked what is this origin, I must frankly admit—I do not know. A great love for humanity is the necessary condition of all such investigations. We have to study all these sad phenomena, free from every shadow of prejudice, whether mystic or material. We must pursue—not the confirmation of our own mental tendencies and tastes, but—the true phenomenon, as it actually happened. And to do all this we must leave off partisanship, and face the risk of being styled either mystic or atheist. We must make it understood, at last, that we live in an epoch when all such denominations have become mere sounding words. What we really want is truth, however disappointing it may seem at first.

But I must end my story.

Being at a loss to understand what was to be done, I advised the sick girls to visit a community of sisters of charity, whose priest was known to the whole town as a just and a soothing man. He spoke to them at the confessional, during which they cried their eyes out, and he administered to them the holy sacraments, after which both girls came home quite cheerful. The "crawling one" had left them and the "God of peace and of love was with them once more."

Perhaps this is just the kind of thing that is needed in such cases. A restless soul longs above all to realise that sonship to the Father of all spirit and all flesh cannot be broken, unless the soul desires such a rupture. The right consolation at the right time amounts to a great deal, to more, at all events, than any kind of threats, and most certainly to more than the most powerful exorcisms.

N. LESKOFF.

## THE SACRED HAOMA TREE.

“Zarathushtra asked Ahura Mazda: ‘What is the one recital of the praise of Holiness that is worth a hundred others in greatness, goodness, and fairness?’

“Ahura Mazda answered: ‘It is that one, O holy Zarathushtra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds.’”

YASHT FRAGMENT,

*Sacred Books of the East*, Vol. XXIII., p. 312.

HAOMA is a religious ceremony performed by the Parsi Mobeds; it corresponds to the Soma-yajna of the Hindus, in which a certain potion is prepared and drunk. Whether this ceremony has been of any advantage, or whether it is necessary to perform it at all, are questions that will not be discussed here. (It is intended merely to show that underneath this ceremony there lies a deep philosophical truth, the mystery of which will be manifest to Occultists only.) We shall examine this subject from the standpoint first of a philologist, and then of an Occultist.

Professor F. Max Müller, in the *Academy* of October 25th, 1884, says:—

“It is well known that both in the Veda and the Avesta a plant is mentioned, called Soma (*Zend*, Haoma). This plant, when properly squeezed, yielded a juice, which was allowed to ferment; and, when mixed with milk and honey, produced an exhilarating and intoxicating beverage. This Soma juice has the same importance in Veda and Avesta sacrifices as the juice of the grape had in the worship of Bacchus. The question has often been discussed what kind of plant this Soma could have been. When Soma sacrifices are performed at present, it is confessed that the real Soma can no longer be procured, and that *ci-près*, such as Pâtikâs, etc., must be used instead. Dr. Haug, who was present at one of these sacrifices

and was allowed to taste the juice, had to confess that it was extremely nasty and not at all exhilarating. Even in the earliest liturgical works in the Sîtras and Brâhmanas, the same admission is made, namely, that true Soma is very difficult to be procured, and that substitutes may be used instead. When it was procured, it is said that it was brought by barbarians from the North, and that it had to be bought under very peculiar circumstances."

Notwithstanding Dr. Haug's confession, made after personal experience, and Professor Max Müller's own admission "that true Soma is very difficult to be procured . . . and that it had to be bought under very peculiar circumstances," he seems to have a faith, and a blind faith too, in the letter of the Oriental Scriptures; and in that faith he appears to have continued his investigations regarding this mysterious Haoma plant. Because, although 'all these facts were stated in some papers contributed by Von Roth to the Journal of the German Oriental Society in 1881 and 1883,' he still hoped with Von Roth, to point out 'how Russian or English emissaries in the northern region of the neutral zone might render useful service if, in their wanderings, they would look out for a plant resembling the Soma-plant.' Why? Because, as the Professor says, 'wherever that plant grew naturally, it would be safe to place the cradle of the Aryan Race, or, at all events, of the ancestors of the people who, when they had migrated south, spoke either Sanskrit or Zend.'

Professor Max Müller, however, believes he knows where the oldest scientific description of the Soma-plant occurs, and refers to his note in the same German Journal (1855), where, he says, 'the only botanical description of the Soma-plant which I know at present is found in an extract from the so-called Ayur-Veda quoted in the Dhûrtasvâmi-bhâshyatîkâ.' There it is said that 'the creeper, called Soma, is dark, sour, without leaves, milky, fleshy on the surface; it destroys phlegm, produces vomiting, and is eaten by goats.' This description, according to Sir J. Hooker, points to a *Sarcostemma*, which alone combines the qualities of sourness and milk; but Professor Max Müller argues that the latter being a native of the Bombay Presidency, militates against the identification, 'because the true Soma must be a northern plant, which was replaced in India itself by Pâtikâs or similar substitutes.

In the subsequent numbers of the *Academy* we find several other articles written to prolong the controversy on this subject; but as it is a controversy regarding the etymology, supposed botany and geographical localization of the mysterious plant, it is not important for our present purpose to follow the arguments brought forward. In short, some compared the Soma with a *Sarcostemma*, others with hops, and others, again, with grapes.

Mr. W. T. Thiselton Dyer, however, quotes Dr. Gubernatis (*Mythologie des Plantes*, II., p. 352) to show that, in his view, this plant was connected with the Moon. This is characteristic of his school of interpretation, which finds a universal solvent for mythology in a few physical phenomena. 'I am not, therefore, very hopeful,' concluded Dr. Dyer, 'that botanical discovery will throw much, if any, further light on the Soma question.'

There might or might not have been a plant in botany bearing that name; but it has very little to do with the mystic Haoma, or Soma tree prescribed in the Avesta and the Veda. Had these writers, instead of dwelling on stray passages of the Oriental Scriptures, collected all the information available from them, and meditated on the different aspects of the plant, as described in the Shâstras, they would, perhaps, have arrived at a different solution from that which would identify the sacred tree with *sarcostemma*, grapes, or hops. Because, from the remnants that are left to us of the Avesta literature, we may find out much more about this "plant" than the solitary elucidation cited above from the Ayur-Veda, which is nothing more than a botanical description; that work being a storehouse of medicine, botany, physiology, and kindred sciences.

Looking to the Avesta literature, therefore, we find that the fourth, ninth, and tenth chapters of the *Yasna* (*Sacred Books of the East*, vol. xxxi., pp. 213-244) contains the offering, the prayer, and the process of 'preparing the juice' of the Haoma tree. The fourth chapter begins thus:

"These good thoughts, good words and good deeds; these Haomas, Myazdas, Zaothras, this Baresman bound together in holiness, Gaush-hudao, Haurvatât, Ameretatât, Gaush-hudao, the Haoma and Para-Haoma, sandalwood and fragrance, this prayer of pure and righteous sacrificial offerings related to their own time, the

reciting of the Gâthas, the holy Manthras: these we offer and make known."

Haurvatât and Ameretatât are two of the Ameshaspentas, presiding respectively over water and trees. The Ameshaspentas are seven in number, including Ahura Mazda, and are identical with and yet separate from Ahura Mazda.

"On the spiritual [plane] they are the Divine Powers of Ahura Mazda; but on the astral or psychic plane again, they are the 'Builders,' the 'Watchers,' the Pitar (fathers), and the first Preceptors of mankind."—*Secret Doctrine*, vol. ii., p. 358.

These offerings are made to the whole universe, seen and unseen, specifically naming each existence.

The ninth chapter, entitled Haoma-yasht, is a dialogue between Haoma and Zarathushtra. Haoma, here personified as pure, 'far from death,' enumerates to Zarathushtra those who had 'prepared' him before the time of Zarathushtra, and the advantages they had gained thereby. Among them the first was Vîvanghoant.

"A son was born to him, Yima, the bright, possessing a good congregation; the most majestic, who gazes most at the (spiritual) Sun among men."

The second was Âthwya, of whom Thraêtaona was born, a son with valiant clan,

"Who smote Azi Dahâka, the serpent, who had three jaws, three heads, six eyes, a thousand stratagems."

The third who 'prepared' Haoma before Zarathushtra was Thrita, to whom were born two sons,

"The one a dispenser of the Law and the Path, the other endowed with higher activity, youth, bearer of the Gaêsû, who smote the Serpent Sravara, the poisonous, green, which destroyed horses and men."

The fourth who had 'prepared' Haoma was Pourushaspa.

"Thou wert born to him,—says Haoma to Zarathushtra,—thou holy Zarathushtra, in the dwelling of Pourushaspa, created against the demons, devoted in the belief of Ahûra, the renowned in Airyêna-vaêjah."

Zarathushtra then adores Haoma, the 'victorious, golden, with moist stalks.' Some translate 'yellow.' Students will bear in mind the symbology of colour.

In the tenth chapter the various attributes of Haoma are given, some in plain words, others very occult, the principal of them being Haoma's power of healing all diseases, the effects of Karma generated in past lives, which being purged away, the soul wins immortality. This seems to be the chief property of the Tree.

Then we come to the Bundahish, an occult work on the Zoroastrian philosophy, wherein Haoma is known by two names: Gôkard (a corruption of "Gaokerena" of *Vendidad*, xx. 17, Ahura Mazda Yashta Haptan Yashta and Siroza), White Haoma and Haomo proper, yellow or golden. It is said of the Gôkard that:

"Amerêdad the archangel, as the vegetation was his own, pounded the plants small and mixed them up with the water which Tishtar (Tishtar is the god who presides over rain, Indra or Brihaspati of the Indian exoteric system) seized, and Tishtar made that water rain down upon the whole earth. . . . From that same germ of plants the tree of all germs was given forth, and grew up in the wide-formed Ocean [Space] from which the germs of all species of plants ever after increased. And near to that tree of all germs the Gôkard tree was produced, to keep away deformed decrepitude; and the full perfection of the world arose therefrom." (*Sacred Books of the East*, vol. v., p. 30.)

" . . . It was the first day when the tree they call Gôkard grew in the depth of the mountain within the wide-formed ocean, and it is necessary as a producer of the renovation of the universe, for they prepare their immortality therefrom" (*idem*, p. 65.).

"Of trees the myrtle and date, on which (model), it is said, trees were formed, are worth all the trees of Khvanîras [this earth], except the Gôkard tree, with which they restore the dead" (*idem*, p. 91).

"Near to that tree, the White Haoma, the healing and undefiled, has grown at the source of the water of Arêdvîvsûr; everyone who eats it becomes immortal, and they call it the Gôkard tree, as it is said that Haoma is expelling death: also in the renovation of the universe they prepare its immortality therefrom; and it is the chief of plants" (*idem*, p. 100).

These passages are sufficient to show that the tree has another meaning than the physical one; as the Ocean and 'the water of Arêdvîvsûr,' representing respectively Space or Âkâsha and the

Astral Light. The teaching of the Occultists cited further on will throw some light on the above occult passages; although elsewhere, as in the Bundahish also, Haoma is spoken of in various terms, namely, as an angel, a bird,—the symbol of Soul,—as well as a plant or tree. Before we turn to the teaching of the Occultists regarding the mysterious tree, it is necessary to say a few words regarding the modern Haoma ceremonies.

According to the Bhagavad Gîtâ three things are necessary to perfection: Jñâna-yoga, Bhakti-yoga and Karma-yoga. The three should go hand in hand. They are the means of perfection. Jñâna (knowledge) without Bhakti (devotion) or Karma (action with purest motive) is useless, and inversely. Karma comprises ceremonials. The Parsis have preserved their Kriyâ-kânda or ceremonials—at every step we meet with ceremonials and yajnas in the Zoroastrian system—but they appear to have lost the other two Kândas together with the vast philosophical treasures which have disappeared during their persecution and fall; and if they have any fragments of the other two Kândas, they are few and far between. Hence, while the inhabitants of India, who have, by their conservative nature, preserved all the Kândas, have produced, and are constantly producing, true Yogis, who can teach the Law of Immortality, the Parsis have produced none since the time of Hazrat Âzar Kaivân, the last of the Parsi sages and the author of several mystic books. He had followed, it is said, the Indian system where he could not find Zoroastrian guidance, and hence he was treated as a Hindu by some, although among his disciples there were Christians and Mohammedans as well. Now the Parsi Mobed or priest, notwithstanding his constant performance of the Haoma ceremony, remains as ignorant of the knowledge of the Law of Immortality as his lay brother. He keeps his eye during the ceremony on the Beresman, the metallic rods which represent the divine twigs of Ahura Mazda's Tree, and wonders why neither the Ameshaspentas, nor the high and beautiful Haomas, nor even his Vohûmano,—good thoughts—nor his Ratûs,—the offerings made,—help him to become immortal. Let us see what Occultists say about this Haoma.

Simon Magus, an Occultist of Samaria, is considered the first father of the Gnosis posterior to Jesus. Writing on his system, Mr. G. R. S. Mead says:—

“Seeing the importance which the symbolical Tree played in the Simonian system, it may be that there was an esoteric teaching in the school, which pointed out correspondences in the human body for mystical purposes, as has been the custom for long ages in India in the Science of Yoga. In the human body are *at least* two ‘Trees,’ the nervous and vascular systems. The former has its root above in the cerebrum, the latter has its roots in the heart. Among the trunks and branches run currents of ‘nervous ether’ and ‘life’ respectively, and the Science of Yoga teaches its disciples to use both of these forces for mystical purposes. It is highly probable also that the Gnostics taught the same processes to their pupils, as we know for a fact that the Neo-Platonists inculcated like practices. From these considerations, then, it may be supposed that Simon was not so ignorant of the real laws of the circulation of the blood as might otherwise be imagined.”

The above description refers to the physico-psychic aspect of the Tree; but the lesson we have to learn from this passage is that, if Simon Magus knew the real laws of the circulation of the blood, why not also the ancient Mazdiasnian and the Indian Yogis who had praised the same Tree in its higher aspects ages before Simon’s time? Madame Blavatsky, in reviewing a book on Zoroastrian philosophy, says:—

“Speaking of the Mystic Trees, the Gôkard, the source of all medicines, is said to grow out of the earth, whereas the White Haoma ‘which will furnish man with immortality at the time of the resurrection, is spoken of as being in the Ocean, or the sea with the wide shores,’ esoterically Space. And, we might add, that the one grows with its roots in the earth, the other with its roots in heaven, twin-trees, one the reflection of the other, and both within every man. From all of which we may perceive that perhaps the superstition is not so absurd, for ‘the water or sap in the plants circulates like the waters of the earth, or like the blessings which the righteous utter, which come back to themselves,’ and as ‘blood’ is under the same law, therefore it follows that the Mazdean Initiates knew both of the ‘circulation of the blood’ and, more important still, of the cyclic and Karmic law.” (LUCIFER, vol. vii., p. 507.)

Besides the ancient Zarathushtrians who had the knowledge of the mysterious Tree, we see that it was known also, by different

names, to other nations. In the Cuneiform inscriptions, the ideograph *Zi*, which means *Jîva* or *Life*, appears in a way which, if put in a vertical position, would resemble a drawing of a flower or tree. The representative of the Mystic Tree of Life, says a writer in the *Platonist* (vol. iv., p. 117), the Norse *Yggdrasil*, the Winged Oak of Pherecydes, the Hellenic Tree of Life, the Tibetan *Zampun*, the Kabalistic *Sephirothal Tree*, the *Tree of Eden*, and the Indian *Ashvattha* are all one with the 'Holy Tree made by Ahura-Mazda.' The Kosmic Sun-god *Dionysos*, who is equivalent to the Assyrian *Dian-nisi*, the 'Judge of Men,' is *Dendrites*, 'Lord of the Tree,' the same as the 'Chief of the Plants' mentioned in the *Bundahish*.

In another aspect we find it corresponding to the Moon, one Indian name for which is *Soma*, the same name by which the *Haoma* ceremony is known in India. In the oldest systems the Moon is represented as male, and *Soma* in that respect is treated as the illegitimate son of *Budha* or *Wisdom*, "which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries, including those of sexual generation." (*Secret Doctrine*, vol. i., p. 228, note.)

"The fruits of all those 'Trees,' whether *Pippala* or *Haoma*, or yet the more prosaic apple, are the 'plants of life,' in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed within and under the great mundane macrocosmic tree; and the mystery is half revealed in the *Dirghotamas*, where it is said: '*Pippala*, the sweet fruit of that tree upon which come spirits who love the science, and where the gods produce all marvels.' As in the *Gôkard*, among the luxuriant branches of all those mundane trees the 'Serpent' dwells. But while the macrocosmic tree is the *Serpent of Eternity* and of absolute *Wisdom* itself, those who dwell in the microcosmic tree are the *Serpents of the manifested Wisdom*. One is the *One and All*; the others are its reflected parts. The 'tree' is man himself, of course, and the *Serpents* dwelling in each the conscious *Manas*, the connecting link between *Spirit* and *Matter*, heaven and earth." (*Secret Doctrine*, vol. ii., p. 97.)

This tree is, then, in its higher aspect, the macrocosm as well as the microcosm, signifying the Kosmic Universe "pictorial repre-

sentative of the Invisible, for the unseen ultimate Potency is only observable in its operations."

This tree is symbolized also in the ceremony performed on the Dasarâ holiday, which falls on the tenth day of the twelfth Hindu month. In the towns of Guzerat on this day the trunk of an Ashvattha tree is planted under the ground in a garden where people collect; a bird is occasionally produced, and after reciting certain Mantras and performing the ceremony, the people rush to the tree to secure even a leaf, hoping that it will be transformed into *gold*, and bring them prosperity. They should rather strive to change the real Ashvattha into a golden one within themselves.

The Bhagavad Gîtâ has the following description of the Ashvattha in the beginning of the fifteenth Adhyâya of that sacred book:—

"They say the imperishable Ashvattha is with root above and branches below, of which the sacred hymns are the leaves. Who knows this, is a knower of Knowledge. Upwards and downwards stretch its branches, expanded by the three Potencies; the sense-objects are its sprouts. Downwards, too, its roots are stretched, constraining to action in the world of men. Here neither its form is comprehended, nor its end, nor beginning, nor its support. Having cut, with the firm sword of detachment, this Ashvattha with its deeply-imbedded roots, then should the disciple search out the Supreme whence they who reach it never return again; he is come to that primal Being, whence floweth the never-ending stream of conditioned existence."

The light of Wisdom and Immortality can be acquired by him who has the courage to conquer Desire, transforming it into Spiritual Will, which then becomes the Sword of Knowledge; and by him who has the courage to purify himself; because by purity and holiness—the first lesson taught in Zoroastrianism—the way to the Tree of Spiritual Life is gained, and when it is once gained, the "purified life becomes the 'Wings of the Great Bird' on which we mount, to be carried to its Nest, where peace at last is found." He, and he only, can 'prepare' the juice of the Tree of Wisdom, the Para-Haoma of the Zoroastrian, the Amrita of the Vedântin, the Âb-i-Haiât of the Sûfi—and drink it.

## THE CLASH OF OPINION.

### A LETTER TO THE EUROPEAN SECTION.

RIGHTLY or wrongly, I have until now considered it my duty to keep silence on the present condition of affairs in the Theosophical Society. My official position, as General Secretary of a Section of divided opinion, has hitherto compelled this silence so that all members might state their views independently and free from influence as far as I was concerned. We have now before us answers from those singled out by name in the articles in *The Westminster Gazette*, also the resolutions of the majority of the Lodges of the European Section, and the resolution of the Indian Section as a body. I have held back my personal opinion quite long enough, many say far too long, and I now state it frankly, so that, if my Section disapproves of it, I may at once make arrangements to vacate office.

With all crooked ways, directly or indirectly, I will have nothing to do, and the duty of true brotherhood, which embraces all without distinction in its encircling arms and not one person only, proclaims aloud to the Theosophical Society the right to rid itself of wrong at all hazards.

There is no brotherhood in shirking facts and using the name of that high ideal to aid in heaping up stumbling-blocks in the way of the many pilgrims on the path of our Theosophical ideals, who shape their lives by the code of ethics that should guide ordinary mortals, and who are scandalized by the lack of straightforwardness in meeting accusations that cry aloud for reply.

Previous to July, 1894, I had the greatest possible confidence in Mr. Judge. I absolutely refused to listen to anything against him. Living in the same house with my old friend and beloved colleague, Annie Besant, for several months before the meeting of the Judicial Committee, I would not look at the evidence nor hear one word about it; not that by any means Mrs. Besant tried in any way to persuade me. This was the attitude taken up by many. We awaited Mr. Judge's arrival so that we might see both face to face without prejudice, though

indeed that prejudice was in reality all in favour of Mr. Judge. On Mr. Judge's arrival, I was present at all the private and official meetings, and Mr. Judge's attitude and behaviour alone destroyed that full confidence which I previously possessed. It was first announced that no defence would be made, that Mr. Judge would bear all in silence. On the contrary, every legal technicality that could be brought forward was presented by Mr. Judge before the meeting of the General Council and Judicial Committee; nevertheless I relied on Mr. Judge's repeated statements that he would willingly meet a private investigation and at once clear up the matter, and so I moved at the Judicial Committee that the charges should not be printed, because I thought that it would not be fair that a committee should print charges it found itself incompetent to deal with. After this I read Mrs. Besant's pleading, and at once told her that she was most amply justified in bringing the matter forward and making a stand against Mr. Judge's methods. Indeed, previously Mrs. Besant had been treated most ungenerously by nearly all her most intimate friends and by myself, and I shall not easily forgive myself for the isolation in which we left her at that trying time. She had tremendous pressure put upon her on all sides. The sustained effort of Mr. Judge and his friends was to get the best conditions out of her they could; the anxiety of all was to avoid an irreparable split in our ranks, most of us believing even then that Mr. Judge would still explain, or at any rate by his future action show that he was worthy of confidence. You must remember that only three or four had seen Mrs. Besant's pleading, which she magnanimously sent in full to Mr. Judge as soon as she had written it, and none of us at Headquarters had seen the actual evidence. Mrs. Besant had this evidence in her hands, and the first great shock to my confidence was when Mr. Judge asked her to hand it over into his possession. They were his own letters, and he had a legal claim on them, he argued. Mrs. Besant naturally refused to hand over documents entrusted to her care and not belonging to her. Immediately after the Judicial Committee, Mr. Burrows proposed to Mr. Judge to meet a Jury of Honour. Mr. Judge refused on the plea that it would require six months to get his witnesses together; a curious plea when he had just stated to the Judicial Committee his willingness to proceed. Mr. Judge also refused all private investigation. I and others, who had previously stood by Mr. Judge unflinchingly, and proved our whole-hearted confidence in a way that cannot easily be understood by those who were not present during the trying months that preceded the Committee, could get no straightforward

reply to any question. The days that intervened between the Committee and the Convention meetings were of a most painful nature. Mr. Judge could not be persuaded to face any investigation. At the last moment the advice of his friends was listened to, and half-hearted efforts were made to get together a kind of private jury; it was then too late for any satisfactory enquiry, and as a compromise Mrs. Besant wrote her statement. The first statement did not suit Mr. Judge, and it was re-written, all being done between the last two meetings of the Convention. I repeat again that tremendous pressure was brought to bear on Mrs. Besant, who was physically worn out by the strain and the perpetual urging that Mr. Judge and Dr. Buck could not go back to America with nothing settled.

Mrs. Besant's statement and Mr. Judge's denial were then read, and afterwards an agreement was entered into that Mr. Judge, as far as the E.S.T. in Europe was concerned, should have no authority, nor should he interfere in any way. Matters were in this condition when the articles in *The Westminster Gazette* appeared. I immediately wrote Mr. Judge, urging him to resign the Vice-Presidency, urging him further to explain matters or give good reason why he could not. Mr. Judge, however, chose other means of strengthening his position. He chose the most potent means left to him, and issued a private attack on Mrs. Besant of a most disgraceful nature, hiding himself behind honoured names, but carefully avoiding dealing with any of the serious charges against him. Is this the act of one who is claimed to be silently martyred, and to bear all without opening his mouth in reply? This circular decided me as to the great danger with which the Society was threatened at Mr. Judge's hands. It proved conclusively the main burden of the charges against him, that he had used the names of the Masters for his own purposes and advancement in the Society. Mrs. Besant was at the other end of the world, her reply could not reach us for three months. The argument of those who blindly accepted Mr. Judge's circular was that it was the "will of the Master," and Mr. Judge had nothing to do with it. This was the weapon used by Mr. Judge to retrieve his position; a potent one, as events have proved.

It is hardly credible, but nevertheless it is true, that a number of members of the Society have unquestioningly accepted Mr. Judge's dictum as inspired by the Master; and therewith accepting him as their leader and impeccable teacher, have entered into a determined crusade in his defence, in spite of every other consideration. I, for my part, want no such "Masters" as those who are said to inspire such circulars, or who defend such messages as those called into question, or

who palliate such crooked ways of defence as those so far used by Mr. Judge. It is time for the members of the Theosophical Society to make up their minds very clearly on this matter. Those who shut their eyes to the facts, and accept unquestioningly Mr. Judge's claims, say that they rely on their "intuition." The psychics on both sides, though giving no reason for their convictions, are absolutely certain of Mr. Judge's guilt or innocence; they "*know*." They who raise the cry of brotherhood in defence of Mr. Judge alone, shut their eyes to the fact that they are condemning all who honestly wish to make the practice of the Society square with its teachings in all things, and that by raising this cry for Mr. Judge alone they tacitly condemn Mrs. Besant, Colonel Olcott, the President-Founder, and Mr. Bertram Keightley, the General Secretary of the Indian Section, as having brought vexatious and trumpery charges against Mr. Judge, to which it is beneath his dignity and greatness to reply.

Ever since the charges were brought Mr. Judge has kept on persistently adding to his claims, and his friends have now arrived at placing him on so high a pedestal that H. P. Blavatsky is left sitting on a very low stool in comparison. It is easy to see that the greater the claims made for Mr. Judge the meaner appear the acts attributed to him. Let us all remember that others have worked besides the General Secretary of the American Section; others have sacrificed much. I do not wish to decry any man's work, but the continued exaltation of one man is, in a Society that contains so many workers, beyond patience. I have seen no mention in all this of Mrs. Besant's unremitting labours, and I now publicly state that but for her the Headquarters of the European Section of the Theosophical Society would many a time have ceased to exist. This and much else she has done, but good deeds spoil by too much speech about them. There are others, too, who have worked. The European Section has never in any way depended on Mr. Judge.

If Mr. Judge's party should by any chance get the upper hand in the Society, then we shall be within measurable distance of a spiritual papacy and an official tyranny. There have been so many "orders" flying about lately, that if the majority of the Society should give blind credence to such missives there will be no room left for self-respecting folk who desire to retain their spiritual and intellectual independence. I myself, immediately after the publication of *The Westminster Gazette* articles, received a cablegram from Mr. Judge containing "Master's order" to immediately sail for New York. I leave my Section to imagine the state of affairs in my absence, judging by the recent action of certain colleagues as set forth in the present number of *The Vahan*.

I claim that Mr. Judge has been shown a consideration that no one else in the Theosophical Society has ever met with, and very few outside it. We have stretched the meaning of brotherhood to its farthest limits; we have held our hands until we have prejudiced our good faith before the world because of our inaction. I plead guilty to this myself. Two things have made me keep silence; (1) I had never seen the incriminating documents at first hand (excepting one message connected with the E. S. T.). (2) I did not think I had any right to give my opinion, because, being General Secretary, the public would directly or indirectly attribute my opinion to at least the majority of the Section. I therefore waited to hear from those chiefly singled out for attack in *The Westminster Gazette*. Mrs. Besant and Mr. Keightley have answered frankly and openly; Colonel Olcott has held back because he may be appealed to to settle the matter judicially, he has nevertheless spoken quite frankly; Mr. Judge has avoided every real point of importance, and has not only made further claims, but added occult insinuations against the moral character of those who have attacked him in the newspapers. How can such a reply from what is claimed by Mr. Judge's supporters to be so exalted a source, be satisfactory to the ordinary mortals in the Theosophical Society? The claim is raised by the defenders of Mr. Judge that there is not a scrap of evidence. Why then, if all is straightforward, good and true, did Mr. Judge, after the article of Messrs. Edge and Old in *The Theosophist*, ask Mrs. Besant to rub out one of the impugned seal-marks? What I do most strongly protest against is the argument I have sometimes heard that these things should be defended as excusable in an "occultist." If this is "occultism" I for one want nothing to do with it. It would then be a thing identical with crooked dealing and would rightly stink in the nostrils of all honest people.

I have hoped against hope that Mr. Judge would, of his own free will, resign his office and relieve us from all this turmoil, and so at length show that he had some consideration for those who have to judge of things by the ordinary canons of honour and common sense; he, however, prefers to rely on those who state over their own signatures *credo quia absurdum* (see Mr. Edge's article in *The Irish Theosophist* of January, and Mr. Fullerton's circular to the American Section). I too would gladly believe, if it were only absurd to believe, but when it becomes impossible I am forced to speak out.

If I had persistently attacked Mr. Judge from the outset, had readily listened to every accusation against him, had pressed every

point, and hurried my Section into precipitate action, I might be obnoxious to the charge of partisanship. But I have so far refrained from this that, although I had suffered for many months mental torture that was almost unendurable, and although I saw my Section in the greatest indecision, not knowing what to do, I was so anxious to maintain an impartial attitude in my office, that I have unintentionally helped a policy of obscurantism that can lead to no good in the Society. It has been contrary to my nature, for I like everything to be straightforward and above board. My position has been a most difficult one, and if I have made mistakes I can only ask you to excuse the imperfections of an ordinary mortal, who only claims to do the best he can in a pitiable state of affairs that would try the resources of even the most capable and extraordinarily endowed mortal. I wish to continue my work for the Theosophical Society and for my Section, if it will allow me, but all real work is impossible under the present conditions. The honour of the Society is more precious than the honour of any individual, and it will be a sorry day for all of us, if by any chance we should abandon our collective honour for one individual. The objects and platform of the Theosophical Society would then have to be altered, and we should have a sect and a pope and have failed.

G. R. S. MEAD.

London, Feb. 1st, 1895.

MR. BERTRAM KEIGHTLEY'S REPLY.

For the last ten years I have been a member and an officer of the Theosophical Society; and if considerable personal sacrifices, pecuniary and otherwise, can prove anything, they may in this case show at least that my belief in Theosophy, in the T.S. and in H.P.B. has been genuine. I may be a dupe or a fool; of that my friends are the best judge; but even Mr. E. Garrett in *The Westminster Gazette*, has, so far, not dared to impugn my honour and honesty.

Mr. Garrett refers to me:—

1. In *The Westminster Gazette*, November 1st, where he speaks of a letter from Mr. Judge to myself, dated May 29th, 1891, and bearing the "seal."

The fact is as stated. But Mr. Garrett might, in fairness, have added that this letter reached Adyar, Madras, *after I had left for England*, was opened by my assistant, a Hindu, and then forwarded to me in London, so that the presence of the seal was not necessarily traceable to Mr. Judge, though its appearance did raise a doubt in my mind.

2. *The Westminster Gazette*, November 2nd.

The facts are as stated. But again Mr. Garrett might have added, what was well known at any rate to his informant, Mr. Old, that when I first saw the seal-impression on a telegram in New York in 1890 and recognized it, I took it as a precipitation done by H.P.B., whose ability to produce such precipitations I had several times verified under conditions which, to my mind, were such as to exclude all possibility of fraud on her part.

The reason I asked Mr. Judge whether he knew anything of the seal on the telegram was because, being addressed simply to "Judge New York" it had been opened in his office before reaching my hands.

Up to 1891, I had never heard or seen anything which could give me other than the very highest opinion of Mr. Judge's honesty and honour, while his devoted, unselfish and noble service to the cause to which my own life is devoted, had earned for him my deep respect and affection.

As remarked above, the first doubt of him was raised in my mind in 1891 by the appearance of the seal impression (which I knew to be a "flap-doodle of Olcott's") *after* H.P.B.'s death.

I did *not* speak, as Mr. Garrett suggests I ought to have done, in June, 1891, when Colonel Olcott told me of the notes he had received, for two reasons. First, because Colonel Olcott told me of them in confidence and I had not his permission to speak of them; secondly, because there was to my mind—which happens to have had a legal and scientific training—not evidence enough to connect Mr. Judge with them directly.

And I may remark here that, as an officer of a public Society, I considered it my duty to give no voice to suspicions which would ruin a man's life and character, until I was in possession of demonstrative evidence in proof of them. And I think this attitude is that which every honest and honourable man would take up, especially in regard to a colleague who had shown so much devotion and self-sacrifice as Mr. Judge.

4. *The Westminster Gazette*, November 3rd.

The facts as regards the slip of tissue paper contained in a letter from Mr. Judge early in 1892, are correctly given. The circumstance strengthened my doubts, and became subsequently one of the pieces of evidence in the case.

These are all the precise statements as to myself which call for comment and I have now only to refer to the general accusation of condoning fraud and hushing it up, levelled against myself in common with Mrs. Besant.

In January, 1893, thank largely to additional facts supplied by Mr. W. R. Old, I felt that sufficient evidence was available upon which to take public action, and I very strongly urged upon Colonel Olcott the duty of doing so. He consented; and a full brief of the case was prepared. I then returned to England to take action; but on my arrival found that several of the most material links in our chain of evidence broke down utterly. Hence I felt compelled in justice and fairness to refuse to proceed further in the matter and therefore advised my colleagues, Colonel Olcott included, to wait for further evidence.

That further evidence was eventually supplied by Mrs. Besant herself, as she states.

Then, the case being complete, action was *at once* taken and all that lay in our power done to bring the matter to an open trial.

In this we were defeated by Mr. Judge's technical objection, which was, I still think, a sound one.

I then joined with Mrs. Besant in doing all I could to emphasise our own standpoint in these matters, by the circular which the Press ignored with such curious unanimity; and I then returned to my work in India.

The complete file of *The Westminster Gazette* only reached me just as I was leaving Tinnevely for Colombo to meet Mrs. Besant on her return from Australia, and I now take this, the earliest opportunity, of making a reply to what has been said about myself.

Though I regret the breach of faith and gentlemanly feeling to which it is due, yet I do not regret in the least the fact that these matters have been made public. And though I feel ashamed that an English journal should so far forget the honourable traditions of English journalism as to publish confidential documents obtained by breach of faith, to assail the absent where no reply can be made for months, and to give publicity to such malicious slanders as the statements of Mr. Judge concerning one so universally honoured and respected in all circles as Mr. G. N. Chakravarti, yet I for one am thankful that matters have been brought to a definite issue and that the members of our Society can decide for themselves on which side lies the right.

In conclusion, I may add that I fully and entirely endorse all that Mrs. Besant has written and I shall always consider it as a great honour to thus find myself associated with her.

BERTRAM KEIGHTLEY.

Adyar, Madras.

December 23rd, 1894.

## LETTER FROM MR. FULLERTON.

The opinions of an individual F. T. S. may be of small consequence to the Society, and yet there may be in his experience facts which have large value both as to truth and help. I venture to lay before my Brethren in the Society one such, perfectly aware that I can give no demonstration of it, and that any credence they may be pleased to give it can have no broader basis than their general allowance of such phenomena and their concession of truthfulness to myself.

From the time the charges against Mr. William Q. Judge were first put in distinct form, I have held unqualified conviction that a thorough investigation was imperatively due both to himself and to the T. S.; and this much more since the futile meeting of the Judicial Committee in London and the subsequent articles in *The Westminster Gazette*. I have considered the reply unsatisfactory, weak, and suspicious; and while certainly not a participant in the attack, I was as little in sympathy with the method of meeting it, or with the strange obtuseness of so many of Mr. Judge's other friends to its gravity.

The following occurrence has compelled me to change both my convictions and my attitude. On the 31st December, 1894, I was placed in possession of information emanating from the Master recognized by Theosophists as behind and protecting the Theosophical movement. Had the channel of this information been Mr. Judge or connected with him, the questions raised by the charges and still unsettled would have prevented my acceptance of it. It was, in fact, a channel altogether independent, previously known to and verified by me, one affirmed through important and conclusive experience as an actual disciple of the Master, and at times used for communications.

The communication I then received was in two parts. The first was a direct message to myself from the Master, verbally transcribed. Its purport was a warning against judging from surface facts, and a direction (with a reason) that I should place implicit faith in Mr. Judge. The second contained much information upon the general matter of the present crisis, partly from previous disclosures of the Master, the whole being intended for my guidance, and a singular corroboration of genuineness was furnished from a matter known to myself alone. The purport of this part was that Mr. Judge had in all respects, both as to silence and as to speech, followed the Master's orders, that an investigation of the charges was disallowed, that the existing policy was authorised, that support of Mr. Judge was needful in order to carry the T. S. through the present crisis, that the outcome would be healthful, and that my own duty was clear.

The communication went counter to all my convictions, judgments, and inferences. It opposed the investigation I deemed obligatory, and the suspicions I regarded inevitable. It directly denied what I thought my own duty, and affirmed the policy I considered disastrous. Only one consideration could reconcile me to vacating the position I believed true—the *certainty that the message enjoining this was genuine*. This certainty I possessed. Hence I instantly abandoned my former attitude and accepted that pointed out by the "One who Knows." To insist that I knew facts better than the Master, and was wiser as to methods, policies, and duties, would not be manly independence; it would be childish folly.

I now support Mr. Judge's policy—not always that of his other friends—avowedly on the ground of this message. The defences ordinarily made still appear to me without force. But, assuming its authenticity, the message gives precisely the one fact needed to acquit Mr. Judge and to justify his course—the Master's approval. One may safely conform to facts and lessons and injunctions coming from such a quarter. Implicitly believing in it, one may implicitly believe the endorsement it pronounces, and thus gladly recognize integrity, sincerity, authorized leadership, the assurance of vindication, the earnest of success. Sneers at credulity will not move, nor will innuendoes as to inconsistency stagger. For where certainty as to a Master's utterance is assured, certainty as to its wisdom follows. And that the full facts, when finally revealed, will amply verify the wisdom, who can doubt?

From this point of view, a suggestion may be permitted. Can other earnest F. T. S. do better than conform to the lines thus pointed out by the real Head of the Theosophical movement? If guidance from unseen quarters is conceivable at all, it is so in a crisis so grave as the present; if evidence is demanded, that has some weight which leads a somewhat stubborn individual to abandon fixed convictions; if it seems singular that a more important individual was not selected, one may remember that all workers at Headquarters have their influence, and that anyhow the matter is of little moment. I was directed to help my brethren in their perplexities: if the above facts at all contribute to that end, they will not have been vainly disclosed.

ALEXANDER FULLERTON, F. T. S.,

January 16th, 1895.

144, Madison Ave., New York City.

#### THE INDIAN SECTION.

The following resolution, being duly proposed and seconded, was unanimously adopted by the Convention of the Indian Section T. S. on December 26th, 1894:

“Seeing that a series of articles has appeared in *The Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society; and

“Seeing that a strong body of evidence has been brought forward against the accused; and

“Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately circulated attack against one Section thereof, thus stirring up ill-feeling within the Society and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the second object specifically; and

“Seeing that immemorial custom requires of every honourable man holding representative office in any Society, to at once tender his resignation of that office under such circumstances as are stated above;

“Therefore, the Indian Section T. S., in Convention assembled, hereby resolves:

1. “That the President-Founder be and he is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President T. S., to resign the office of Vice-President; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his position.

2. “That the President-Founder is hereby requested to call upon Mr. W. Q. Judge to make a full and satisfactory reply to the charges against him within six months from January 1st, 1895; and

3. “Failing such answer to take such steps as may be necessary for his expulsion from the Theosophical Society.”

#### CHISWICK LODGE.

##### *Resolved:*

“That the members of this Lodge are of opinion that the articles recently published in *The Westminster Gazette* disclose a *prima facie* case against the Vice-President of the Society, Mr. W. Q. Judge, of fraud on his fellow Theosophists and of a course of deception designed to give more prestige to himself; and they consider that the Vice-President should not continue to lie under such a charge.

“The members of this Lodge therefore, urge that the Council, or Executive Committee, or a Special General Convention of the T. S., should no longer delay to call on Mr. W. Q. Judge to offer himself for trial by his peers, on the charge of deceiving certain fellow Theosophists

—conduct undefensible in common life, and intolerable in a Society existing to promote a higher standard of morals and intellect.

“That copies of this resolution be sent to Mr. Judge, the General Secretaries, the President, and to each Lodge in Great Britain and Ireland.”

This resolution was passed at a general meeting of the Lodge, held on December 3rd, 1894, and was carried by twelve to two. Eleven members abstained from voting.

JOHN B. COX, *Hon. Sec.*

#### LEEDS LODGE.

*Resolved:*

“That in the interests of the Theosophical Society, it is advisable that W. Q. Judge make a public reply to the charges formulated by Annie Besant in March last, and published more or less accurately in *The Westminster Gazette* in October and November, 1894; and that the General Secretary be requested to invite him to do so.”

MARY LEES, *Hon. Sec.*

#### ZÜRICH CENTRE.

We have read the attacks on Mr. W. Q. Judge in *The Westminster Gazette*, and the communications given in the last number of *The Vâhan*, as well as those we received from some members and Lodges T. S., and we are of opinion that it is the duty of Mr. Judge to give an explanation and to reply to the attacks, because it seems to us that:—

1. Mr. Judge is not only privately attacked, but also as Vice-President T. S.

2. Even if this be not so, we think it impossible that a man can hold one of the highest offices in the T. S. against whom, as a private member, such attacks are made.

We therefore agree that Mr. Judge is to be requested to give a thorough-going reply.

JULIUS SPONHEIMER, *Pres.*

ALFRED GYSI, *Hon. Sec.*

#### ESSEX CORRESPONDENCE CLUB.

The following resolution was sent round the E. C. C. during December, and has received the signatures of a majority of the members:

“That it is the duty of the Vice-President as a true Theosophist to return an answer to the grave charges publicly alleged against him, which will satisfy not only occultists but all intelligent men, or to

resign at once his office of Vice-President of the Theosophical Society."

E. M. MORRIS, *Hon. Sec.*

BRISTOL LODGE, T. S.

The undersigned members of this Lodge are of opinion that it is due to the members of this Society that a clear and full reply should be made by Mr. W. Q. Judge to the charges formulated against him in March last, and which have lately been published, more or less accurately, in *The Westminster Gazette*.

CATHERINE STONE.

THOMAS R. FREEMAN.

ALFD. COOK.

ROBERT HANOVER.

Five members have signed the Dublin Lodge Manifesto, and the rest are undecided.

BRIGHTON LODGE, T. S.

*Resolved:*

"That the Brighton Lodge of Theosophists desires to express its agreement with those Lodges, who consider that confidence within the Theosophical body will be largely increased by some clear statement from Mr. W. Q. Judge with reference to the charges in *The Westminster Gazette*."

A. KING, *Hon. Sec.*

BLAVATSKY LODGE.

*Resolved:*

"Whereas certain charges have been brought by Mrs. Besant against Mr. W. Q. Judge, the Vice-President of the T. S., which if true would unfit him for holding the office of Vice-President, and similar charges, supported by documentary evidence, have also been published in *The Westminster Gazette*, thus bringing Theosophy and the Theosophical Society into public disrepute, this general meeting of the London Blavatsky Lodge, T. S., hereby records its opinion that in the interests of Theosophy Mr. Judge should, as soon as possible, definitely reply to these charges, and that those interests also demand that till he does so he should cease to hold the office of Vice-President."

Carried: *For 73. Against 18.*

"2. That the best means of arriving at the truth or falsity of the charges will be the appointment of a Jury of Honour, composed of well-known and experienced members of the T. S., who shall examine the evidence on either side, but whose decision shall in no way pledge the T. S. to anything which is contrary to the letter or the spirit of its constitution."

Carried: *For* 67. *Against* 13.

“3. That immediately on Mrs. Besant’s return to England a Special General Convention of the European Section, T. S., be called in London to consider the anomalous and distressing circumstances in which the T. S. is now placed.”

Carried: *For* 75. *Against* 11.

S. MAUD SHARPE, *Hon. Sec.*

January 5th, 1895.

BOURNEMOUTH LODGE, T. S.

The following resolution was unanimously passed by the Lodge on January 16th, 1895.

The members of the Bournemouth Lodge, having considered the letters and memoranda from Mrs. Besant, Mr. Bertram Keightley, and Col. Olcott, published in *The Daily Chronicle* of Jan. 15th and 16th, resolve:—

“That the General Secretary of the European Section be requested to convene the proposed special Convention of the Section *at once*, without waiting for Mrs. Besant’s return to England, in order that the present crisis in the T. S. may be ended without unnecessary delay.”

H. S. GREEN, *Hon. Sec.*

NORWICH LODGE, T. S.

Our members, since reading Mrs. Besant’s reply to *The Westminster Gazette*, and so hearing both sides of the question, are of opinion that a case has been made out against Mr. W. Q. Judge, and that he should be requested to resign his office of Vice-President.

J. FITCH THORN, *President.*

SELBY GREEN, *Hon. Sec.*

MANCHESTER CITY LODGE.

Having read and carefully considered the three resolutions passed by Special Adjourned Meeting of the Blavatsky Lodge on January 5th, 1895:—

*Resolved:*

“That we agree with them.”

CHRISTOPHER CORBETT, *President*

CHISWICK LODGE.

At the Annual General Meeting of the above Lodge, held on Saturday, the 26th of January, the following resolution was passed by a majority of ten to four:—

*Resolved :*

“That the Chiswick Lodge of the Theosophical Society hereby records its entire concurrence in the resolutions moved by Brother Herbert Burrows, and passed at a meeting of the Blavatsky Lodge of the Theosophical Society on Saturday, the 5th of January, 1895.

“That copies of this resolution be sent to the President of the Theosophical Society, to Mr. W. Q. Judge, and to the General Secretary of the European Section, Theosophical Society.”

P. C. WARD, *President*.

## ATHENE LODGE.

*Resolved :*

That immediately on Mrs. Besant's return to England it is desirable that a Special General Convention of the European Section, Theosophical Society, be called in London to consider the anomalous and distressing circumstances in which the Theosophical Society is now placed, as a result of the *unanswered* charges brought by Mrs. Besant against the Vice-President, Mr. W. Q. Judge.”

## BIRMINGHAM LODGE.

At a meeting of the Lodge held on Sunday evening, January 27th, 1895, a resolution was carried, with one dissent, as follows :

*Resolved :*

“That the Birmingham Lodge, Theosophical Society, hereby confirms the resolutions passed by the Blavatsky Lodge, Theosophical Society, under date January 5th, 1895.”

SYDNEY H. OLD, *Secretary*.

## THEOSOPHICAL ACTIVITIES.

## EUROPE.

THE activity of the European Section has been considerable, although much of it scarcely of a very desirable order. The internal disturbances, however, may end in more active work outside. The Blavatsky Lodge commenced its Sunday evening fortnightly meetings on December 9th, and has so far carried them on successfully. When these become better known, the attendance will undoubtedly increase, as the subjects for discussion are rendered as popular as possible.

A new lodge has been formed, called the H. P. B. Lodge, holding its meetings at 62, Queen Anne Street.

The General Fund of the European Section received donations to the amount of £62 12s. 7d. between December 20th and January 20th, the amount being much above the average.

The North London Lodge has taken the hint from the Blavatsky Lodge and started a series of Sunday evening meetings, alternating with those at Avenue Road, and of the same character. They have been very successful up to the present, and promise to do well in the future.

The General Secretary has issued a resolution with the February number of *The Vâhan* relating to the Judge case, in order to obtain the opinion of the whole Section by individual vote, as to whether Mr. Judge should be asked to resign or not. Further resolutions have been passed by various lodges, which are published under the heading "Clash of Opinion."

Excellent reports reach us from Holland, where the work seems to be carried on with much energy, the rooms sometimes being overcrowded at the public meetings.

A.

## INDIA.

The nineteenth anniversary meeting of the Theosophical Society was held at Adyar on December 25th, 26th, 27th and 28th, 1894. About three hundred delegates were present, representing England, Germany, Sweden, the United States of America, Ceylon, and various

parts of India. Mrs. Besant represented the European Section and Mr. Staples the Australian. The President in his address touched on the main points of interest to the Society, giving many statistics illustrating its progress and work. The educational movement in Ceylon is encouraging, in spite of some slight friction in the girls' department, but this Col. Olcott considers, is a small matter in comparison with the fact that the utility of educating Buddhist girls is being widely recognised. An interesting statement was made with regard to pariah education, Col. Olcott having built a small school-house, to which between fifty and sixty scholars have come. The treasury is in a very satisfactory condition, the balance being much in excess of that at the end of last year. The growth of the Society is also encouraging, forty-two new branches having been added during 1894. The President's list of new books and other publications, issued more or less under the influence of the Society, is formidable, but the Colonel is very catholic in his choice, and perhaps one or two of the authors would not admit any very close connection with the movement. The library at Adyar is certainly a very creditable collection of books, and it is agreeable to note an extension of its sphere of usefulness. Colonel Olcott concluded his speech with a reference to the present difficulties, this part of his address having already appeared in the public newspapers in this country. The treasurer's report was then read, giving a full list of the receipts and expenditure in connection with the many funds. The Permanent Fund shows a balance in hand of about 21,000 rupees, the interest of which is transferred to the Headquarters' Fund. The Section reports followed, communicated by the General Secretaries of their respective Sections. A full report of the school work in Ceylon was read, recording the spread of Buddhist education, which, it was said, advanced by leaps and bounds. In 1892 there were only nine registered schools under the Theosophical Society; in 1893 the number rose to twenty-five, and in 1894 it reached thirty-four. The Government grant earned by these schools during the year amounted to nearly 9,000 rupees. After the reports Mrs. Besant addressed the Convention on the Judge case. (See the first article of the present issue.)

A resolution was submitted to the meeting by Mrs. Besant to the effect that Mr. Judge be asked to resign, Mr. B. Keightley seconding it.

On the following day the Indian Section held its Annual Convention, and three resolutions, proposed by Mr. Tookaram Tatyā and seconded by Mr. Nilakata Shastri, were unanimously carried. The first resolution was similar to that passed at the Anniversary Meeting,

the second called for an answer from Mr. Judge, and the third called, failing the answer, for his expulsion.

Mrs. Besant's lectures have roused great enthusiasm, and crowds gathered at 8 a.m. for the purpose of hearing her. She lectured on "The Sheaths of the Self" to a large audience, and on "What Politics Can Do and What they Cannot Do," to over six thousand people at the pavilion of the National Congress, which was in session at Madras, advising the Hindus to pay more attention to their ancient wisdom and a little less to material civilization.

Dr. Hübbe Schleiden, in addressing the Anniversary Meeting, spoke of the great influence of Hindu thought on the philosophical speculations of German thinkers, as shown in the writings of Leibnitz and Schopenhauer. Mrs. Annie Besant's official address in India is: Theosophical Society, Benares City, N.W.P. Private letters, to reach her from April to August, should be sent to the London headquarters.

A.

#### CEYLON.

Colombo was full of Theosophists from different parts of the world during the latter part of last month. The most notable of them were Mrs. Besant, the Countess Wachtmeister, Mr. Bertram Keightley, Mr. E. M. Saseville, Mr. J. C. Staples, Dr. Hübbe Schleiden. Mrs. Besant gave a public lecture at the Public Hall, and another for the Hindus at the Floral Hall.

The Hope Lodge is continuing to do its useful work under the Presidency of Dr. English. Open-air meetings are held every Sunday afternoon on the prettily laid-out grounds of the Musæus School in the Cinnamon Gardens. Special meetings were held every evening during Mr. Staples' stay, when several distinguished Anglo-Indians of Colombo were present, and Mr. Staples' addresses were very favourably commented on. Mrs. Besant, Mr. Bertram Keightley, and Mr. Saseville from America, also addressed the Hope Lodge during their stay here.

S. P.

#### AMERICA.

January *Path* informs us of the granting of a charter to the Hawaiian Lodge in the Sandwich Islands, this being the 101st on the American list.

Chicago is reported as entering on another year's work under most favourable auspices, the organization of the Central States Committee and the purchase of a printing press being instanced as examples of promising activities.

Bro. B. Harding, as Hon. Lecturer to the Boston Theosophical Corporation, appears to be earning the good wishes of the New Englanders by his untiring activity in lecturing. Claude Falls Wright also has an exceedingly long record of lectures, and has visited many widely separated places, among which may be named Sandusky, Ohio; Ann Arbor, Michigan; Toledo, Ohio; Fort Wayne, Indiana, and Dayton, Ohio. He is going on to Cincinnati, St. Louis, Kansas City, and even to Denver, Colorado. His public lectures are reported as being attended by from 200 to 500 people.

Pacific Coast records lecturing activities on the part of Mrs. Anna L. Blodgett and Dr. Griffiths.

F.

#### AUSTRALASIA.

The main point of interest is still Mrs. Besant's visit and its results. As might be expected, Theosophical activity is greatly increased and it is to be hoped that the increase will be permanent and progressive. The impression left by the visit is of the most gratifying description, and there can be no doubt but that the branches will soon be united in a manner that has not hitherto been possible.

The Australasian section has just been formed and a charter granted, so that with the aid of Mr. Staples as General Secretary, there is a good prospect for future work.

From Dunedin report reaches us that all the pulpits thundered against Theosophy and Mrs. Besant, which was a very healthy sign with regard to both. When Mrs. Besant had already departed to a safe distance, a valorous gentleman challenged her to a debate.

The second quarterly meeting of the Christchurch branch has been held, and a very satisfactory report of the quarter's work was laid before the members. Mrs. Besant had held daily receptions during her visit, from 11 a.m. to 2 p.m., for the benefit of members. The open Lodge meetings have been very well attended.

The information from Auckland is also of a satisfactory description, the work done apparently being considerable.

During the vacation, according to the latest reports to hand, Miss L. Edger, M.A., was to undertake a lecturing tour in the North Island, and it is to be hoped that this scheme has been carried out successfully.

At Sydney excellent advantage was taken of Mrs. Besant's visit in the way of receptions for visitors and members. The public attendance at the ordinary Lodge meetings has been also increased, and two read-

ing centres have been started in the suburbs. A Discussion Class has also been formed.

The Adelaide branch discussed abstruse philosophical points with Mrs. Besant, and has, it appears, been much instructed in the nature of the Monad and such like Theosophical pets.

The Countess Wachtmeister's address, from April until next autumn, will be: Care of Mr. T. W. Williams, Box 1292, G. P. O., Sydney, N.S.W.

A.

#### SOUTH AFRICA.

From many far off lands news comes to us of Theosophical propaganda and at Johannesburg there seems to be much activity and a record of "good, solid, profitable work."

Numerically the branch has not gained, one or two having gone phenomena-hunting among the ubiquitous Spiritualists.

The Theosophical group, however, contains some of the best intellectual element of the district, and the discussions are carried on in a thorough manner.

R.

## REVIEWS.

## JOURNAL OF THE BUDDHIST TEXT SOCIETY, CALCUTTA.

THERE are some interesting things in this number, although much of it is rather wearisome, and of interest only from a scholar's point of view. At the close of the meeting of the Society reported in the *Journal*, Mr. Sharat Chandra Dâs spoke of the close relationship of the Mahâyâna School of Buddhism to Hinduism. After explaining an allegorical diagram, relating to the attainment of Nirvâna, he went on to say that for many years Buddhism was an ascetic doctrine of the Brâhmanical religion. A short but very interesting note follows on an Ancient Silver Lotus, recently recovered. The author, P. C. Mukhopâdhyaaya treats of the esoteric meaning of the symbol in various nations. As a Brâhmanical symbol, it refers both to the cosmos and to man. When closed, it is the Egg of Brahmâ; opened, the cosmos comes into being, and the eight petals are the eight directions with their deities. The central figure is the causal energy. When closed again, it is Pralaya. From the human standpoint, the lotus closed is the man undeveloped; when opened it explains the eight stages of his spiritual progress. The thousand-petalled lotus represents the reaching of the goal. A translation of the *Amitayusa Sûtra* is given, and following this is one of the most interesting articles in the number, a short note on the Mahâyâna and Hinayâna Schools. The distinction between the teachings of the schools is most clearly and concisely expressed. The higher ideal of the Mahâyâna—the renunciation of Nirvâna—is spoken of most appreciatively, and it is said that it “may be regarded as one of the greatest things human intellect has attained by its exertions. The Hinayâna is absolutely incapable of such a high conception, or such a bold stretch of ideas.” A chapter of one of the Northern Buddhist Scriptures is given at the end of the note. The advantage of translating a Buddhist Scripture into rhymed verse of most extraordinary rhythm is not very obvious, and certainly should only be attempted by a true poet. Nobin Chandra Dâs translates “The Story of Jyotishka” into verses that sorely need scanning, but show a grasp of the English language not often obtained by a Hindu.

INVOLUTION AND EVOLUTION ACCORDING TO THE PHILOSOPHY OF  
CYCLES.

*By Kalpa.* [Eyre and Spottiswoode, 1894. 7s. 6d.]

THIS is a quarto volume of 185 pages, to which are appended a large number of elaborate diagrams and schedules. The industry bestowed upon its compilation must have been immense, and still it is only the first Part of the writer's exposition, dealing with the universe. Part II, when published, will deal with the world. There is no preface and no introduction, so that it is not easy to discover the author's plan, and what he has in view to demonstrate. The book begins with a series of new definitions of such familiar terms as force, evolution, element, ego, and also of such strange inventions as dianoevis, katochor, akyrether.

To fully grasp the subject would require at least a year's study, for the author does not gradually lead the reader up, but, so to speak, suddenly drops him into the middle of things right from the start. However, on inspection, it appears that the book under notice is an attempt to work out in formulæ the ideal evolution of the universe, according to the theory of cycles, and also to combine these with the indispensable idea of involution. The thesis is what H. P. Blavatsky would have called "hyper-metaphysical." Nevertheless, as it is based upon the three modalities of the Vedântic cosmology, viz., the Sâttvika, Râjasa and Tâmasa Gunas, and upon the Pancha Mahâbhûtas, or Tanmâtras, the five great elements, it is to be understood, though with labour. In fact, the whole theory of cycles, universal, solar, planetary, etc., are worked out with great industry. The septenary law is traced out, and various phases, sub-phases, and spirals are elaborately calculated. There are six divisions of the treatise, each division containing an average of a dozen chapters, and each chapter is headed with an appropriate quotation from famous authors, mostly mediæval, and either mystic or occult. Kalpa seems to be somewhat of a polyglot, and his citations are from many languages. We are also informed that a French edition is published simultaneously with the English. Among theosophical books cited by Kalpa, *The Secret Doctrine* is naturally referred to and mention is made of "the most remarkable individuality" of Helena Petrovna Blavatsky, "one of the most gifted and enlightened minds of our century, as testified to by her writings, among which *Isis Unveiled* and *The Secret Doctrine* are an inexhaustible mine of science, learning and high-purposed doctrine, based on the Esoteric

Philosophy of the East, in which she was as deeply versed as pre-eminent in the practice of its principles."

Readers of *The Secret Doctrine* often worry over the scheme of evolution and the planetary chain as set forth in that work, and expect it to be clearly explained in "a paragraph or so." The enormous complexity of the problem hardly ever occurs to the general reader. Such a one should just cast an eye over Kalpa's work, and he will depart a sadder, if not a wiser, man. Finally, *Involution and Evolution According to the Philosophy of Cycles* proves that the ideas of the Esoteric Philosophy are live ideas; that the outline of evolution is scientific; that the ideas can be worked out if sufficient industry is bestowed upon them. The reviewer's advice is that if you have a metaphysical or scientific friend who pooh-poohs the cosmogenesis of the Esoteric Philosophy, present him with a copy of Kalpa's book and then see whether his nerve will hold out.

#### THE JOURNAL OF THE ROYAL ASIATIC SOCIETY.

THERE is little of interest in the last two numbers of the *Journal of the R.A.S. of Great Britain and Ireland*. Two long papers on cuneiform inscriptions, the text and translation of an unimportant Buddhist Sutta, a speculation as to Alexander's route into India and some reflections on caste, which are as inconclusive as the vague title appended to them (viz., "On Certain Features of Social Differentiation in India"), make up the bulk of the number. The remaining paper is an attempt to say a good word for the *Khaṁsat-at-Tawárikh*, or Essence of History, which is a description and history of India from epic times down to the reign of Aurangzeb, written by a Hindu some two hundred years ago. The writer, Sujân Râi, was evidently a Sûfi, and his work is interesting not only from the chronologer's point of view, but also for his own reflections on human affairs. We append an instance of the theosophical tolerance and wideness of view of the Hindu Herodotos.

"The Creator of, the universe, in the same way as He has formed different worlds and variously coloured races of men, has created different religions and different customs. And for the establishment of religions He has, in every country and in every race, clothed one of His chosen spirits with the garment of humanity, and has given him power to know all mysteries, and has enabled him to exhibit miracles. God has also put in his hands a divine book, so that he may guide men in the method of worship, and that they shall not go astray after his death. But each tribe is in error in treating their religion as a hook in

the nostrils of their hearts and a rope round their necks, and in esteeming the religion and laws of other people as idle folly. They think that the divine mercy is confined to themselves, and that they are pleasing God by inculcating their own religion and suppressing that of others. Thus the majority of them mistake bigotry for worship. But the select spirits of each sect, whose minds have been illuminated, know that the mercy of the Creator is far-reaching and not confined to any one tribe, and that, like His sun and moon and refreshing rain, it exists for all mankind. Such enlightened persons turn away from bigotry and persecution, and live with their friends in harmony and with their enemies without strife. They hold that no sect is without a share of the divine support, and they know that it is the boundless variety of the universe and the limitations of human faculties which have introduced religious disputes among mankind."

So much for the October number; the January issue has no paper of general interest.

#### AVALON.

[London: James Elliott and Co., 3s. 6d.]

THIS symbolic romance, by Dora Stuart-Menteth, is written throughout in blank verse. It embodies a form of Christian mysticism which is becoming almost daily more popular. Its symbolism is more akin to that of the Sûfis than to the colder light of the Upanishads, though perhaps a Sûfi would not accept the following lines as a fair example of his method:

"When will the end come, the unspotted soul,  
The Angela, the virgin of each heart,  
Stand with the spirit master face to face,  
The perfect woman and the perfect man?"

Angela is the heroine of the romance, to whom "the face of the King," as we are told in the Argument, is finally "manifested as the face of Paul, the earthly lover of Angela."

There are several fine passages in the book, which will be gladly read by many who do not consider blank verse to be spoiled prose, and the high interpretation of the Christ—as compared to that more usually met with—will be gathered from lines like these:

"He is within us, he is ourself at best,  
He is the crown of our humanity,  
The synthesis of every human soul,  
Past vision high created to return  
In higher vision of actuality."

E. T. H.

## WHAT DO I BELIEVE ?

*By Henry Smith.* [Watts and Co., London, 1894.]

UNDER the above title Dr. Henry Smith has published two short Essays, the first Essay being called "Knowledge and Belief," the second "What I am and What I Know." Both are clearly expressed, and the impression left on the mind after reading them is that the writer is a man of independent mind. From his own point of view, Dr. Smith reviews his position with frankness and fair-mindedness, and although we may not agree with the conclusions to which he finds himself driven, yet none the less is the spirit of wide tolerance of which he gives evidence—tolerance, alas! none too common—refreshing. Dr. Smith apparently does not need for himself, and certainly makes no attempt to offer to others, any theory dealing with the underlying causes, but merely treats his subject from the outside or utilitarian standpoint. The distinction drawn in the first of the two Essays between Knowledge and Belief is clearly and well put, and it would not be amiss were it more generally recognized.

O. S. C.

## PHANTASMS.

*By Wirt Gerrard.* [The Roxburgh Press, London, 1895.]

THIS book is a collection of short original tales of the Ghost Story order. These tales are preceded by an introduction dealing in a slight but interesting manner with a theory of phantoms, couched in story form. Some of the stories are of a rather gruesome nature, and will fully satisfy the popular taste for the marvellous. The phantoms are not on the whole very pleasant individuals to meet with, but they have been utilized to make a very entertaining collection of stories admirably told. This is the first volume of a New Series, called "The Time Limited Series," and can only be obtained from the publisher before the end of March. It is produced in excellent style and the binding is both attractive and original in colour.

A. M. G.

## THEOSOPHICAL AND MYSTIC PUBLICATIONS,

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 4:—Chapter IV of Col. Olcott's Oriental Series of "Old Diary Leaves" contains some marvellous tales, told in a very matter of fact manner, which really adds to their interest. They are certainly calculated to raise a gentle smile on the face of a sceptic. The first tale is an account of H. P. B.'s visit with a friend to an adept's house near Bombay, and the friend's unsuccessful attempt to find the house again, it being quite unknown to anybody. Dr. Hübbe Schleiden writes on Paul Deussen's Vedānta. "In the Moonlight" is a weird and creepy tale, which, however, concludes in the "happy ever after" style. The translation of Madame Blavatsky's life appearing in LUCIFER is now being reprinted in the *Theosophist*. N. D. Khandalvala sketches the similarity between the lives and characters of Annie Besant and Hypatia and has apparently concluded in his own mind that they are the same individual.

A.

### THE PATH (*New York*).

Vol. IX, No. 10:—H. P. B.'s letters are fully as interesting as those in the first instalment and give much information as to her relations with her Master. She says: "I see this Hindu every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances, thinking that they were hallucinations." The absence of any claim to infallible knowledge in such a

matter is striking. The methods of communication are also described, and the description of the writing of *Isis Unveiled* is admirable. The second article, "Bogus Mahātma Messages" by W. Q. Judge, is calculated to open the eyes of many readers. A member sends to Mr. Judge a message he has received, signed Mahagoshā, and a facsimile is printed, which gives a touch of humour to a generally serious magazine. Mr. Judge says he "gave him a signed certificate that the message is not genuine, and had been concocted by three persons." Mr. Judge concludes with a request, more startling than anything else in this remarkable production: "I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case." Che-Yew-Tsang discourses on "Our Overwhelming Virtues," Mr. Fullerton gives a story, and Dr. Buck writes on "The Old Wisdom-Religion," accompanying the paper with a puzzling diagram.

A.

### THE IRISH THEOSOPHIST (*Dublin*).

Vol. III, No. 4:—The third instalment of "Letters to a Lodge" is given, dealing with the expanding force of the White, and the contractive force of the Black Lodge. The influence from the White Lodge is spread abroad when the expanding cycle occurs and this influence is withdrawn when the contractive force is on, acting then only on the higher planes. Mr. Judge treats of the closing cycle, which, it has been asserted, ends in 1897. Mr. Judge repeats Madame Blavatsky's

statements as to the special efforts made by the Masters during the last quarter of the century, agreeing, at the same time, with Mr. Sinnett, who wrote in the November issue that it is not correct to suppose that "some mysterious extinguisher will descend" upon the Society. "Soul-death" is continued from the October issue, as is the "Story of the Wild Thyme." Mr. Judge's letters and "The Mystic Nights' Entertainment" are also proceeded with.

A.

LE LOTUS BLEU (*Paris*).

Vol. V, No. 11:—Some of the most interesting parts of *The Secret Doctrine* are translated. If continued judiciously, this work should be valuable, and opportunity is given in such extracts to connect various passages scattered about the book into a more coherent form. The "Mission of Theosophy" deals with service for humanity and its nature. Dr. Pascal completes his valuable article on Reincarnation, discussing the direct proofs. He treats of the brain and its relation to the mind and memory, and of the higher mind of man. A translation of Dr. Hartmann's article on the Zodiac from the *Lotus Blüthen* is also given, the number concluding with the usual short notes and extracts.

A.

SOPHIA (*Madrid*).

Vol. III, No. 1:—*Sophia* enters on its third year and, in the first article, congratulates itself on its work. Its labours have, it believes, not been unfruitful, and it gives a very optimistic view of the future of Theosophy. An article is published on the Yugas, giving many calculations. The translations of *Letters that Have Helped Me* and Mrs. Besant's "Use and Meaning of Pain" are continued, and an article from *Five Years of Theosophy* is given.

A.

THE AUSTRAL THEOSOPHIST

(*Melbourne*).

Vol. I, No. 14:—The editor's notes are interesting and deal with Mr. Gladstone's article on the Atonement, Mrs. Mellon's exposure, and Mrs. Besant. "The Religious Aspect of Shelley" is an article treating in a very readable manner of that interesting personality. Father John of Kronstadt, on whom an article first appeared in our pages some two years ago, appears in this number: he seems to have gone the rounds of journalism lately. Mr. A. W. Hunt gives some notes on Mrs. Besant's lectures. "The Study of *The Secret Doctrine*" condenses in an excellent form the teaching relating to the unity of religions, the evolution of the universe, and the descent of spirit into matter. Many references are given.

A.

THEOSOPHIA (*Amsterdam*).

Vol. III, No. 33:—Opens with a New Year's Greeting from P. v. G. and continues the translation of *The Key to Theosophy*, *Through Storm to Peace*, *The Idyll of the White Lotus* and *Letters that Have Helped Me*, among others. The articles translated are well chosen, but a little original matter would do no harm.

A.

THE PACIFIC THEOSOPHIST (*San Francisco, Calif., U.S.A.*).

Vol. V, No. 6:—The editor pens a most shameful slander on Prof. G. N. Chakravarti. No more cruel and disgraceful charge could be levelled at any member than the editor has thought good to make, and to couple it with matter which adds the bitterest of insult to injury. All this on the unsupported assertion of Mr. Judge. There is not an atom of evidence of the truth of the charge, and yet it is taken as gospel verity by one who is of those whose indignation boils over if it is only hinted that there is a *prima facie* case against Mr. Judge himself. Such is the remarkable

inconsistency that partisanship has arrived at.

G. R. S. M.

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THE LAMP (*Toronto*).

Vol. I, No. 6:—Leads off with a blood-curdling frontispiece of the Irish Elk (*Cervus Megaceros*), which is intended to show how happy the hunters of Atlantean times must have been. There are notes from a lecture by C. F. Wright. Students will note with joy that, amongst other things, "seeing, digestion and circulation of the blood" are "occult arts." As usual, the paper is full of chatty paragraphs, and is as admirable as singular in avoiding *the* topic of the hour.

F.

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THE VĀHAN (*London*).

Vol. IV, No. 7:—Is another double number, which will give rise to varied emotions. It contains the General Secretary's record of recent events, and may serve to open the eyes of some members as to the lengths to which brotherhood run riot may lead otherwise well-meaning folk. Lodge Resolutions point to the existence of a healthy tone throughout the Section. The usual Lecture List and Lodge notices fill up an historic number.

F.

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THE NORTHERN THEOSOPHIST  
(*Redcar*).

Vol. II, No. 15:—The editor in his remarks seems grieved at a gentle note of the reviewer in January LUCIFER, as to the method by which suspended judgment is to be obtained. The editor thinks it can be suspended by "a few strands of that cord of love and charity which should bind us all in one great brotherhood." "The Golden Calf" is a series of short notes on the practical question of cash, how to get it and spend it, and is well written. "Theosophic Basis of Christian Dogma" is continued, and also "Immortality."

A.

JOURNAL OF THE MAHĀ-BODHI  
SOCIETY (*Calcutta*).

Vol. III, No. 9:—The Tibetan Life of Christ is discussed in this number, the English version from the French translation (?!) being reviewed. The reviewer evidently considers the Life a genuine one! Sir Monier Williams' opinion on Hinduism and Buddhism are criticized, and a sketch of Buddhism in Ceylon given, a few short articles and notes completing the number.

A.

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THE SPHINX (*Brunswick*).

Vol. XX, No. 107:—Dr. Hugo Göring gives a graphic sketch of Dr. Franz Hartmann's life of wandering and research, and this is followed by an interesting paper by Dr. Hartmann himself, on "A Phrenological Examination of the Skull of Paracelsus." G. R. S. Mead's "Yoga, the Science of the Soul," is translated, also an interview of the reporter of *The New York World* with Mrs. Besant. Mrs. Besant has a short paper on Meditation, which deserves careful study. This number is full of good articles, and Dr. Göring's "Answers" and "Notes" at the end are helpful.

A. J. W.

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TEOSOFISK TIDSKRIFT (*Stockholm*).

January, 1895:—The first number for 1895 augurs well for the coming year. An able article by J. F. R. points out that the teachings of Theosophy being strictly logical, should, if rightly understood, appeal to all classes, emphasizing, as it does, the kernel of Christian doctrine, human love. Dr. Zander gives a beautiful explanation of a disciple's duty to the eternal ideal and to his family, showing that difficulties may arise, but also how to harmonize them. Mr. Sven Nilsson reaches a helping hand to those who might be scared by some of the misunderstandings attaching to the name of Theosophy. Two translations follow: the commentary on *Light on the Path* and "Forgiveness of Sin" from LUCIFER.

The number winds up with a short, but charming poem by Jacob Bonggrén.

Fr.

Notes" complete an interesting number. May Vol. III be more successful even than its predecessors.

E.

#### THE BUDDHIST (*Colombo*).

Vol. VI, Nos. 48-51:—"An Epitome of Terms in Abhidhamma" is really a catechism of the teachings in an excellently condensed form. "Some First-hand Notes on Tibet" is reprinted from LUCIFER. The numbers also contain articles on Modern Christianity by "Rabbi," dealing with Satan and the wandering of the Israelites, and a report of Mrs. Besant's lecture on "Religion and Life."

A.

#### THE THEOSOPHIC GLEANER (*Bombay*).

Vol. IV, No. 5:—This number commences with a judicious article on "How to Begin the Study of Theosophy." The reprint of Mr. Sinnett's "Astral Plane" is concluded; the article in *Borderland* on Madame Blavatsky is given, and other short articles are reprinted from various periodicals. It seems a pity that more original matter could not be introduced, especially as the magazine is printed in such good style.

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#### THE THEOSOPHIC THINKER (*Bellary*).

Vol. III, No. 1:—The editor finds that, like some other Theosophic journalists, his chief supporters are not avowed Theosophists. There are reports of the nineteenth anniversary of the T. S., and the Convention of the Indian Section, T. S. "News and Notes" and "Rough

#### OTHER PUBLICATIONS.

We have also to acknowledge the receipt of *Borderland*, containing some articles on Theosophy and Theosophists; a translation into Guzeráti of Annie Besant's *Seven Principles of Man; Book Notes*, with the usual information as to recent publications; *Notes and Queries*, Vol. XIII, No. 1, a small American magazine of an interesting kind, dealing with mysticism, religion and most of the other subjects known to man; *The Theosophical Forum*, discussing the question of the Ego and its incarnation; the American Section's *Suggestions to Branches; The Sanmarga Bodhini*, with various Hindu works in the vernacular; a Dutch translation of *The Voice of the Silence; Light*, with articles on "The Mysteries of Mediumship," a report of Dr. Lodge's recent investigation, and an interesting "Chat" with the Duchesse de Pomar, who apparently invented the Theosophical "Higher Self," amongst other things; *The Agnostic Journal*; the pamphlet of the Oriental Department of the American Section, containing a translation of Shankara on the Self, and of the Kena Upanishad, and the Mohammedan tradition of Issa; *Bhútas, Pretas and Pisáchas*, a reprint of the valuable articles recently published in *The Theosophist*, containing much interesting information and many references to Hindu Scriptures; *Kalpa*, our Bengali magazine, published at Calcutta; *La Haute Science*, with the usual translations.

#### EDITORIAL NOTICE.

Owing to pressure of space we have been compelled to omit the continuation of the articles "Illusion" and "Unpublished Letters of Eliphas Lévi" from the present issue. In future we shall only publish the most important communications bearing directly on the main cause of "The Clash of Opinion."—ED.