

# The Irish Theosophist.

## LETTERS TO A LODGE.

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### IV.

COMRADES,—While I am glad to answer the questions which you put to me in so far as I may be able to do so, I cannot of course pretend to say the final word upon any of them. You must judge for yourselves of the relative value—if any—that my replies may have for you, while my part is to say what I have been taught and have verified to a greater or lesser extent; the extent varies according to the various matters dealt with. You ask:

“What is the difference between the ‘psychic faculty’ and the ‘psychic power,’ to use a current phrase?”

*Ans.*—The “psychic faculty” is that which is born with any individual, it inheres in the Skandhas, in such astral atoms as have been brought over from previous lives. It is a rudimentary trait, undeveloped, latent, or semi-latent, and its exercise is not controlled by will.

The “psychic power” is the trained and developed use, through will, of that faculty latent in all mankind.

The “faculty” is native, inborn, and arises from the evolution—in the race—of a more complex nervous system. The “power” consists in expanding, grasping, educating and governing that faculty.

“The difference between a man born a psychic and one who is made is that the former is a rough, unpolished jewel, reflecting light superficially (and usually they do not wish to learn), while the other has a perfect polish all round, reflecting equally on all sides; each man must polish himself. The inborn psychic faculty, being more sensitive, comes in contact with more force in Nature.” (*Letter of Master K. H.*)

The haphazard awakening of the “faculty,” due to mere sensitiveness of nerve fluid, makes of the born psychic a playground for astral forces. The orderly unfolding of these microcosmic points of contact with universal forces (which gradual development can only be had by

one whose mind and will have been developed and purified, provides for the safety of the individual.

All mankind is destined to evolve to a point where the psychic life or germ will manifest, more or less, through the physical body. A few among the men and women of each century lay hands upon their inheritance and train themselves into "power." They are, as I said, those whose will and mind have been *previously* evolved through purification and concentration. Hence arises the occult saying, "the psychic plane must be entered from above by the white adept;" *i.e.*, from the *higher* Manasic plane. Entering by will-force from the lower or physical door is the Hatha Yoga of the black magician. Here the term "physical" includes all the gross lower astral plane, all below the "divine astral."

2. "Can one discriminate between the person possessed of the psychic faculty and one possessed of the power? If so, how?"

*Ans.*—That depends upon the identity of the questioner. Some can; some cannot. There are two ways of so discriminating, which two ways may be combined in one person. The first way is by the exercise of common sense. The second way is by knowledge of occult training. (You may also *know* the rules of training and not have the mastery of them as yet.) In regard to the first way: the born psychic may be of any grade of morality and intellect, just as any other person may be. But usually the powers of endurance, the will and self-control—especially control of self-esteem and self-seeking—are absent in the person of the psychic who is born and not made. He is minus, and not plus. Correctness of psychic vision or what not else is no proof: the psychic may be correct as a photographic plate is correct—because it is sensitized. But such a psychic will not be possessed of knowledge of life and character: there will be no control of events touching the personal life, nor will he correctly interpret what is seen. After all, it is indescribable, but surely you and I can tell a practical carpenter from the amateur by that indefinable but distinct something—the "*je ne sais quoi*" which radiates from one who knows what he is talking about. A book written by a man who has been in a country has what the critics call "atmosphere" and "local colour," which are never found in the writings of one who describes what he has not himself seen. Of course I have my own tests. And you must have your own, and mind this: first test your own tests before leaning too blindly upon them. You will come to better them too, if you yourself are upon this path. But the tests of another avail little or nothing *as regards this way*.

In regard to the second way, the way of knowledge, there the tests are indeed precise, exact, scientific. All who have passed an examination in, say mathematics, not only know the man ignorant of them, but they can also give you their reasons. Let me particularise, by illustration.

You tell me that you heard of some one who claimed to have a "psychic power of looking into people" and seeing what they really are. You do not name the person—and perhaps the person is imaginary—which leaves me free to criticize the phrase. So much the better. For this phrase displays ignorance and pretension, whether conscious or unconscious. Let me tell you why.

No *psychic* examination, that is, of the mind, or of the moral nature, or the emotions; in short, no examination of anything above the mere *physical* body is made *inside*. The clairvoyant who wishes to ascertain the state of health of the whole or a part of the physical organism, looks *inside*. The term physical organism here includes the nerves and blood and all the fluidic contents of the body belonging to the material plane.

The trained psychic who looks at the character of a person, the thoughts, the moral and evolutionary status must have: (*a*) control of the third eye, to some extent, at least; or, (*b*) control of a certain other centre in the head corresponding to the matters of psychic planes up to and inclusive of lower Manas; also, (*c*) knowledge of *what* to look at and *what* to look for. The person looked at, so far as the physical body is concerned, is, by an effort of will, brought before the eye quite flat, like a figure in a camera: this figure is not looked at. Regard is had to a certain emanation and to certain things—let us call them motor-changes—in that.

In some cases of partial training, the student-observer does not sense these changes as occurring in an image outside himself. He sees them as pictures of motor-change and so forth inside a centre of one of his brains (in the head). I cannot explain further. The use of the expression "inside," or "looking *at*" persons, or inside them, or at their "magnetic aura," at once shows the ignorance of the speaker.

Moreover—and this is of vital importance—no student who would speak of doing such a thing would continue under training. It is psychic spying, psychic pickpocketing. It would never be permitted except in certain instances for just reasons, and speaking of its exercise or results would promptly entail cessation of training.

As to appearances of Masters, about which you also ask. Voice, form, all can be simulated. There is one sure way by which it may be known whether such manifestations are from the Master or not, but H. P. B. apart, I never met but one person who had ever heard any-

thing of this scientific way. This person, needless to say, is Mr. Judge. He did not tell me of it. Can I give you any hint on it? Well, just the least hint. If you have opened a reflector within yourself, it reflects back an image of its own plane and only that. It is a deep question of mysticism. As to the Thought-Body of a Master, few persons living in the outer world could stand the energy pouring from that, unless an Adept were with them to temper the force to the atmosphere of the looker-on. Otherwise the pranic energy would have disastrous results indeed.

In my next letter I will reply to your further questions on this and upon the question whether Masters work upon this plane.

3. "Mr. Judge in *Irish Theosophist* for January, 1895, p. 55, says that those who have not made a connection with THE LODGE by 1897, will not afterwards be able to make one. Does this refer to audible hearing, to clairvoyant sight and the like?"

*Ans.*—Not at all. All these things are misleading unless the one who uses them has had at the very least seven years of rigid training. They may exist *pari passu* with the real "connection," but would not be relied upon. The real "connection" is not to be described. It is interior, it is Manasic in its operation so far as *objectivized* to the one who has it. Its root is in "Buddhi, active," more or less. I have known two cases where the person had a Lodge "connection" and did not know it to be that, but took the "connection" to be a very high order of inspiration, and, in another case, it was not realized at all by the possessor. Of course it was quite patent to *trained* observers. The "Companion" is always known by certain indubitable signs. The Masters speak through the *inner* (higher) planes of Being. It is better not to ask whence a thing comes, but examine whether it be good. If it comes from the Higher Self, it comes from the Masters, for *the* Higher Self is the One Self, the same for all. "It is a state, a breath, not a body or form." "The Master Soul is one." Under such inspiration of "The Presence," only one trained can consciously be and consciously *enter at will*. But many a man and woman, both within and without the T. S., are helped by the Masters in their work for the world. May we all reach up *consciously* to this Power, for connection with it, aye, and later, to become it, is our birthright and inheritance as souls.

Comrades and all, you, Companions, I salute in you the *embodied* Law.

JASPER NIEMAND.

(*To be continued.*)

*Note.*—The Editor will gladly receive any communications, in the nature of enquiry or otherwise, connected with this series. These he will forward to the author, to be dealt with in future letters if suitable.

### THREE GREAT IDEAS.

AMONG many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

*The first idea* is, that there is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

*The second idea* is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

*The third idea* is the illustration, the proof, the high result of the others. It is, that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that “the Masters descend not to this plane of ours.” The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

WILLIAM Q. JUDGE.

### TEACHINGS OF A WESTERN OCCULTIST.

[ELIPHAS LEVI'S *Dogme et Rituel de la Haute Magie* is in two volumes—the *Dogma* and the *Rituel*—each with introduction and twenty-two chapters ruled by the twenty-two keys of the Tarot. It is proposed

here to quote from and comment on the chapters, as well as can be done in the brief space allotted. The books are published by M. Félix Alcan (late Germer Baillière), 108, Boulevard St. Germain, Paris, and can be had from the T. P. S. for 18s.]

# I.

## THE NEOPHYTE.

THIS chapter, being under No. 1, deals with the neophyte himself; for the neophyte, or rather the essence of deity within him, is the prime mover in the Great Work. "Man, know thyself!" is the motto.

"Magic is made for kings and priests alone: are ye priests, are ye kings? The priesthood of magic is no common priesthood, nor has its kingship ought to dispute with the princes of this world. The kings of the science are the priests of truth, and their sway is hid from the multitude, as are their sacrifices and prayers. . . . The man who is the slave of his passions or of this world's prejudices could not be initiated, nor will he ever attain unless he reforms himself: he could not be an adept, for the word 'adept' means one who has attained by his will and by his works."

All who cling to their own ideas and fear to lose them, all who prefer to doubt everything sooner than admit ought on hazard, are exhorted to shut the book; it would be useless or dangerous for them. The science of magic is not for the weak-willed and prejudiced; it is for the strong and the free.

But there are black magicians as well as white, and many will be anxious to know what it is that distinguishes the one from the other. Some students have a vague idea that black magic is magic that one must not do, while white magic is, so to say, "goody-goody" magic; but to others this division of magic into "good" and "naughty" savours too strongly of Sunday-school ethics, and they prefer to distinguish it into wise and foolish. It is in this way that Lévi always treats it: he does not consider the sorcerer as a magician at all, but a mere blunderer playing with fire.

"There is a true and a false science, a magic divine and a magic infernal—that is, illusory and dark; we have to reveal the one and veil the other; we have to distinguish the magician from the sorcerer and the adept from the charlatan.

"The magician avails himself of a force that he knows, the sorcerer attempts to abuse a force that he does not know.

"The devil . . . gives himself up to the magician, and the sorcerer gives himself up to the devil.

"The magician is nature's sovereign-pontiff, the sorcerer is but her profaner."

Magic is defined as "the traditional science of the secrets of nature, which comes to us from the Magi." Four things are indispensable to the neophyte who enters on its study and practice: TO KNOW, TO DARE, TO WILL, TO BE SILENT. He must have "an intelligence made clear by study, a courage that nought can check, a will that nothing breaks, and a discretion that nothing can corrupt or mislead."

Practical occultism has often been described as a work of self-creation, of regeneration or rebuilding. The magician has to build himself an instrument wherewith to work. The following passage states this very clearly :

"The Magus is, in reality, what the Hebrew Cabalists call the *microprosopus*, that is, the creator of the little world. The first magical science being the knowledge of oneself, so the first of all the works of that science, which includes all the others and is the climax of the great work, is the *creation* of oneself."

This self-creation is explained in the ensuing part of the chapter, which treats of intelligence, will and imagination. The supreme truth is the only invariable principle, and in man the intelligence, which can identify itself with the supreme truth, is the only immortal principle. To be immortal, then, man must live according to truth and intelligence.

"It is evident that, to adhere invariably to truth, we must be made independent of all those forces which produce, by the swing of the fatal pendulum, the alternatives of life and death. To know how to suffer, how to abstain, how to die, such are the prime secrets that place us beyond pain, the greed of the senses and the fear of annihilation. . .

"Man cannot become king of the animals but by subduing them or taming them, otherwise he would be their victim or slave. The animals are the symbol of our passions, they are the instinctive forces of nature.

"The world is a battle-field wherein liberty disputes with the force of inertia, confronting it with the active force. The physical laws are mills in which thou shalt be the grain, unless thou knowest how to be the miller.

"Thou art called to be king of the air, the water, the earth and the fire; but to reign over these four symbolical animals, thou must conquer them and bind them.

"He who aspires to be a sage and to know the great enigma of nature must be the inheritor and spoiler of the sphinx; he must have its human head to possess the Word, its eagle's wings to conquer the

heights, the bull's flanks to plough the depths, and the lion's talons to clear the way right and left, before and behind.

"Thou, then, who would'st be initiated, art thou wise as Faust? Art thou impassable as Job? No? But thou canst be so if thou wilt. Hast thou conquered the whirlwinds of wandering thoughts? Art thou free from indecision and caprices? Dost thou accept pleasure only when thou willest it, and dost thou will it only when thou oughtest? No? It is not always the case? Well, it can be so if thou willest it.

"The sphinx has not only a man's head, it has also a woman's breasts; canst thou resist the attractions of woman? No? and here thou laughest in replying, and thou boastest of thy moral feebleness, to glorify the vital and material force within thee. Well, I permit thee to do this homage to the ass of Sterne or of Apuleius; that the ass has its merits I do not deny; it was sacred to Priapus as was the goat to the god of Mendes. But let us leave it at that, and merely enquire if it is thy master, or if thou canst be master of it. He alone can truly possess the pleasure of love who has conquered the love of pleasure. To be able and to abstain is to be twice able. Woman enchains thee by thy desires; be master of thy desires and thou shalt enchain woman."

H. T. EDGE.

### HISTORY REPEATED.

[THE following letter of H. P. Blavatsky, dated Ostende, March 19th, 1887, seems so applicable to the present hour that we have permission to repeat it thus in print.—ED.]

DEAR —,

Having heard from my dear old W. Q. Judge how kindly disposed you are toward me, and having received from him several messages on your behalf, let me tell you how grateful I feel for your kind expressions of sympathy.

Yes, the work has brought upon me contumely, ignominy of all kinds, hatred, malice and slander. Were it only from the outsiders I would mind very little. But, sad to say, it is the "Theosophists" chiefly who tear me to pieces. Our mystic *birds* are so wise as to soil their own nest instead of leaving it and choosing another. True, "there are many *mansions*" in our Father's house, but for the world we are one. And it does seem hard that I should have created a "Frankenstein" only to turn round and try to rend me in pieces!

Well, so be it, for it is my Karma. "Barkis is willing" even to become the manure for the theosophical fields, provided it does bring crops some day. Unfortunately, the "birds" peek out even the manure, and thus we had but *accids* so far.

... Ah, poor, blind, ambitious boy! Who loved him more than I did? He was more than a son in my heart. His great intelligence and metaphysical acumen made me hope the Masters had found



a strong and a powerful engine for the work in Europe. Adulation . . . turned his head and led him off the true Path.

Dear and far distant friend, that is private and strictly confidential. I open my poor old aching heart before you. If Judge has such a great esteem for you, *you must be* worth all that *he* thinks.

Have patience; *The Secret Doctrine* will teach you more definite things than *Isis* now ever could. The latter was only an "essay balloon." I hope you will be satisfied with the last and final work of my life.—Yours sincerely and truly gratefully,

H. P. BLAVATSKY.

*Note.*—The expression "Barkis is willing," H. P. B. said once was a mantram unconsciously made by Dickens. She used it upon occasion to certain persons on meeting (or writing) them for the first time. Spoken, it had such peculiar force as to alarm one who thus heard it from her lips and as she used it.

## ON THE SPUR OF THE MOMENT.

I AM minded to put down some intuitions about brotherhood and trust in persons. A witty friend writes, "Now that I have made up my mind, I intend looking at the evidence." A position like that is not so absurd as at first it seems. It is folly only to those who regard reason alone and deny the value of a deep-seated intuition. The intuitive trust which so many members of the T. S. have in William Q. Judge, to my mind shows that he is a real teacher. In their deepest being they know him as such, and what is knowledge there becomes the intuition of waking hours. When a clamour of many voices arises making accusations, pointing to time, place and circumstance; to things which we cannot personally investigate, it is only the spirit within us can speak and decide. Others with more knowledge may give answering circumstances of time, place and act; but, with or without these, I back up my intuition with the reason—where the light breaks through, there the soul is pure. Says a brother truly:

"The list of his works is endless, monumental; it shows us an untiring soul, an immense and indomitable will, a total ignoring of himself for the benefit of his fellow-members. This is not the conduct of the charlatan, not of the self-seeker. It is that of one of those brave and long-tried souls who have fought their way down through the vistas of time so that they might have strength to battle now for those who may be weaker."

Others may have been more eloquent and learned, but who has been so wise? Others may have written more beautifully, but who with such intimations of the Secret Spirit breathing within? Others have explained intellectually tattvas, principles and what not, but who like him has touched the heart of a hidden nobility? Has he not done it over and over again, as here?

"Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desire will strike like Vulcan upon some other hearts in the world, and suddenly you will

find that done which you had longed to be the doer of. Then rejoice that another has been so fortunate as to make such a meritorious Karma."

Or he speaks as a hero :

"To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful."

Or as one who loves and justifies it to the end :

"We are not Karma, we are not the law, and it is a species of that hypocrisy so deeply condemned by it for us to condemn any man. That the law lets a man live is proof that he is not yet judged by that higher power."

To know of these laws is to be them to some extent. "What a man thinks, that he is, that is the old secret." The temple of Spirit is inviolate. It is not grasped by speech or by action. "Whom the Spirit chooses, by him it is gained. The Self chooses his body as its own." When the personal tumult is silenced, then arises the meditation of the Wise within. Whoever speaks out of that life has earned the right to be there. No cunning can simulate its accents. No hypocrisy can voice its wisdom. Whose mind gives out light—it is the haunt of the Gods. Does this seem too slight a guarantee for sincerity, for trust reposed? I know of none weightier. Look back in memory; consider how you have gained the truths you hold most sacred. Out of the martyrdom of opposing passions, out of the last anguish came forth the light. It was no cheap accomplishment. If some one meets us and speaks knowing of that law, we say inwardly, "I know you have suffered, brother!" But here is one with a larger wisdom than ours. Here is one whose words to-day have the same clear ring. "The world knows him not." His own disciples hardly know him; he has fallen like Lucifer. But I would take such teaching as he gives from Lucifer himself, and say, "His old divinity remains with him still."

"After all you may be mistaken," someone says. "The feet of no one are set infallibly on the path." It may be so. Let us take that alternative. Can we reject him or any other as comrades while they offer? Never. Were we not taught to show to those on whom came the reaction from fierce effort, not cold faces, but the face of friendship, waiting for the wave of sure return? If this was a right attitude for us in our lesser groups, it is then right for the whole body to adopt. The Theosophical Society as a whole should not have less than the generous spirit of its units. It must exercise the same brotherly spirit alike to those of good or evil fame. Alike on the just and the unjust shines the Light of It, the Father-Spirit. Deep down in our hearts have we not all longed, longed, for that divine love which rejects none? You who think he has erred, it is yours to give it now. There is an occult law that all things return to their source, their cycles accomplished. The forces we expend in love and anger come back again to us thrilled with the thought which accepted or rejected them. I tell you, if worse things were true of him than what are said, if we did our duty simply, giving back in gratitude and fearlessness the help we had received from him, his own past would overcome the darkness of the moment, would strengthen and bear him on to the light.

"But," some push it further; "it is not of ourselves, but of this Society and its good name, we think. How can it accomplish its high mission in the world if we seem to ignore in our ranks the presence of the insincere person or fraud?"

I wish, my brothers, we could get rid of these old fears. Show, form, appearance and seeming, what force have they? A faulty face matters nothing. The deep inner attitude alone has power. The world's opinion implicates none of us with the Law. Our action may precipitate Karma, may inconvenience us for an hour; but the end of life is not comfort but celestial being; it is not in the good voice of the world to-day we can have any hope: its evil voice may seem to break us for a little; but love, faith and gratitude shall write our history in flame on the shadowy aura of the world, and the Watchers shall record it. We can lose nothing; the Society can lose nothing. Our only right is in the action, and half the sweetness of life consists in loving much.

While I wrote, I thought I felt for a moment the true spirit of this pioneer body we belong to. Like a diver too long under seas, emerging I inhaled the purer air and saw the yellow sunlight. To think of it! what freedom! what freshness! to sail away from old report and fear and custom, the daring of the adventurer in our hearts, having reliance only upon the laws of life to justify and sustain us.

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### A REMINISCENCE.

ON Nov. 27th, 1888, there was a small gathering in a room at Charlemont Mall, Dublin, of a dozen earnest students of Theosophy. It was a memorable occasion, for although the Dublin Lodge of the Theosophical Society was chartered in April, 1886, its active public life may be said to have been really inaugurated on the Tuesday evening referred to. Among those present were two who had already laboured long in fields theosophic—William Q. Judge and Dr. Archibald Keightley. It may be interesting to recall the words then uttered, jotted down by one present. Their value remains undiminished, though the years roll past all too swiftly. Perhaps they may help some now as they helped others at the time. Mr. Judge said, in the course of his remarks:

"It had been the custom of many, both within and without the theosophical world, to suppose that the investigation of the psychic powers in man, and occult study generally, were the chief objects of the Society. These, indeed, were important, but not by any means the most so. The first and the *vital* object of the Society was the establishment of the Universal Brotherhood of Humanity. This had been thought to be a mere Utopian theory; very desirable, indeed, but wholly impracticable. He, however, had discovered—and it had been frequently asserted by the Masters—that we are really bound together by an invisible bond which could not be severed even by death.

"Of every being whom we meet in the street we perceive only the dense, or tangible part. This material body is surrounded by other portions of the real man, of which the aura was, perhaps, the least limited in principle. This aura extended to a greater distance than we could conceive. If a developed man wished to examine any distant object, it was by means of this subtle part of him that he would do so. Thus if we could realize that our auras were continually interpenetrating each other, it would become obvious in what manner we were really *one*, though focalized, as it were, in different centres. But our very bodies, even, were not altogether separated. For when we approached any

ordinary person we could perceive the heat, and if of a sensitive nature, the magnetism of his body. Simultaneous sympathetic thought action of different people in a room, or even at a great distance from each other, was another instance of this Oneness. He would ask us to enquire into this; and he would refer us to the utterances of the Adepts in *Light on the Path*, which was dictated by one of them, for further examples. But the sooner we agreed that we were not separated from each other, the better for humanity, for that was the true basis of Universal Brotherhood.

"The general tendency of our thought must, he considered, affect the arrangement of the atoms of our bodies. And, as with an individual, so with a society banded together for a common object, each member was like an atom in the body. Paul was very clear upon this point. Hence if one member of that society should *become dogmatic* or indifferent, it must necessarily affect every other member.

"The atoms of a man were affected by his surroundings. But if a man devoted himself to the highest line of thought every atom must tend in that direction. Now the Theosophical Society was founded in the year 1875. And in a period of fourteen years a change, for better or for worse, occurred in every individual. If a large number of Theosophists were now of the same opinions, were influenced by the same ideas, they would be capable of receiving from higher sources the truth for which they were seeking; they would be conscious of a wonderful awakening.

"The Theosophical Society, it should be remembered, was founded by the Masters, who were only men. How had they become more spiritual? Not by leaving home and friends; not by retiring into forest hermitages; but by believing in the Universal Brotherhood of Humanity. What were they doing now? Enjoying themselves, as some people thought? They were working everywhere for humanity in the correction of evil and in the dissemination of good. As Theosophists we should concentrate our minds on the feeling of Universal Brotherhood. It was indeed a palpable truth that—Charity covers a multitude of sins."

Dr. Keightley, in the course of his remarks, said:

"There was one point in the observations of Mr. Judge which he considered to be of paramount importance. Next year would complete one of those periods of which an analogy, in the body of the individual, had been shown. In what way could the activity of the Society be best directed? Many seemed to think that nothing was worthy of investigation but the psychic powers of man. The Universal Brotherhood was said to be a myth. But it was this point that the Masters had emphatically insisted upon, as being the essential object of the Society; and he was glad to see that the Dublin Lodge had recognized the fact by placing the notable quotation from *Lucifer* (November, 1887)—which was the utterance of a Master—upon its walls. [He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.] It was necessary to remember that we should be absolutely united in the furtherance of such principles as were contained in that utterance.

"An attempt of this kind had been made in every century up to the present time. It was an attempt to deal with the increasing materialization of spiritual thought. It was a revolt *against dogma*.

"The various centuries, it was to be observed, had drawn to a close under similar circumstances. The end of the sixteenth century was marked by the Rosicrucians and Bruno. The end of the eighteenth by the French Revolution and the Reign of Terror. The true originator of that Revolution was the Comte de St. Germain. He was an adept. The real object of that movement was quiet reform; but, owing to the unruly passions of men, this object was lost sight of, and the movement 'got out of hand.' The moral was overcome by the physical revolution. Still it was by no means a failure, for it overturned the old *régime* in France, and its influence was felt throughout Europe. We had now, he considered, entered upon a new order of things. Those of us who possessed true altruism would have to fight the selfishness of the age. If we held fast the movement would be far-reaching. The task was not one, however, to be lightly entered upon. The theosophical movement was one which, affected itself by the past, was affecting a great number in the present, and would affect a much greater number in the future."

Mr. Judge, during a few remarks at the close of the meeting, explained the method of study adopted in America.

Each Branch, he said, formed itself into sections for the purpose of studying a certain subject, such, for instance, as the *Bhagavad Gītā*. When the study was completed the sections compared notes, and produced, subsequently, a general statement of decisions upon which they could all agree. Without such a system as this the movement could not have solidarity. Moreover, it was the system adopted by groups of Chelas under the direct supervision of the Masters.

When he first heard of the Dublin Lodge he felt that it "rang" in his ears. When one heard of some Branches (and he was glad to think that they were few) the sound seemed to fall dully. In this case he felt that it was real. He hoped that it would become a living power in Ireland. He knew of no European race that was more naturally occult, especially the western Irish.

In conclusion, he said that he would counsel the Lodge to aspire to the principles of the Masters.

## "THE WORLD KNOWETH US NOT."

[Being extracts from letters of W. Q. Judge to various students, 1891-1894.]

### III.

" . . . If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. We must not be so prone as the people of the day are, of whom we are some, to criticize others and forget the beam in our own eye. The *Bhagavad Gītā* and Jesus are right in that they both show us how to do our own duty and not go into that of others. Every time we think someone else has done wrong we should ask ourselves two questions:

"(1) Am I the judge in this matter who is entitled to try this person?"

"(2) Am I any better in my way, do I or do I not offend in some other way just as much as they do in this?"

"This will settle the matter, I think. And in . . . there ought to be no judgments and no criticism. If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go. This is thought by some to be 'goody-goody,' but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only. Be sure of this, and try as much as you can to spread the true spirit in all directions, or else not only will there be individual failure, but also the circle H. P. B. made as a nucleus for possible growth will die, rot, fail, and come to nothing."

"As before so now I will do all I can for you, which is not much, as each must do for himself. Just stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. It is better to die in one's own duty than to do that of another, no matter how well you do it. Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up in mind and heart all to the Self and you will find peace."

"Troubles are ahead, of course, but I rather think the old war-horse of the past will not be easily frightened nor prevented from the road. Do your best to make and keep good thought and feeling of solidarity. . . . Our old lion of the Punjab is not so far off, but all the same is not in the place some think or in the condition either."

"Let me say one thing I know: only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide can carry us through to the close of next century and onward. For Love and Trust are the only weapons that can overcome the REAL enemies against which the true Theosophist must fight. If I or you go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach, and which we are supposed to represent. Let us remember those famous words, 'Be ye wise as serpents but harmless as doves.' Let us remember the teaching of the Sages—that death in the performance of our own duty is preferable to the doing by us of the duty of another, however well we may do the latter: the duty of another is full of danger. Let us be of and for peace, and not for war alone."

*(To be continued.)*

## LOTUS CIRCLE.

*(For little folk.)*

### THE STORY OF THE WILD THYME.

*(Continued from p. 66.)*

THE lovely dryad smiled and melted back into the tree, while Ety's went back to the shore and told the other elves, and the gnomes of the caves and the brownies and pixies; and they all agreed that it was quite absurd, since no one had ever seen an elf turn into a dryad.

The pixies, who are very clever, and live on the moor above the sea, but do not know anything about mountain peaks, told Ety's that there were a great many explanations which might account for what they called (I told you they were very clever) "the singular and scientifically interesting hallucination" of Ety's; it was probable, they said, that Ety's had "inhaled too much ozone from the weed, and it had caused an over rapid vibration of the particles of dew of which his brain was composed, productive of a mode of cerebration causing a mere illusory impression to become an objective delusion," that was what the pixies said; and when Ety's insisted that he had seen and talked with the dryad, the pixies replied that it was possible, but that the dryad was very likely mad, and if it was not so, it was probably very bad and untruthful; an impostor of the wickedest kind, otherwise it would not have pretended to know more than the pixies knew, for they lived on the highest ground there was; and as for mountains, they had never seen one, and the dryad had never been on one certainly, for oaks could not grow so high, and how could the dryad leave the oak; one could easily see that the dryad (if indeed there was such a creature) was bad and untrustworthy, or the branches of the oak would not twist into such odd shapes, quite unlike the whortleberry bushes.

Ety's grew first angry and then sad, because he could not make them believe what he had seen; but he never doubted the dryad, and he went on taking care of the seaweed until it had a most beautiful golden shade on it, like the reflection of the dryad's smile.

He often wandered up into the wood and to this cottage, and in the cottage lived a tall woman, with angry eyes and mouth very firmly closed. She was always busy, reading and writing a very great deal.

Ety's could see her through the windows, and he grew fond of her because she was all alone and seemed to be sad, and there was a look in her face as though she, too, was trying to make people believe something they would not believe.

One day he saw her come out and walk up and down beside the sea, and her eyes were very glad, though they were angry still; she held a letter, and she read it through, then she clenched her hands and laughed and went back into the cottage.

The next day she sat where the wild thyme grows now, and seemed to be waiting. This woman was going away to another country; she was very clever and wrote the most wonderful things, though they were so bitter and angry that they made people shiver. She was very lonely, for through the unkindness and untruthfulness of another woman (and

that woman her sister) those whom she had loved had turned away from her; but now there had come to her the means to punish that other woman, and she knew that she could make her just as sad and lonely and despised as she had been for years and years, until her cleverness had forbidden people to despise her; her sister, who was not strong and clever, would always be despised, and her punishment would last as long as she lived. So the woman was very glad, and sat by the shore and waited, and thought of how her sister would kneel there and plead for mercy—in vain.

And then she thought of her sister in the days when she had loved her—on the night of her first ball, and how they had gone into the garden of their old home and picked flowers for their hair, and brought them back to their old mother, and the gentle mother had fastened red roses in the woman's hair and jessamine in her sister's, and kept for herself a little bunch of pale perfumed flowers and variegated leaves.

*(To be continued.)*

### AN OLD MESSAGE FROM THE MASTER.

THE following message was not among those which Mrs. Besant intended to use against me—because it was not known to the prosecutors—in the recent proceedings, which never should have been begun because unconstitutional. I obtained it Nov. 1st, 1891, in the distant State of Wyoming, U.S. It reads:

"We sent him to London and made him stay so long in order to lay down currents which have since operated, for inasmuch as 'sacred names' were assailed long ago the present reaction in England more than counterbalances the assault on us which you so much deplore. But the only thing we deplore is the sorrow of the world, which can only be cut off by the philosophy you were such a potent factor in bringing to the West, and which now other disciples are promulgating also. This is the age of the common people although you may not agree—but so it is—and as we see forces at work and gathering by you unseen, we must commend all efforts that give widespread notice to even one word of the philosophy.

"This is meant for A. P. S. Have you the courage to send it.

[*"Signed by M."*]

I had the courage, copied it at the time it was received, and sent the original to Mr. Sinnett by mail from Wyoming. He must have received it, because otherwise it would have come back to me in accordance with directions on the envelope. If there ever was a genuine message this is one. It refers to the great public excitement in England, about that time, about Theosophy, in the course of which the "sacred names" of the Masters were mentioned. The person referred to as being in London "to lay down currents" is myself. I invite the attention of the prosecutors to this message.

Very probably Mr. Sinnett will not contest the genuineness of the message, because he sent me, nearly about that time, a letter from himself addressed to the Master, requesting me to transmit it and procure the answer, if any. Many of us—those who accept the above as genuine—will find it of interest, seeing that it confirms what several hold, that this is the era of the masses, and that Master has more interest in efforts for their good than on the progress of any particular person or class.



Being under no obligation to secrecy I cannot be blamed for giving out the foregoing facts at this time, when I am attacked at every point: it will certainly derogate nothing from Mr. Sinnett's standing to admit the fact of his believing, at the time mentioned, that I could transmit a request or letter to the Master.

WILLIAM Q. JUDGE.

## THE DUBLIN LODGE OF THE THEOSOPHICAL SOCIETY.

At a meeting convened for the purpose of considering a Voting Paper issued by Mr. Mead on 1st inst., held this evening, it was

*Resolved:* That this Lodge declines to take action by voting either for or against the suggested "Resolution" for the following reasons, namely:

1. That Mr. Mead has exceeded the duties of his office in issuing such Voting Paper:
2. That the vote would be unconstitutional:
3. That it calls in question the decision of the Judicial Committee appointed under the Constitution:
4. And therefore that this Lodge declines to be bound by the result of any such vote.

The Secretary was instructed to convey this resolution to the Executive Committee of the European Section T. S.

FRED. J. DICK, *Hon. Sec.*

3, Upper Ely Place, Dublin, Feb. 6th, 1895.

## BRIXTON LODGE T. S.

At a specially summoned meeting of the Brixton Lodge held at 196, Clapham Park Road, S.W., on Friday, Feb. 1st, 1895, the following resolutions were carried unanimously, save for one dissident:

1. That this Lodge requests William Q. Judge not to resign from the office of Vice-President of the T. S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.
2. That in the opinion of this Lodge there is no necessity for the further investigation of the charges made against William Q. Judge.
3. That this Lodge expresses its fullest confidence in William Q. Judge personally and as an official of the T. S., and also in his methods of work, and declares its determination to support him in his efforts therein.

(Signed) HERBERT CORVYN, *Pres.*

## THE CHARGES AGAINST WILLIAM Q. JUDGE.

EDITOR *Irish Theosophist*:

A long and sustained attack has been made on me and charges have been brought forward by Mrs. Besant, and in *The Westminster Gazette*, which it is thought I should reply to more fully than I have as yet. A very good and decisive reason exists for my not making that full reply and explanation, and it is time Theosophists should know it. It is as follows:

I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents—being letters written by myself and some of them ten years old—have been in the possession of Mrs. Besant from about February, 1894, to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them. It must be obvious to all fair-minded persons that it is impossible for me to make a full and definite reply to the charges without having certified copies of those documents.

I arrived in London July 4th, 1894, and constantly, each day, asked for the copies and for an inspection of the papers. Mrs. Besant promised both, but never performed her promise. The proceedings and the Convention closed July 13th, and for six days thereafter I daily asked for the copies and inspection, getting the same promise with the same failure, until July 19th, when I peremptorily demanded them. Mrs. Besant then said she had just given them to Colonel Olcott, to whom I at once applied. He said he had sent them all to India. I at once told this to Mrs. Besant, saying I would give the facts to the daily papers, whereupon she went to Colonel Olcott, who said he had made a mistake as they were in his box. He then—I being in a hurry to leave from Liverpool on the 21st—let me hastily see the papers in Dr. Buck's presence, promising to send me copies. I had time to copy only two or three short letters. He has never fulfilled that promise.

These facts the members should know, as they ought at last to understand the animus under the prosecution. I shall not reply until I have full certified copies. It would seem that I am in this matter entitled to as much opportunity and consideration as my open enemies have had.—Yours,

WILLIAM Q. JUDGE.

New York, Jan. 25th, 1895.

#### OUR Æ.

"BUT who is Æ.? Those readers who have happened to visit the headquarters of the Dublin Lodge of the Theosophical Society at any time, must have been struck by the extraordinary and wildly fantastic Blake-like frescoes adorning the walls of an otherwise commonplace room. These designs are pointed out as the work of a leading member of the Lodge, Mr. George Russell, an invariable debater at every meeting. Another former member of the Lodge, Mr. W. B. Yeats, inscribed the first book by which he became known, *Irish Fairy and Folk Tales* (Camelot Series), 'To my Mystical Friend, G. R.' Æ., then, is G. R., and G. R. is Mr. George Russell. Mr. Weekes formed another of this little band of Irish mystics, whose work is at length winning, by most unlikely methods, a sudden recognition."—*The Bookman*.

## IN THE GARDEN OF GOD.

WITHIN the iron cities  
 One walked unknown for years,  
 In his heart the pity of pities  
 That grew for human tears  
 When love and grief were ended  
 The flower of pity grew;  
 By unseen hands 'twas tended  
 And fed with holy dew.  
 Though in his heart were barred in  
 The blooms of beauty blown;  
 Yet he who grew the garden  
 Could call no flower his own.  
 For by the hands that watered,  
 The blooms that opened fair  
 Through frost and pain were scattered  
 To sweeten the dull air.

G. W. R.

## LETTERS TO THE EDITOR.

*To the Editor of THE IRISH THEOSOPHIST.*

DEAR SIR AND BROTHER,—A report having arisen that William Q. Judge did not himself write *Letters that have Helped Me*, we ask your fraternal assistance in correcting this rumour. It is false. It attributes the letters to the dictation or the teaching of the Master "Hilarion," who is known to have been in daily (physical) intercourse with Mr. Judge in 1888 in New York. The letters began in 1886, and had ended in 1888, so far as those already published are concerned. The letters do, in fact, continue to the present day, and we are not the only persons to receive such, as extracts now appearing in your columns—none of them being from letters to ourselves—amply testify.

Those of us to whom the Master Hilarion is objectively, as well as psychically known, have the best of reasons for asserting that these letters were not from him, and we do so state now and here. Matter from him, whether "inspired" or objectively dictated, is in quite another style.

Moreover, on p. 78 of the little volume referred to, is a letter printed in italics, beginning, "Says Master." That letter is one written *through* H. P. B. by her Master, and is in the modification of her handwriting to which Colonel Olcott refers as being the form in which her Master first wrote through her. The "private directions" omitted from that letter assign to Mr. Judge the office of "*guide*," therein assigned to him by the Master, and specify the interior source of his inspiration:

" . . . He knows well that which others only suspect or 'divine.'" We shall be happy to show the original to any Esotericist whom you may indicate.

Your readers may be interested to hear that a second volume of such *Letters* will probably appear.

With thanks for the courtesy of your columns, we are,

Faternally yours,

JULIA C. KEIGHTLEY.

ARCHIBALD KEIGHTLEY.

London, Jan. 13th, 1895.

### THE IDENTITY OF CHE-YEW-TSÄNG.

WE learn that Che-Yew-Tsäng, the author of "Some Modern Failings," in the October and December issues of *Lucifer*, 1893, and of two more recent articles in *The Path*, is otherwise known as Ernest Temple Hargrove, a member of the new H. P. B. Lodge, which is meeting temporarily at 62, Queen Anne Street, Cavendish Square, London, W. Mr. Hargrove was quite recently with us in Dublin. Further particulars are given in the February number of *The Path*.

### "H. P. B." LODGE T. S.

OWING to the resolutions adverse to Bro. Judge, passed by the Blavatsky Lodge on Jan. 5th, certain members resigned from that body and met to discuss the advisability of forming a new Lodge. The meeting took place on Jan. 8th, at Dr. Keightley's consulting rooms at 62, Queen Anne Street, London, W., and it was decided to form a Lodge under the above name and to apply for a charter at once. Rules and regulations were adopted, and twenty members signed the application for charter, which was duly granted.

The Lodge meets on Mondays at 8 p.m. at the same address, and has added several new members to its roll. The names of those who signed the charter are as follows: Archibald Keightley (*Pres.*), Thos. Green (*Vice-Pres.*), H. T. Edge (*Sec.*), Basil Crump (*Treas.*), Miss Nellie Cner (*Libr.*), Wm. Bruce, Mrs. Bruce, J. T. Campbell, Mrs. Cleather, Miss E. Amy Dickinson, Bertie Everett, F. Farmer, Miss A. File, Miss E. File, E. T. Hargrove, Miss Hargrove, Mrs. Hunt, Mrs. Monk, Jas. M. Pryse, Mrs. Raphael.

H. T. EDGE, *Hon. Sec.*

### DUBLIN LODGE, T. S.

3, UPPER ELY PLACE.

THE meetings of this Lodge have been poorly attended during the past month, but the exceptionally severe weather is, perhaps, partly to blame.

The H. P. B. Press has surely reached high development, for it seems to have reïncarnated without Devachanic break! Strong helpers have come to us. With Jas. M. Pryse and Miss North in our midst to supplement the activity of our other members, work tends to become reverberative and far-reaching.

The Wednesday evening meetings during the ensuing month are to be devoted to the following topics: Feb. 20th, *Comradeship*; 27th, *Wandering Fires*; March 6th, *Theosophy in Ancient America*; 13th, *Theosophy in Ancient Ireland*.

FRED. J. DICK, *Hon. Sec.*