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## THEOSOPHY IN PLAIN LANGUAGE.

### VIII. THE SECRET DOCTRINE ON MAN'S EVOLUTION.

The question of the origin of man, as affected by modern scientific hypothesis and research, is one that has greatly troubled the religious thought of our time. Theologians tremble, not unnaturally, for the safety of their doctrines of human responsibility, of a soul and future life, if man is to be looked upon as nothing but a highly-improved variety of ape, and his hopes and aspirations as mere modifications of instincts shared in common with his younger brothers, the "beasts that perish."

The problem is one which no reflecting mind can well remain indifferent to. It has undoubtedly done much to shake the faith of the orthodox in their old conceptions of free will, immortality, and a "moral governor of the Universe." For difficulties like the following must be faced. Man's body particularly in its embryonic development, shows undoubted traces of lower animal forms. Taken with other, less direct, evidence, this so far implies (what evolutionists contend for) a building-up process, a connected chain, a series of transitions—not of separate creations. Now if this be true of his body, can we think differently of the conscious soul inhabiting that body? Can we draw a line across the chain at any point and say that here, at such and such a link, free-will, mind, immortality began, having hitherto had no existence? Surely this is hardly thinkable, or consistent with that principle of continuity which is the essence of evolution. If on the other hand we conceive of the soul as following a parallel course of development with the body, and as dependent thereon, how can one believe that it survives the dissolution of the physical frame with which its own growth and experience were so closely identified?

Such questions as these will continue to present themselves, and to defy solution, so long as men hold to the old crude notions of the limited nature of the soul, its origination with the body, its transient connection with earth, its eternal personal isolation from the One Life which animates nature, and breathes through all her vast and intricate activities.

Now Theosophy, as our readers know, is instinct at every point with the idea of evolution, but rather in its higher aspect, as a constant interblending or interweaving, of Spirit and Matter, of Soul and Body, than as a mere happy

accident of combination in the interplay of mechanical forces. Instead therefore of considering thought, will, intellect as simply the result, or efflorescence, or index, of physical development, which is what the materialists would have us believe, Theosophy looks at the process entirely from the other end; holds Soul and Consciousness to be the antecedent cause, bodily evolution rather the effect; and so we come to that part of theosophical teaching which many may regard as unessential or arbitrary, but which is really put forward as a needful answer to the questions which the researches of science have caused to arise in so many minds—to the occult doctrine, namely, of man's *spiritual and psychic* evolution, outlined for us in the noble work of H. P. BLAVATSKY.

Without attempting the (to us) impossible task of a detailed presentment of the doctrine in question, which, indeed, occupies the larger part of that of that great book—some of its leading features may be here briefly summarized.

Bearing in mind what has been said in former papers as to the law of cycles to which every grade of Being is subject, even to the all-inclusive One Life of the Universe itself—it will be understood why the *Secret Doctrine* never speaks of, or postulates, any *beginning* in the Cosmic process of evolution. The Tree of Life fades away and again springs forth eternally. Its roots and branches ramify unbroken through the uttermost realms of Nature. They form the ladder up which the evolutionary impulse travels—the undying expression of its unity and continuity. Never has been the time when men, in some form or other (that is, intelligent, conscious beings) did not exist. The humanity of to-day is partly the re-incarnation of an older, less developed humanity, which came to maturity and died away upon some older sphere; and partly is recruited by the ascent to the human form of what were then the higher animals. But these did not, and could not, *produce* humanity. They rather *attained* to it, climbing by slow degrees the path already cleared and trodden by endless predecessors. The “missing link” however, which marked the transitional stage between beast and man, is not, in the view of the occult teaching, to be looked for upon this earth. The intermediate stations are passed through upon other planes of nature than this—in other states of matter—and in fact the *Secret Doctrine's* teaching is, that man on this globe *preceded* (though of course not in his present form) the advent of lower forms of life.

The early races of mankind referred to, were, as compared with those of to-day, entirely embryonic in character, as regards both outward form and psychic development. The first “man” of this kind is said to have appeared ere yet the earth had cooled down to anything like its present temperature, and when its surface was still mainly a vast steaming morass. Half-ethereal in substance, mindless and well-nigh senseless as we understand the term, this early race was the origin of animal life on the globe, carrying with it, as man still carries, the types of all the lower forms through which it had evolved. But whereas to-day this ancestry and inheritance only shows itself in the stages through which the human embryo rapidly passes in a few brief months, in the loosely compacted “men” of the early races the animal types were endowed with an independent vitality of their own, and were constantly thrown off—spore-like—to develop, side by side with man, into the ancestors of the present race of animals—subject, of course, to the modifying influences of “natural selection” and the many other factors of evolution which have been so diligently traced out by science.

It is not maintained, of course, that the early archetypal man was like a



## THE FOUR LOWER TATWAS.

## SOME THOUGHTS ON THEIR FUNCTIONS.

In my study of the Tatwas I found great difficulty, at first, in realizing their *pure spirituality*—to conceive of motion without anything to move—to avoid confusing effects, in matter, with their tatwic causes.

For illustration, the Prithivi (earthy) Tatwa is “a vibration that moves in squares,” forming substance into straight lines, walls, angles &c. Without this sustaining “square” vibration, solidity would be impossible, everything would be dissolved by the Apas (watery) or burned by the action of the Agni (fiery) Tatwa.

But, though formed and held in form by it, a crystal is no more the Prithivi Tatwa than the breath of a person is his speech. In giving utterance to an idea (the very idea, itself, being one set of tatwic vibrations, received from the next octave higher of vibratory force) its motion is conveyed to the next lower octave of vibrations in the mental substance, through the atom of consciousness. (Consciousness itself being the vibrations of atoms or Anupâdaka Tatwa.) The same set of motions, acting in the mental octave more slowly, differentiates the idea into thoughts. These thoughts, by still slower motion and to still grosser substance, pass on their vibratory force to the physical organs of speech which the breath catches, in passing, and transmits to the outer world as uttered idea.

These four transfers, or dropping of the word melody through the four octaves, are called by the Hindu philosophers Parâ, Pashyanti, Madhyamâ and Vaikhari.

This simple illustration of tatwic action on the life plane, by which the ever concealed idea becomes speech, may suggest some conception of the Cosmic processes by which Divine Ideation becomes universes—the Infinite falls into the Infinity of manifestation, and the Word is made flesh.

It is said that “iron is in the air.” It comes to us, like all things else, from the sun. The affinitive vibrations in the solar currents (drawn together, even in their solar state, by some hunger in the earth for that metal) must pass through the *invariable sequence* of tatwic phases—airy (vayu), fiery (agni) and watery (apas)—until they fall to the densest clothing of matter, the earthy (prithivi) and become the concrete manifestation of these special proportions of vibratory solar life, which we name iron. This completes the downward or evolutionary cycle in *our system*; and the iron runs through the limit of experiences in its solid or prithivi form. Immediately it has exhausted these and attained its highest consciousness as solid iron, urged onward by the solar cosmic-buddhic or affinitive force, it seeks new matings, new experiences, through various chemical processes, till it reaches the next watery (apas) Tatwa on its upward returning path. In this Apas Tatwa development it serves the vegetable kingdom. Next follows, by the same law of solar force, its gradual preparation for, and assimilation with, the fiery (agni) Tatwa or animal life plane. Passing through all these the iron finally reaches the human level from which, after ages of experience, it reënters, through human transmutation, the Solar-Akasa in its proper proportion of humanized consciousness.

This is divine alchemy; and when the *octaves* of tatwic vibrations are understood the possibility of changing a dense metal into that grade of matter, which is the field of action, of ideation, will not seem unreasonable.

As to materializing fruit, it is true that we form it of something *within* ourselves, but this "something" is not the matter of the grape, if grape it is to be. What we give out as will from our sun-centre, or reservoir of this solar force in us, is precisely the same and works in precisely the same manner, as the Solar Impulse acts in forming iron. In the "medium" it is generally used unconsciously, but the Adept has it under conscious control. He fixes a thought image and throws into that his will—the vitalizing or buddhic force and the vorticle centre formed by this "spark" collects to itself, by affinitive vibrations, out of its surrounding Akasa, such materials as are needed to make the image a complete manifestation on the physical plane.

Whether the *seed* of such formed grapes would be vital and produce vines I do not know. Just how far this creative power extends into *life* planes, when used by man, is an interesting question.

M. F. W.

### THE ELEMENT LANGUAGE (*contd.*)

It is advisable at this point to consider how correspondences arose between things seemingly so diverse as sounds, forms, colors and forces. It is evident that they could only come about through the existence of a common and primal cause reflecting itself everywhere in different elements and various forms of life. This primal unity lies at the root of all occult philosophy and science; the One becomes Many; the ideas latent in Universal Mind are thrown outwards into manifestation. In the Bagavad-Gita (chap. IV) Krishna declares: "even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own *maya*, the mystic power of self-ideation, the eternal thought in the eternal mind." "I establish the universe with a single portion of myself and remain separate;" he says later on, and in so presiding he becomes the cause of the appearance of the different qualities. "I am the taste in water, the light in the sun and moon, the mystic syllable OM in all the Vedas sound in space, the masculine essence in men, the sweet smell in the earth, the brightness in the fire" &c. Pouring forth then from one fountain we should expect to find correspondences running everywhere throughout nature; we should expect to find all these things capable of correlation. Coëxistent with manifestation arise the ideas of time and space, and these qualities, attributes or forces, which are latent and unified in the germinal thought, undergo a dual transformation; they appear successively in time, and what we call evolution progresses through Kalpa after Kalpa and Manvantara after Manvantara: the moods which dominate these periods incarnate in matter, which undergoes endless transformations and takes upon itself all forms in embodying these states of consciousness.

The order in which these powers manifest is declared in the Purânas, Upanishads and Tantric works. It is that abstract formula of evolution which we can apply alike to the great and little things in nature. This may be stated in many ways, but to put it briefly, there is at first one divine Substance-Principle, Flame, Motion or the Great Breath; from this emanate the elements Akasa, ether, fire, air, water and earth; the spiritual quality becoming gradually lessened in these as they are further removed from their divine source; this is the descent into matter, the lowest rung of manifestation. "Having consolidated itself in its last principle as gross matter, it revolves around itself and informs with the seventh emanation of the last, the first and lowest element." [S. D. I, p. 297] This involution of the

higher into the lower urges life upwards through the mineral, vegetable, animal and human kingdoms, until it culminates in spirituality and self consciousness. It is not necessary here to go more into detail, it is enough to say that the elements in nature begin as passive qualities, their ethereal nature becomes gross, then positive and finally spiritual, and this abstract formula holds good for everything in nature. These changes which take place in the universe are repeated in man its microcosm, the cosmic force which acts upon matter and builds up systems of suns and planets, working in him repeats itself and builds up a complex organism which corresponds and is correlated with its cosmic counterpart. The individual spirit Purusha dwells in the heart of every creature, its powers ray forth everywhere; they pervade the different principles or vehicles; they act through the organs of sense; they play upon the different plexuses; every principle and organ being specialised as the vehicle for a particular force or state of consciousness. All the sounds we can utter have their significance; they express moods; they create forms; they arouse to active life within ourselves spiritual and psychic forces which are centred in various parts of the body. Hence the whole organism of man is woven through and through with such correspondences; our thoughts, emotions, sensations, the forces we use, colours and sounds acting on different planes are all correlated among themselves, and are also connected with the forces evolving in greater nature, those universal planes of being which are everywhere present about us, in which we live and move. We find such correspondences form the subject matter of many Upanishads and other occult treatises; for example in Yajnavalkyasmhita, a treatise on Yoga philosophy, we find the sound "Ra" associated with the element of fire, Tejas Tatwa, with the God Rudra, with a centre in the body just below the heart. Other books add as correspondences of Tejas Tatwa, that its colour is red, its taste is hot, its form is a triangle and its force is expansion. The correspondences given in different treatises often vary; but what we can gather with certainty is that there must have existed a complete science of the subject: the correlation of sound with such things, once understood, is the key which explains, not only the magic potency of sound, but also the construction of those roots which remain as relics of the primitive Aryan speech.

The thinking principle in man, having experience of nature through its vehicles, the subtle, astral and gross physical bodies, translates these sensations into its own set of correspondences: this principle in man, called the Manas, is associated with the element of âkâsa, whose property is sound; the Manas moves about in the âkâsa, and so all ideas which enter into the mind awaken their correspondences and are immediately mirrored in sound. Let us take as an instance the perception of the colour *red*; this communicated to the mind would set up a vibration, causing a sound to be thrown outwards in mental manifestation, and in this way the impulse would arise to utter the letter R, the correspondence of this colour. This Manasic principle in man, the real Ego, is eternal in its nature; it exists before and after the body, something accruing to it from each incarnation; and so, because there is present in the body of man this long-travelled soul, bearing with it traces of its eternal past, these letters which are the elements of its speech have impressed on them a correspondence, not only with the forces natural to its transitory surroundings, but also with that vaster evolution of nature in which it has taken part. These correspondences next claim our attention.

(to be continued.)

G. W. R.

PROTEUS. (*Continued.*)

Plato had learned in Egypt that nature is all one piece. It is unity expressed in variety. All her wardrobe is cut from one cloth. Rock, plant, animal and man have the same life differing only in degree. Life belongs to the mineral as truly, though not as distinctly as to the higher form.

The lily has its degree of intelligence, for intelligence is as common as the air, only some forms of life have more of it than others. There are electricities that think and feel. Spirit precedes time and space, builds its own structure, and makes its own environment. The Universe is a single, unbroken expression of Unity.

A drop of maple syrup and a drop of human blood have their origin in the same corpuscle. The fungus and the oak on which it grows: the Animalcule and the Scientist who studies it, are alike one. The slime pushes up into the lily; the dung heap is transformed into the grape vine; from the refuse of the sink and the sewer, come the tint of the pink and the odour of the rose. Filth and fertility are the same word. So we climb the creative ladder from weed to man.

And more or less bulk signifies nothing. The Earth is but an astral atom. The atom may contain a globe. Infinitesimals are as huge as infinities. The world is wrapped up in the particle. The drop balances the sea. The sand grain is a masterpiece like the sun; the mite is mighty, and the mouse miraculous. The azure vault is but a floating islet of sun crystals and star crystals, knit together by the same chemic law that binds the grains of the pebble. In every cobweb there is room for a planet. Through the egg and the orb stream the same law, and the blood-globules in our veins dance to the same time as asteroid and star.

“Tis from the world of little things  
The ever-greatening Cosmos wings.  
The heaving earth, its rounded sphere,  
Began between a smile and tear.”

We come, we go; through many cycles of successive births. Note the clear witness that nature gives of this grand truth, in our pre-natal experience. The microcosm of the individual repeats to us, in little, the macrocosm of the race. In the gestative periods previous to birth, the forming being runs rapidly through the whole gamut of changes that his ancestors underwent in their progress up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, fish including gills, quadruped including tail, till he reaches the full human development. Thus, as the embryo man re-enacts the world-code, he epitomizes the history of the evolution of the race, and his growth in the womb is a condensed repetition of the process by which, through the long ages, the human family came into the life of the world. The life of the babe has repeated the evolutionary experience of mankind.

Every atom of Nature is penetrated by an adequate mind; every granule is impeded and winged. Life which is molecular in the mineral, growth in the plant, motion in the animal and consciousness in the man, has grown from more to more. The potential soul has climbed from worm to seer, through planet-haze and lambent globe, through leaf and bud from chaos to the dawning morrow. This world-energy that moves through all things, this Universe power, this god-force that in us wells up as consciousness, as truth, as love, is the same force by which the worlds were made. We, and the divine on-working energies of the spheres, are one. The great call toward perfection

which vibrates in man's soul, is the same as the impetus with which the entirety of nature swings forward toward completed being. The Creation is uni-verse turned into one, and forever thrilled through and through by the God!

"The art of Shakespeare is potential in the fires of the Sun," said Tyndall. It is true; man has travelled over all chasms and up all gradients from microbes to savants. It is a Universe of Man, and of nothing but Man; its arteries and veins from cell to soul run with humanity. He is the principle from which all derivations flow, and the world is the Logos of which he is the Logos. He did not begin his existence with his organic birth. Innumerable were his successive births, and lives, and deaths before; for he has previously existed in every type and form. Every step he takes is locked with the last and the next. His fingers are finer than tact. Space and Matter, irrespective of him, are so flimsy that thought goes through them as if there was nothing there. Time is not heard unless ticking in ourselves. The Earth itself is coördinate with man and in its own remoteness, human. In the stone or the plant is the Psyche first imprisoned that, later on, is to resound through history, and push the nations to their goal. In every form alike the Eternal God-Seed comes and goes.

"Cocks crow, hens cackle, round the psyche-shell:

Lambs bleat, wolves howl, the fierce, wild instincts play."

Everything in Nature points, like the old signs of the Zodiac, to some part of the human body; for man is the summing up of things. He is the central Yolk of the World-egg, receiving and transmitting the rush of destiny. The Sun and Moon hang in the sky for him. For him the Nebulæ cohered to an orb, and the long slow strata piled and slept. The Stars moved aside in their rings to make room for him. Through all the chaos of the beginning his tender Psyche passed, taking no harm from the fiery gases. Vast vegetables clothed his germ, monstrous mammoths with care sheathed it in their hearts. All mundane forces conspired to complete him, till he stands at the appointed rendezvous—a soul ruling the world. Not a breeze blows, not a wave beats, not an atom stirs on the most distant star but the movement enters his body. Not a stone, or a plant, or a living creature, but carries its heart-thread into his loom, there to be wound up into human nature, and henceforth to follow his lead,

In the primal medley, all things are confusedly blent. It is a Pot-pourri. The entire scope of evolution is to reduce this chaos to order. Mineral life is the first step towards this end. It is the arrest of chaos; the "I" getting into position for its experience of growth in the vegetable forms, motion in the animal, and action in the human form. The mineral marks the initial movement of the "I" getting its rudimentary body, and protesting against the community of chaos. Did the "I" not first wear this lowest form of resistance, it would never flower forth in the after and higher evolution. Vegetable growth, animal motion, human individuality but record the successive steps of triumph of that initial protest.

*(to be continued)*



## FIRST THOUGHTS ON THEOSOPHY.

Ever since we began to think out things for ourselves, and to disbelieve the fairy tales which always meted out justice to everyone; ending happily for the good, and leaving the wicked to lament their evil ways; we have been trying to reconcile the world as it appeared to us, with such religious ideas as have come in our way; we have tried to understand the orthodox systems; learned something of materialism, secularism, spiritualism and yet have remained unsatisfied, finding a want in all, scarcely knowing what that want was, yet sensible that the solution of life's difficulties which they offered was not satisfactory, not such as we could accept.

In time perhaps we begin to understand that it is justice we are seeking, and the world seems full of injustice, we find poverty and wretchedness apparently undeserved; selfishness and weak yielding to temptation plunging whole families and communities into suffering without any option on their part; and all seeming such a medley of injustice, that we become oppressed as by a nightmare, by the cruelties and miseries around us.

No wonder that sleep, dreamless and unending is to some minds the only desirable or possible ending to a world of confusion and suffering, for they reject the scheme of salvation offered by orthodox Christianity as revolting to their sense of justice, and rather resign all hope of immortality, than even entertain the idea of purchasing eternal bliss by vicarious atonement. Loth as most of us are to abide the consequences of our own errors, we are not happy with an arrangement which causes the penalty to fall on some one else. Justice is the ideal of humanity. If there is not justice ultimately for us all, the world is a howling wilderness, and we have no incentive to right action other than our own inclination.

But still in spite of the injustice taught by the churches, upheld by the law, and practised by mankind generally, one feels an apparently unreasonable conviction that "there is a power divine that moves to good," and that somehow and somewhere, the apparent wrongs will be righted. And so we go on searching for something more definite, something which will hit in with our experience of life, and give us a feeling of security, that there is a purpose working through and in us toward some definite end, which can give us each the power to "suffer and be strong," some reason for believing that "we can rise by our dead selves to higher things," and that the agony and pain we may suffer are not the result of chance, or the caprice of beings more powerful than ourselves. To those of us who have come in contact with Theosophy in a form in which we could assimilate its teachings, the world is transformed. This is the religion for which we have been seeking so long, it answers our needs, and even though we only understand a fraction of its philosophy, the little we do understand has a restfulness for us, unknown before. The theory that all suffering is the effect of causes which we have set in motion, that every being is responsible for the position it occupies, and that the world is like a gigantic school in which men women and children are the pupils, where they not only may, but must, learn all that life can teach, places life on a new foundation and changes our estimate of its pains and pleasures, and furthermore when we learn that effect inevitably follows cause; and while no juggling or shuffling can save us from the effect of our actions in the past, we may yet make our future by our present, we feel that the world is not such a hopeless jumble after all.

Successive incarnations give time and afford opportunities for fulfilling

and completing ourselves; for developing faculties and tastes hungering for their proper nourishment, and which have as absolute a right to be sustained as our physical bodies.

We have so many things to learn; so much to do; such possibilities unproved, that there is even a joy in thinking we will have time enough to learn everything, even to the highest mysteries.

“Only while turns this wheel invisible,  
No pause, no peace no resting-place can be,  
Who mounts may fall, who falls *will* mount  
The wheel goes round unceasingly”.

“Who *falls* will mount”; when we have become convinced of the truth of this we can never more feel hopeless about our backslidings. We have the power to rise to unimaginable heights, once we set foot upon the path, in spite of obstacles of sense and passion seemingly unsurmountable. By the light within us, we will arrive at the pure passionless ideal.

When we know that every unworthiness in thought or deed, not only retards our own progress, but has also an effect upon all our struggling brothers and sisters, life takes a new seriousness. We begin to realise the unity underlying all nature, and that no separateness is possible. We are one and indivisible; the same spirit in and through us all, animate and inanimate, human and animal. It is its effort to manifest itself that drives us on to action. “It is the power within which moves to good.” All our time before we were seeking something; restless, unsatisfied, questioning, rejecting, not knowing why we were created to suffer and to die, with an uncertain prospect of heaven, which even if gained was doubtfully desirable.

Now we have found the one thing needful; a consciousness that everything tends toward perfectness; we ourselves working on through life after life, until we have attained the object for which we were created. All forms of aspiration are efforts toward the ideal. The Spirit in man can only function through the material that enshrines it; if that be dense or gross, subtle or refined, its manifestations will be modified by these conditions; always we have the principle of absolute right within us, but we have not yet learned how to put ourselves in touch with it.

“Like to the light of the all-piercing sun  
Which is not changed by aught it shines upon  
The soul’s light shineth pure in every place.”

If we have become convinced that there is an essential unity, or one-ness between the best and worst in the world, the difference being superficial and not fundamental, our sympathies expand and intensify. As an older pupil in a class has a certain advantage over a new scholar, but is not therefore necessarily superior in intellect, so a human being gifted with a larger mind, is not in reality purer in his essence, but of greater experience, or of more steadfast determination to act by his highest convictions of right, without regard to the result.

We frequently assume an intolerant and overbearing air, toward those of our fellows who appear overwhelmed by the temptations peculiar to themselves, which we think might easily be resisted; we imagine that an effort would lift them to our superior level, ignorant of the efforts they have made, or the strength of their temptation. In this position we are the lower of the two, in that we claim superiority, and have not love or sympathy, the highest of all qualities.

If we recognise the spiritual unity I have alluded to between ourselves and the “life of the world” taught by Theosophy, we have the right to

work with it. We must learn to use the powers that are hidden away in ourselves; to distinguish between what is true and what is false, what permanent and what impermanent, then life seems no more ignoble and of little value it is no more a burden to be borne, but a glory to be achieved.

Theosophy teaches detachment from consequences; that when we have *acted*, well or ill, so far as that act is concerned, it is finished, and as we cannot alter it, we should turn our thoughts to determine what our next act is to be. At first this idea is a little startling, we are so accustomed to worrying ourselves over what we have done, that we have almost come to imagine it is necessary and beneficial to spend a considerable part of our time in regretting our past actions, and in the mean time opportunities for good are slipping past, to supply us in their turn with fresh matter for regret. Penitence in itself is of no value, but only as it acts as an incentive to better and purer life. Detachment from consequences means more than this; we are to do right, indifferent to the result.

"With equal calm  
Taking what may befall, by grief unmoved  
Unmoved by joy, unenvyingly, the same  
In good or evil fortunes—nowise bound  
By bond of deeds."

It is hard to renounce fruit of deeds. It is so sweet to find our efforts appreciated, but it is easy to understand that if we work for that appreciation, our virtue is only apparent. If we were not so selfish in our fancied separateness from our fellows, we would feel that so a right deed is done, it matters not by whom it is done, the world is made richer by every noble *thought*, as well as deed, and we all share those riches. The only real value of an act lies in the *motive*. Even to *try* to realise the unity of each with all, breaks down some of the barriers of pride and foolishness with which we have surrounded ourselves, and already we draw closer to our fellows, unshocked by sin and ugliness, unawed by wealth and luxury. Those who are filled with a sense of brotherhood and love, have the key that unlocks every heart; its hopes and joys, its fears and regrets are laid open before them; forgetting self, their whole effort is to help others to a more lofty conception of duty and truth, and so doing they must themselves rise higher, for "how can love lose doing of its kind."

I have only tried to deal in the simplest form with some of the teachings of Theosophy.— but it seems to me that whosoever can accept those teachings finds more and more that they offer a solution of the complexities and contradictions of life. The great road to the Heaven of Heavens is not travelled in a day; we have to learn through our experience in this world, that we must not only *act* rightly, but *feel* truly and purely; recognizing the unity between ourselves and all that is.

A. V.

#### NOTES BY THE EDITOR.

The American Section T. S. has issued a useful pamphlet giving details regarding the "Parliament of Religions" at the World's Fair, in Chicago. The programme is a very comprehensive one, beginning on 11th September, and lasting 17 days. Mrs. Besant and most of the best speakers in the T. S. will attend and address the large gathering. Further comment is unnecessary. With such a speaker as Mrs. Besant, a profound impression is sure to be created. In the short space of 18 years, Theosophy stands today, calumny notwithstanding, a mighty force in the world. And who can see the end?

Mr. Stead has favoured us with a prospectus of his forthcoming publication *Borderland*, a Quarterly Review and Index of the Periodical Literature Relating to the Occult World; and has asked us to intimate to our readers, that he cordially invites their coöperation and support. To use his own words Mr. Stead hopes it is possible "that *Borderland* may become a veritable College of the Occult Sciences." Circles are to be formed for the study of the Occult, the subscription being 10/- which covers postage, printing and cost of the four numbers of the magazine which will be sent post free to students.

We notice also that Mr. Stead has availed himself of the advantage accruing from his much prized friendship with Mrs. Besant "to secure her promise of coöperation and counsel in the prosecution of an enterprise with the general principle of which, she is heartily in accord." We much admire Mr. Stead's pluck in issuing a publication of this nature, and for our part, wish it heartily every success. The first no. will appear July 1st.

Mr. Sinnett in the course of his reply to Professor Max Müller in the *Nineteenth Century* says "those who most love and revere Madam Blavat-

sky are doing the worst service they can render to the cause she worked for by pinning her name to Theosophy, and making it look like a sect with one infallible mortal at its head." We should guard against confirming this impression.

In the *Weekly Sun* of the 4th. inst. Mrs. Besant declares, with a conviction that will probably startle some of her readers, her belief in Reincarnation. She is relating her first meeting with Mr. Bradlaugh, and makes use of the following words:—"As friends, not as strangers we met, swift recognition as it were, leaping from eye to eye; and I know now that the instinctive friendliness was, in very truth, an outgrowth of stong friendship in other lives, and that on that August day we took up again an ancient tie; we did not begin a new one. And so in lives to come we shall meet again and help each other as we helped each other in this." Here there is no uncertain sound.

We beg to acknowledge with thanks receipt of the following subscriptions toward the *I. T. FUND*, since our last issue:—Captaiu Nicholson, 10/-; F. J. Dick, 10/-; Miss C. C. Rea, 5/-

## DUBLIN LODGE.

The session of open meetings of the Dublin Lodge T. S. was brought to a close on 31st. May with the discussion on "Kama Loka aud Devachan" inaugurated by Miss Lawrence's very able essay thereon.

Delegates to represent this Lodge at the third convention of the European Section, which takes place in London on the 6th. and 7th. July, will be elected by the Lodge in due course.

It is announced that lectures and papers on Theosophical subjects from Branches or members should be in the hands of the General Secretary a week before the Convention.

A meeting of members of the Lodge will be held on Wednesday Evg. 28th inst. at 8 30, to consider the agenda for the Convention.

Miss Annie J. Willson has accepted the office of Corresponding Secretary to the Lodge.

3 Upper Ely Place, Dublin.

Fred. J. Dick, Secy.