

THEOSOPHY FOR THE WORLD

Articles by William Q. Judge

EDITORIALS

THE TEST OF THEOSOPHIC INTEREST

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THE SECOND YEAR

The first number of this magazine naturally appealed to the future to show whether there was any need for its existence, any field ripe already unto the harvest. The beginning of the second volume may be claimed to mark the turning point of THE PATH, in its upward spiral from the regions of experiment to the plane of assured and growing success; and while the Editor tenders his hearty thanks to the friends who have loyally served it with pen and purse, he deems it proper to express his conviction that a mighty, if unseen, power has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for. Starting without money or regular contributors, treating of matters not widely known and too little understood, entering a field entirely new, and appealing, as was feared, to a comparatively small class, it has steadily grown in favor from the very first number; none of the ordinary means of pushing it into notice have been resorted to, and not ten dollars spent in advertising; yet new names are added to its list almost daily, and of the hundreds of its old subscribers only three have withdrawn. In this country its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to the Crescent City; it reaches through England, France, Germany, Italy, and Russia; it is read alike beneath the North Star in Sweden and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India, and has received the cordial approval of the heads of the Theosophical Society in Adyar. It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise; how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of that idea of universal Brotherhood which aims to benefit all, from highest to lowest.

THE PATH will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand, and the end it keeps in view, are too absorbing and too lofty to leave it the time or inclination to take part in side issues; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. New features will be added as the need seems to arise; the first will probably be a department devoted to answers to correspondents. A large and constantly increasing number of letters of inquiry are received, and the present editorial staff finds it impossible to answer each separately; besides which, many of them naturally relate to the same or similar matters. By thus printing general replies, not only will the inquirers be answered, but others may have their unspoken questions replied to, or a similar line of thought will be suggested, or other views be elicited, to the mutual advantage of writers and readers.

In this joyous season of returning Spring, THE PATH wishes all its readers a “Happy New Year” in the fullest and best sense of the term,—a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood.

Path. April, 1887

TWO YEARS ON THE PATH

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society’s aims, and the only one in the Western Hemisphere. Subsequently in France *Le Lotus* appeared, and later *Lucifer* in London, while the pioneer, *The Theosophist*, continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When THE PATH was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction; letters from numerous subscribers testify that its readers have had some benefit also; none have written

a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society,—“There is no religion higher than Truth.”

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion; and so last March we wrote,—“The true religion is that one which will find the basic ideas common to all philosophies and religions.”

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Muller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the *Vedas*, in *PatanjalVs Yoga System*, the *Bhagavad-Gita*, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as

we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhutes, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations*. We of America were perhaps the very individuals who in those by-gone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows*.

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name “Brothers”; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of THE PATH is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

Path, March, 1888

THE THIRD YEAR

This magazine begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. THE PATH, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness ! Hari! Om!

Path, April, 1888

END OF OUR THIRD YEAR

With this number the third year of THE PATH's existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the PATH

has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what *is* the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

Path, March, 1889

THE PATH'S FIFTH YEAR

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of THE PATH its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favor of any one;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

“Point out the ‘Way’—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness.”

Path, April, 1890

FIFTEEN YEARS AGO

Fifteen years ago in November the Theosophical Society was started at the residence of H P Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Emile Bournouf has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its centre of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may disbelieve his report in view of over 160 branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch; now there are many, and the Society there owns a building for its centre of activity from which the wave is bound to roll again even

unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,—Karma and Reincarnation; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or of high expansion.

Who did all this, How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed or counteracted. The flimsy edifice

of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

Path, December, 1890

FIVE YEARS FINISHED

About eighteen hundred and twenty-five days have slipped away since the PATH was started, and now we enter upon the sixth year without any prospect of having to abandon the work. If asked whether we feel satisfaction regarding the five years finished last month, the reply must be that it is too soon to look for satisfaction. A great many persons have praised and blamed the magazine and its editor; he himself never had any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain. In the course of a few centuries and in other lives, it will be possible to find out just what influence the PATH has exerted. Just now we must content ourselves with offering thanks to those who with pen or money have assisted this most obscure journal, and to direct their attention to the new American theosophical year, which, beginning in April with the PATH's, has so much of promise and potency for the future. Let us grasp the thread once more!

Path, April, 1891

SIX YEARS GONE

Six years have gone into the void since the PATH was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines, with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. The PATH has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for* intercourse.

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition," while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole theo-sophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place at once transferred themselves throughout the whole range of the Society, informing it with added

energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modelled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H. P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature, it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone, -^so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

Path, March, 1892

SEVEN STEPS FORWARD

With this issue *PATH* starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called “commodious” by *i)\z factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society’s perma^ nent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the *PATH* will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Path, April, 1892

The editorial in April *PATH* has been thought by some to mean that

it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine; indeed, if Theosophists patronized the PATH more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

Path, June, 1892

SEVEN YEARS GONE

The PATH was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here: by the next year our organization was completed and became the model for Europe and India, No Headquarters existed then; today we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi-occult* ideas and superphysical phenomena. The newspapers which are written to sell

and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the PATH. Then no one was speaking for Theosophy in America. Today there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

Path, March, 1893

THE WORK SINCE MAY

This month ends the year and gives us, for examination and review, seven months of experience in theosophical work. Last April, after the Boston Convention, there were some who had fears that great difficulty, perhaps disaster, was soon to come upon the work. It was a sort of superstition for which they could hardly account—a superstition connected solely with the mere framework of an organization. In the general mental development of the world there could be found no basis for the notion that Theosophy was decaying. So the superstition was connected with forms as a ghost is with a house. But there were others who had no fears and no sort of superstition. They perceived the truth of the idea thrown out by others wiser than we that the unity of the movement depends on singleness of purpose and aspiration and not on a world-wide single organization. By this time the fears of the first must be allayed and the hopes of the second justified.

The echoes of the Convention had not died away when active, widespread work went on as before, without a halt. We reported to the meeting, and before any voting on the Constitution, that there were 102 branches in the jurisdiction. This was true as to the record, but some of those were even then so inactive as to be subjects of grave consideration. Today—when this is penned—notwithstanding losses and prophecies and croakings, domestic and foreign, we have ninety branches. These ninety have among them several new ones formed since April, out of new material and not resulting from a split. This part of the seven months' history is in itself enough to show the wisdom of our course, and to give to everyone the greatest encouragement.

The very first result of the vote at Boston was to infuse into all

“loyal” branches new energy and determination to increase the activity while trying to make brotherhood practical. All the new branches are made up of good working material. In those cases where—as in some cities—the new body was formed by half of the old, the branch was doubly determined to be of still more use than was the old. So now the entire body of branches may be regarded as strong, active, inspired for action and trying to work for brotherhood.

Official activities began the day after Convention. The *Forum* was made of greater value by changing its plan and shape. Reports from everywhere commend it and show that its usefulness has increased. The other official papers were continued as before. Almost immediately a new, active, and actual working Committee was formed for propaganda in the Central States—a vast territory. Another was formed in New England. While the Central Committee was being formed Mr. Burcham Harding worked in the New England district, lecturing in public and visiting branches. When everything was ready he started work in the State of Indiana, and succeeded in spreading Theosophy in nearly every town, and, by means of the reports given by newspapers, must have reached nearly every inhabitant. The best sort of people came to hear him. When, as did happen, bigoted ministers publicly denounced him, the people came to his rescue and snubbed the priest. Everybody seemed to want to know about Theosophy, and papers would give columns to his lectures. This may be taken as an indication of the liveliness of Theosophy and as proof that more people desire this philosophy than members seemed to think. The case of Indiana I select out of many because it furnishes a condensed example. At the same time the New England, the Atlantic and the Californian work went on unabated. The San Francisco members had for some time been holding Sunday theosophical services for the convicts in the prison there. This is continued. And there, also, every Sunday a free public lecture is given, to which very good audiences come. The old Pacific Coast Committee did not stop work a day and its lecturers went up and down among the people as usual, finding as much interest as ever in Theosophy. In New York an additional series of popular lectures was started at Chickering Hall

by Mr. Claude Falls Wright with the aid of the Aryan T. S. These seem to be likely to attract large audiences very shortly. All this time the correspondence with enquirers went on and new members came in as before and in greater numbers.

I have brought forward these facts—and they are not all that might be selected—to show in a measure what the seven months' work has been since the eventful last Convention. It proves once more that “the Theosophical Movement is greater than any Theosophical Society.” It ought to show that the Theosophical Society in America is a strong, active, intelligent body, not depending on personalities but upon hard, common-sense work. And behind that hard work there are forces and a spirit which will keep it alive for more than a century if members always look for the spirit and not for the letter. No member has now the right to be gloomy or afraid. If seven months can show such facts, where is there cause for fear? There is none. The future grows from the present, and nothing but a cataclysm can stop our progress.

W. Q. J.

Path, December, 1895

THE TEST OF THEOSOPHIC INTEREST

The test of Theosophic interest is precisely the test of every other kind *of* interest,—What one will do to promote it. And here, obviously, two considerations arise.

The first is that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both impersonal and deep-reaching. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every Theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

In truth, however; Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intention the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others* good which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. And, as it believes that the present most efficacious agency for extending truths vivifying motive, and elevating the race is the Theosophical Society, Theosophy regards as its best expositors those

who are working most for the Society it has founded.

Some man with more impetuosity than perception will at once cry, "But this is only the Church and its motive over again!" Not at all. There is no question of doctrinal triumphs, of sect growth, of rival temples, of missionary comparisons. The elements of social distinction, of clerical rank, of legislative influence are all absent. There is not even the ambition to push the Society into the area of recognised religious organizations, for it not only disclaims competition with Churches, but is disqualified for such competition by its lack of creed, its slight coherency of organism, and its vigorous assertion of individualism in opinion and in training.

Moreover, before assuming the danger of possible ecclesi-asticism, one must remember that the standard applied to the Theosophical Society is exactly the same as that applied to a Theosophist,—self-forgetfulness in work for others. If the individual member is held to the doctrine that he best realizes Theosophical aims through the obliteration of ambition and the substitution therefor of an altruistic life, similarly as to the Society. Self-aggrandizement, as a pursuit, might evolve a Black Magician; it might even evolve a Church; but it never could evolve a Theosophical Society.

Of the three objects contemplated in the establishment of the T.S., the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity; it means an active beneficence towards the rest of the family. And if correct views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the Theosophic system than through other systems of faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. And if, still further, he accepts the fact that the Masters have adopted the Society as their channel for conveying and distributing Truth to the human family, he reaches the conclusion that in laboring for the Society he is conforming most closely to their desires, benefiting most efficiently the race of which he is a part, using most hopefully the best agency for spiritual good. Practically, therefore, the truest Theosophist at the present day is he who is most

interested in the Theosophical Society.

And now has been reached the point where the test of Theosophic interest may be applied to a Theosophist. *What is he doing to sustain the Society?* Not how many times does he place F.T.S. after his surname; not how loud his voice in benediction on the Founders; not how warm in praise his letters to active members; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores; not what food he eats, or clothes he wears, or opinions he proclaims; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech, or, as are some, mysteriously mournful over the faults of others which so impede their own progression; he may fold hands before the needs of the Cause, and piously avow trust in the interposition of Mahatmas, or he may point out that the time is unpropitious, or that a spiritual system has no claim for cash, or that it degrades Theosophy to make a collection; he may suggest that in giving his name he does better than give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him,— *What is he doing to help?*

The second consideration referred to at the outset is that the test of Theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so is it in every other human interest. How much one cares for a relation, for a friend, for a philanthropic cause, for public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting-off of personal indulgences, cherished but dispensable, for the better sustentation of a cause,— in other words, *self-sacrifice*. Nor does self-sacrifice mean the sacrifice of other people, as some think; the bearing with great fortitude

privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage, It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism, or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men, and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others and wherein absolute freedom is unquestioned, the test of Theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort, one is willing to give up for the Theosophical Society.

Not a few sincere readers may honestly ask, What is there for me to do? The answer to this is the showing what there is to be done, and then each may inquire within himself how and to what extent he can aid. First, there is the support of the Theosophical Society itself, its organic action and work. Hardly any one is too poor to become a member-at-large and aid to the extent of % 1.00 a year. If able to contribute more, he can do so with the certainty that its growing needs in printing, postage, circulation of documents, advertising, the occasional schemes for Theosophic advance for which direct help is asked, constitute an ample channel for any donation. Then there is Theosophic Literature. Its periodicals need to be sustained, sustained by the subscriptions of those who believe them useful, sustained by those who both take them for their own reading and order them sent to points where they may do good. Pamphlets, tracts, documents may be bought by the zealous and sent to individuals where budding interest

is suspected, thus aiding to make possible new ones and giving circulation to those now printed. Theosophical books may be presented to Public Libraries, and, as current facts show, *with the certainty that they will be read*. In private conversations a Theosophical idea or phrase may be dropped, enough to provoke inquiry, possibly investigation. Openings for the impartation of truth may be judiciously used. Then there is the establishment of a Branch. Every member of the Society in a town without a Branch may well judge its foundation his special mission. In many ways and in many hearts the seed may be sown, confident that time, possibly short time, will bring that harvest. If a member of a Branch, he has before him work in strengthening it, enlarging its Library, enlivening its meetings, helping to feed and not merely feeding, thinking out schemes by which its existence may be known through the community and it be recognized as a distributing centre of light. If having access to the press, he can secure the insertion of brief items or clippings which will keep the topic before the public. If competent to write, he can present some truth he finds potent or correct some mistake he sees popular.

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it costs you little, your interest is little. If it costs till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit, are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself, have lost yourself, in it, then will you have become in measure what are the Founders,—may one not even say, what are the Masters Themselves.

HARRIS P.

Path, January, 1889

A CIRCULATING LIBRARY

A theosophical circulating Library has been established at the General Secretary's office in New York, Room 47, 21 Park Row. Donations of money and books have been made by members of the *Aryan T.S.* sufficient to start it, and it is expected that students throughout the country will be benefitted by its use. The rules read as follows :

This Library is at the Headquarters of the Theosophical Society, Room 47, 21 Park Row, New York.

1. The books of this library will be lent to members of the Theosophical Society, and to students of Theosophy unable to purchase such.

2. Students not members of the Society must furnish endorsement from some member in good standing.

3. For *ISIS UNVEILED* or *THE SECRET DOCTRINE*, the charge will be 10 cts. per week, one volume only being allowed at a time; for any other book, five cts. per week, transit included.

4. The ordinary length of time during which a book may be kept out shall be 3 weeks, exclusive of the time required for freight or carriage; except that *ISIS UNVEILED* and *THE SECRET DOCTRINE* may be kept out 6 weeks.

5. Only one book at a time can be lent to a borrower.

6. Renewal of a book is permitted where no one else has asked for the same book before such request for renewal.

7. Expense of mailing or expressage must be remitted in advance before any book will be sent.

8. All books lost or defaced shall be paid for by the borrower or his or her endorser.

9. Violation of any rule will exclude from further use of the library.

Applications may be sent to the Librarian at above address.

All the best theosophical works will be kept on hand, and also as many useful books on psychological, mystical, and metaphysical subjects as the funds will permit. Among other books already on hand are: *The Secret Doctrine*, 2 sets; *Isis Unveiled*, 2 sets; *Esoteric Buddhism*, *Occult World*, *Purpose of Theosophy*, *Magic*, *Paracelsus*, *THE PATH*, *Bhagavad Gita*, *Among the Rosicrucians*, *Bible Myths*, &c.

It is intended for the use of all members throughout the United States. Borrowers will be careful to give accurate addresses and to take care of the books when taken out.

Donations of either money or books will be gladly received, and may be sent in care of *THE PATH*.

Path, June, 1889

THEOSOPHICAL TRACTS

A SUGGESTION

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

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

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

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

Path, August, 1889

TO THEOSOPHISTS WILLING TO WORK

For some 18 months past, private zeal has carried out a system by which a single copy of one of the tracts expounding popularly some Theosophic topic has been mailed to names gathered from newspapers published in the smaller towns through the United States. In this simple way the seed of much Theosophic truth has been scattered broadcast, and many minds have thus for the first time received word of that Wisdom which is in time to reform humanity. To take part in such sowing is a privilege to all who love their fellow-men, and, while it is impossible to learn the results achieved, we may be sure that no such effort *can* be wholly without fruit. The present time is peculiarly ripe therefor. Ample evidence demonstrates that "Theosophy is in the air," and every judicious publication of its doctrines hastens the day when its motives too shall become operative and its reforms be realized.

The system referred to above appears the only way by which a knowledge of Theosophy can be carried direct to every town, village, and hamlet in the land. In a smaller form it was recommended to Theosophists in a brief article on Page 154 of the PATH for August, 1889. Through responses to this, and otherwise, the General Secretary has been enabled to thoroughly organize a scheme by which a proffer of help from any Theosophist willing to devote from \$ 1.00 up and some time may be utilized, while all danger of duplicating addresses is avoided. To each one thus proffering, the General Secretary will supply a printed circular of instructions and assign a definite field. It is only

needful to inform the General Secretary of the amount of money the offerer feels prepared to expend, and thereupon he will be furnished with the circular and the field, as well as with printed blanks for convenience in ordering the copies of the newspapers indicated.

Every Theosophist desirous to aid the Society, to promulgate its teachings, and to serve the highest interests of man is invited to communicate with the General Secretary briefly and to the point. No name is divulged. A few score of earnest, active, generous brethren can thus in time sow seed over this whole continent, and prepare the harvest which is sure to come, but which will come the sooner if we fail not in our labor.

WILLIAM Q. JUDGE, *GEN'L SEC'Y.*
P. O. Box 2629, New York City

Path, November, 1889

THE TRACT-MAILING SCHEME

The General Secretary heartily thanks those Brethren who have responded to the call "To Theosophists Willing to Work," and congratulates them that the number now reaches 47. Thousands of tracts are now on their beneficent way through the land. It may very well be that there are many Theosophists thoroughly sympathetic with this work, but unable, some to spare the time, others to pay the cost, of taking part. Several of the former have contributed the funds wherewith several of the latter have been set to work, and if those Brethren who have money but no time will donate money, and if those who have time but no money will donate time, the operations of the Tract-Mailing Scheme can be enormously increased. The General Secretary, upon receiving a gift of money, supplies the necessary tracts and envelopes to the profferer of time, and the work goes on.

It is also suggested that any friend able to contribute both time and money, and thus personally participate in this missionary effort, should decide upon the sum he can at present spare and remit about *one-third* thereof to the

General Secretary. Tracts to that amount will be sent him, and he will find that the stamped envelopes and newspapers just complete the sum to be expended.

One other thing. This is a scheme which should be *per-manent*. It can go on year after year with the same benefit, for the country is vast and new towns are ever growing up. Each F. T. S. can feel that his efforts are helping to ensure the future of the Cause and of the Society, and can apply for a new field as soon as his resources enable him to do so. To missionize one town is no small gift: what would it not be to missionize several towns a year throughout life!

Path, December, 1889

T. S. CORRESPONDENCE STAFF

PREAMBLE: The great number of inquiries received by the General Secretary has shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined: ,

1st—To organize a Correspondence Staff.

2d—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the staff and of the work.

3d—That the General Secretary will give to the Staff-members from time to time the names of persons who desire to enter on Theosophical correspondence.

4th—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.

5th—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.

6th—That the Staff-members may use if they see fit a *nom deplume*, in which case their names shall not be given to correspondents.

7th—That the Staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this, please inform the General Secretary.

WILLIAM Q. JUDGE

Path, August, 1890

THE NEW “DEPARTMENT OF BRANCH WORK”

The following circular addressed to Branches will explain itself. It is proper, however, to state that the original plan, dictated by the need for economy, contemplated a division of the country into three Sections, the production upon a typewriter, by the multiple process, of three copies of a selected paper, and the transmission of a copy from Branch to Branch through each Section. But this was open to grave objections. There would always be danger of loss in the transmission, in which case all succeeding Branches would have no paper; complaints of dilatoriness in preceding Branches would be incessant; Branches would necessarily have to read the paper at their next meeting or forward it unread; and the last Branch in one Section would not receive the paper until 4 months after its issue. Besides, the General Secretary could not supply new Branches with back papers, and the Branches could not retain papers for future study or reference. Upon conference with several active Theosophists in New York, he was proffered aid towards printing the papers, and so the consent of the Executive Committee was obtained to the use of the General Fund. By the present arrangement a Branch retains its papers and can bind them in a volume from time to time, as well as circulate them among members absent from the meetings where they were read, and the General Secretary will be able to supply new Branches with complete sets from the beginning.

Every Branch is invited to forward for examination any paper which has been read before it and found pleasing. But it is well to state in advance that it is useless to forward papers which are common-place or incorrectly spelled. There are some hints on this subject in *PATH* for Sept. '89, page 192.

Into what this new Department may ultimately develop, cannot be now foreseen. But at present no papers can be furnished to individuals, nor, at any time can unaccepted papers be returned unless postage shall have been enclosed.

To the President of the ----- T.S.

DEAR SIR AND BROTHER :

I had not expected so soon to encounter the need to avail myself of the authority granted by the Convention to appeal to the Branches for a renewal of their subscriptions towards the expenses of the General Secretary's office, but a proffer of mechanical help towards one of several important schemes I have had much at heart has determined me to ask your aid thus early in the year. If the Branches respond at all liberally, I may be able to effectuate the others. The one now pressing upon me is expounded below, and will be known as the

DEPARTMENT OF BRANCH WORK.

The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting, are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be threefold; 1st, to greatly extend the range of the best and newest Theosophical thought; 2d, to supply weak Branches with interesting matter for instruction and debate; 3d, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his

aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable.

If the plan commends itself to your Branch, I invite you to apprise me what contribution, if any, it can make towards the expenses of the General Secretary's office during the present fiscal year. It must be distinctly understood that any Branch desiring the papers will be supplied with them, whether contributing financially or not, it being not doubted that the stronger Branches will feel it their privilege to assist the more liberally because there are weak Branches really unable to give at all. As the summer season is that wherein most time can be found for effectuating much of the work involved, I shall be glad of as early a reply as you can make.

Very truly and fraternally yours,

WILLIAM Q. JUDGE, *GEN'L SEC'Y.*

Path, June, 1890

Although the General Secretary has twice announced (once in *italics*) that Branch papers cannot be furnished to individuals, applications continue to come in—and to be refused. The matter was carefully considered at the outset, and the decision reached for the following reasons:—

1. The project was intended specifically for Branch aid, and any other use would vitiate this.
2. Branches were invited to bear expense upon that understanding, and it would not be fair to receive from a Branch a sum varying from \$3 to \$90 for one copy of each Paper, and then retail Papers to individuals at 5 or 10 cts. each.
3. If individual members of a Branch—and they could not be excluded from a general sale—could buy Papers, there would be just that less stimulus to induce their presence at meetings.
4. The General Secretary purposes furnishing to each new Branch

a full set of Papers already issued. If individual orders were allowed, either the drain upon some one Paper or Papers would destroy the sets, or he would need to print of each Paper a large stock. Economy of funds and of office space forbids.

Now these considerations were and are conclusive. There need not be any argument upon them, and there cannot be any reversal. ONLY THE BRANCHES ARE TO HAVE BRANCH PAPERS. And this being so, the General Secretary invites Branch Members to attend their meetings more regularly so as to hear these Papers, and invites Members-at-large to a degree of missionary work in their localities which will create new Branches and thereby ensure Papers. Meantime let them regard him as resolute, even inexorable, and let them write him no letters of either expostulation or blandishment.

Path, August, 1890

COMMITTEE WORK

THE "LEAGUE OF THEOSOPHICAL WORKERS" has been formed in accordance with the report of the committee appointed at the last annual convention of the American Section of the Theosophical Society for founding such league. Its central office is in New York City. Its officers are:

Mrs. J. Campbell Ver Planck, President. Miss Katharine Hillard, Vice President. Mr. H. T. Patterson, Secretary. Mr. E. A. Neresheimer, Treasurer.

Under it local leagues may be formed, which leagues by the provisions of the Constitution of the society will be nearly autonomous.

Membership is only open to members of the Theosophical Society, though others may take part in its work as associate members.

Notice will shortly be sent out with full particulars as to the provisions of the Constitution, and suggestions as to the best methods to be followed by the local leagues.

THE STANDING COMMITTEE appointed at the last annual Convention of the American Section of the Theosophical Society for the making of branch work more effective have their first suggestions nearly ready. It makes a somewhat voluminous paper, and will either be published in a subsequent number of the *PATH*, or sent out by the committee itself direct to the Branches. It embodies plans for the running of large and small, and formal and informal meetings. Also a draft of fifty-two subjects for discussion, the subjects being arranged in groups under different headings—this scheme being adopted *in toto* from the Brooklyn branch. There are in addition recommendations for study at subsidiary meetings, and outlines as to co-operative home work, with a valuable paper summarizing the entire Secret Doctrine on the topic of "hierarchies"—this summarization being the result of such work already done.

Path, June, 1891

THE ORIENTAL DEPARTMENT

AMERICAN SECTION

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society—*the investigation of Aryan and other religions^ sciences, and literature*. It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folk-lore, social customs and observances from competent Hindus, Par-sees, and other Asiatic members arid persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits—scholars—in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached.

Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T.S should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE
General Secretary

Path, February, 1891

Path, F

This Department of our work was set on foot in the U.S. with the object of bringing about a closer union between East arid West by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

In order to make the work more uniform, the European Convention directed its Secretary to endeavor to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereos so that the two issues may correspond.

As the Adyar Oriental Library is gradually growing in importance, that may also be regarded is a part of our Oriental work, and it is purposed to utilize it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for

us would have resided there so that it might be made the central office for this branch of the Society's activity. But all this will come in

time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before every thing will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the General Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible.

W.Q.J.

Path, September, 1891

THE GENERAL SECRETARY'S TOUR

The General Secretary was to have started for the West upon the very day when the death of Madame Blavatsky caused him to sail for Europe, and upon his return the new date was fixed for Sept. 5th, but sickness caused postponement till the 8th, at which time he left for Omaha. From Omaha he went to Washington Terr., visiting the 3 Branches therein, thence to Portland, Oregon, and to San Francisco, arriving about the 23d. It had been arranged that his route through California should be made out by the Pacific Coast Committee, they being conversant with the State. It is hardly probable that the route can be completed before the close of October, after which occurs the series of visitations on his journey homewards, beginning with Salt Lake City. Branches and groups desiring a visit and a public lecture are desired to address him before Oct. 25th, Care Dr. J. A. Anderson, 4 Odd Fellows Bdg., San Francisco, stating what provision can be made for a hall, for his entertainment, and for the expense of travel. He will make out his schedule before leaving California, and will notify successive points of his date and length of stay.

This is the longest and most carefully planned tour yet made in America for Theosophical purposes, and is expected to produce good results. H. P. B.'s departure has sounded the word "Theosophy" all over the land and opened thousands of ears to an exposition of it, and there never was a time when a series of public lectures was so certain of attendance and of press notice. Every Western Branch may be quickened and its growth fostered by now receiving a visit during this tour, for the field is prepared for the seed and the sower is at hand. While no human arithmetic can ever figure the precise effect of a

wide distribution of truth, it is reasonably certain that enough will be palpable to affirm the wisdom of the tour and to make American Theosophists long and labor for the time when a *Permanent Lecturer* will be part of the outfit of Headquarters. This is not at all an impossible thing. The Convention endorsed the project, and \$ 1200 a year have been guaranteed towards expenses. If the General Secretary's present journey stimulates Theosophists in this direction it will be doing one of the many things expected from it.

Path, October, 1891

PACIFIC COAST LECTURER. Bro. Allen Griffiths of San Francisco has been appointed Lecturer for the Pacific Coast by the Committee for T.S. work there, and with the consent of the Executive Committee, to begin March 15th. The Branches and Members in California, Oregon, and Washington subscribed for the purpose. No doubt the result will be very beneficial to the movement on the coast.

Path, March, 1892

THE PRESS SCHEME

Into the T.M.S. the General Secretary has now incorporated the operations of that invaluable "Press Scheme," devised and carried on single-handed by a most devoted Theosophist, "F.TS.," whereby short articles on Theosophy and Theo-sophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since the Convention Report, 51,000 tracts have been printed and a large number of cities missionized through Directories. Yet how few have taken part in this great work! During July, August, and September the contributions were \$228.33, of which \$157 were given by two persons and \$71.33 by Twenty-two. In three months only twenty-four F.TS. gave anything thereto! Now that the "Press Scheme" has been adopted, more funds will be needed to effectuate the work. The General Secretary can but state these facts to his Brethren, for it is they who must decide how far he can venture in his operations, and whether they shall be expanded or curtailed. It seems hard to curtail them when the time is more promising than ever before and when "zeal is more than ever needed."

PROPAGANDA

For some months past the Press Scheme has been growing in importance and value, more and more periodicals opening their columns

to articles, and the resources of the T.M.S. have been increasingly applied in this direction as the more efficacious. The Press Scheme has still further expanded this invaluable means to reach the public. The General Secretary has now determined to advance to the new level, to re-organize this department of work under the title of THE PROPAGANDA, to devote its main energy to newspaper articles, and to confine Tract-mailing to a few special localities and to hours otherwise unoccupied by his own staff. THE PROPAGANDA will mean a systematic effort to spread the truths of Theosophy over the land, and it will accomplish it just as F.T.S. provide the means. Every day is now of moment, and no words of urgency can be too strong to impress the zeal with which Theosophists should utilize the years still left us of the cycle. The General Secretary asks that each Member of the Society will do something to make THE PROPAGANDA what he purposes it,—a continuous, vigorous agency in disseminating Theosophy. It is limited only by its funds. But for the self-denial of a few, the work would have already ceased. They have not the means to maintain it, and it must reject opportunities unless other Theosophists aid. Will not *each* thus aid, and so from the very first make this new department a success?

Path, March, 1892

THE THEOSOPHICAL CONGRESS

AND THE PARLIAMENT OF RELIGIONS

THE Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as successful event. In another article the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects, and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts, should not be afraid of their opinions but be more willing to proclaim

them unchecked by state interference, until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in earth, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation—and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation—it follows that the Theosophical Congress was in actuality, though not in form, *the* Parliament of Religions.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinamen, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahmin we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth with-out fault. No one religion gives it clearly, no single

system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, “The Theosophical Congress is a competitor of the whole Parliament.”

But remembering the words of our old Teacher, the Master's Messenger—H.P.B., that it may be dangerous for the T.S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centres for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educed. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

Path, November, 1893

THEOSOPHICAL CORRESPONDENCE CLASS

PRELIMINARY PROSPECTUS AND NOTICE

The increase of the purely routine work of the General Secretary's office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessity for study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T. S. in a reasonably clear manner to questioners. Many members also require help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum*, as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a CORRESPONDENCE CLASS as a part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers but also in the Theosophical education of the units composing the whole body—at least in so far as concerns the American Section

METHOD OF WORK

1. All members in good standing of the American Section T.S. can join

the Correspondence Class by applying in writing to the address given below.

2. Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any one time more than one subject.

3. Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.

4. Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.

5. Members will be permitted to send ONE question with each set of replies. Such questions will be made use of in the general questions. Discretion is reserved as to dealing or not dealing with irrelevant questions.

6. From time to time general notes and comments upon the replies, or a complete paper upon the subject, will be sent out to all, either with the next set of questions issued or independently.

7. Students will probably be divided into classes if such a method shall appear desirable, but this head may be altered as experience may indicate.

8. Hints as to methods of study will be sent with the first set of questions.

9. Members are not to reply to the questions until after the expiration of one month from receipt of the same, in order that they may have ample time to study and think over the subject, and also that the office may not be unduly burdened with work.

These regulations and methods are subject to alteration at the discretion of the office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postages, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought

to be self-supporting, though as yet that is not demanded.

PRELIMINARY QUESTIONS

All members joining the class are requested to answer the following questions for the information of the Officers.

1. How long have you been a member of the T.S.?
2. What books have you studied and what merely read?
3. Have you written any papers for any Branch Meetings or Magazine, or have you delivered any addresses or lectures?
4. What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?
5. What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T.S. Correspondence Class, 144 Madison Avenue, New York, N.Y.

Correspondents are asked not to mix the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

NON-RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY

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

WILLIAM Q. JUDGE
Gen'l Sec'y., Am. Sec. T.S.

Path, November, 1893

CHANGE OF NAME

Commencing with the next, April, number, the *PATH*, which has been published for ten years under that name, will drop the title and thereafter will be issued under the name of *THEOSOPHY*. Its management, aims, and policy will in no way be altered, but will continue on the lines laid down at the outset of its career.

It is hoped that the change of name will not result in any disappointment to the present friends and readers of the magazine. All existing subscriptions will be filled by sending *THEOSOPHY*, unless other instructions are given, in which case the wishes of subscribers will be carried out as nearly as may be possible.

The change of name will necessitate a change of title under which the publishing and book business is conducted, and this, beginning with the first of April, will be the Theosophical Publishing Company.

It is therefore requested that all business communications, and all orders and subscriptions shall be addressed to the Theosophical Publishing Company, and all drafts, checks, money-orders and other forms of remittance be made payable to the same. Nothing intended for this department should be personally addressed, and only such matters as have been mentioned should be included in letters intended for it. Serious delay and much annoyance will be avoided if our friends will kindly observe this request.

All communications intended for publication should be sent to "Editor of *THEOSOPHY*."

WILLIAM Q. JUDGE

Path, March, 1896