

# The Irish Theosophist.

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## THE WISDOM OF THE "FIRST PEOPLE."

WHILE many members of the European T. S., fondly imagining themselves to be the elect of the race, have been throwing away their opportunities for effective work, and in the clamor of denouncing each other, the din of personal recrimination, have all but forgotten the three objects for which alone the Society was organized, many an "outsider" of strong soul and clear sight has been working steadily and successfully along the exact lines pointed out to us by H. P. B. Among others is J. Curtin, whose *Hero Tales of Ireland*, though solely the result of independent investigation and thought, surpasses in wealth of material and depth of insight the entire hierarchy of meagre books, with pretentious titles, which of late years have almost destroyed the literary reputation of the European T. S. Since the glad days when the pens of H. P. B. and M. C. flew over paper and made our souls rejoice, not a book, or even a pamphlet, has been published inside the Society that would repay more than a cursory glance; and but for the contributions of American members and of the "outsiders" our library shelves would remain painfully empty of new works on Theosophical subjects. Mr. Curtin seems deeply impressed with the importance of rescuing, without delay, what still survives of primitive beliefs in record and tradition before time and materialism have obliterated them. He has supplemented his researches into Keltic literature by working eight years among the American Indians, whose traditions he considers the most complete he has yet met with. He says:

"The Creation myth of the New World is of great value: for by its aid we can reconstruct that early system of belief which was common to all races; which has one meaning, and was, in the fullest sense of the word, one—a religion truly Catholic and Œcumenical, for it was believed in by all people, wherever resident, and believed in with a vividness of faith which few civilized men can even imagine.

“The ‘First People’ of the Indian tales correspond to the earliest Gods of the Keltic and other races. For ages these ‘People’ lived together in harmony. But in each imperceptibly some mysterious change was going on, and at last conflicts arose among them.

“Some few of these Gods in whom no passion developed remained undifferentiated; they either went above the sky, or sailed away westward to where the sky comes down, and beyond, to a pleasant region where they live in delight. Of the majority, however, the struggles were gigantic, for the first people had mighty power; they had also wonderful perception and knowledge. They felt the approach of friends or enemies even at a distance; they knew the thought in another’s heart. If one of them expressed a wish it was accomplished immediately; nay, if he even thought of a thing it was there before him. As the result of their conflicts came the Fall of the Gods, and all were forced to enter some lower form. Thus every individual is a divinity, but a divinity under sentence, weighed down by fate, with a history behind him extending back along the whole line of experience.

“During the period of struggles the Gods organized institutions, social and religious, according to which they lived. These are bequeathed to man; and nothing that an Indian has is of human invention, all is divine. An avowed innovation would be looked on as sacrilege. The Indian lives in a world prepared by the Gods, and follows in their footsteps—that is the only morality, the one pure and holy religion.

“These accounts of the life of the world before this, as given in the tales, were delivered in one place and another by some of these ‘former people,’ who were the last to be transformed and who found means to give needful instruction to men.

“To sum up, we may say that the Indian tales reveal to us a whole system of religion, philosophy and social polity, and from what is known of the mind of antiquity, we may affirm as a theory that primitive beliefs in all places are of the same system essentially as the American.”

Orthodox mythologists and folk-lorists, glamored by the eighth-race aura with which Darwin got saturated during his investigation of the luckless eighth-race folk caged in the Regent’s Park Zoo, interpret all ancient legendary lore on the theory of the worship of objective natural phenomena by “primitive” men who gnawed bones in caves and hollow tree-trunks. Against this repulsive notion, caught by Darwin and his followers from the thought-aura of baboons, we place the legends of all ancient peoples, who unanimously declare that out of the God-world man stepped full-formed, with the aura divine enfold-

ing him like a mantle, and the sacred Word of magic vibrant in his breast. Only as man lets the divine light die out within him does he fall progressively into the ritualistic worshipper, the materialist, the cave-dweller, the ape. In one of the oldest manuscripts found in Guatemala the first men are thus described:

“Men perfect and beautiful, whose form was the form of the divine man. Thought *was*, and went outward; they saw, and directly their glance was raised their vision embraced all things; the entire world they knew, and when they contemplated it their sight flashed in an instant from the vault of heaven to behold anew the surface of the earth. All the most hidden things they saw at will, without needing to move first; and when also they cast their eyes on this outer world they saw also all that it contains. Gentle was the appearance of these races, soft the language of these peoples, and great was their wisdom. Now, all had but one language; they did not yet invoke either wood or stone, and they remembered only the Word of the Creator and the Fashioner, of the Heart of the Heavens and Heart of the Earth. They spoke, in meditating, of that which the rising of the sun conceals; and filled with the sacred Word, filled with love, obedience and reverence, they made their requests” (*Popol Vuh*).

CAMPEON.

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## UNCOMFORTABLE BROTHERS.

### TO ONE OF THEM.

“To freedom you are called, Brothers!—only that your freedom be not a pretext for the flesh. But serve each other by love. But if you bite each other and eat each other, take care that you are not exterminated by each other.

“I say: Act according to Spirit, and you will not obey the cravings of the flesh. Because the flesh wills what opposes Spirit; and Spirit, what opposes flesh. They oppose each other, so that you do not do what you would. But if you are led by Spirit, then you are not under law.

“The doings of the flesh are known, they are: unlawful sexual passion, sexual self-indulgence, impurity, self-indulgence; serving idols, sorcery; animosity, quarrels, envy, anger, contests, discord, separation, detestation; murder, drunkenness, disorder, and things like these; I warn you, as I warned you before, that they who act like this will not inherit the divine kingdom.

“But the harvest of Spirit: love, joy, peace, tolerance, gracious-

ness, charitableness, faith, gentleness, self-control: over these things there is no law."—THE CHIEF OF SINNERS.

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YOU say that you would willingly make an end of it, go away, and have done with these Uncomfortable Brothers once for all.

Yes, it would be easy enough, and a great relief perhaps, to be rid of this Uncomfortable Brotherhood; but what about the still more Uncomfortable Brotherhood that you were born into, and entered with no apparent choice of your own?—the Brotherhood of mankind. To this greater Brotherhood you are bound, you are tied hand and foot, and there is no prospect at all that your bonds will ever be unloosed.

No one who knows anything of this greater Brotherhood, and all of us perforce must know a good deal of it, will deny that there are in it Uncomfortable Brothers enough, and a large variety among them.

There are Uncomfortable Brothers who love to make daggers, and curved swords, and knives with ragged edges, to be presently thrust, with the keenest enjoyment, through each other's ribs and hearts. From Uncomfortable Brothers like these you would gladly separate yourself; yet, by your involuntary birth in the greater Brotherhood, you are bound to them, tied to them hand and foot, and there is no prospect at all that your bonds will ever be unloosed.

Then there are Uncomfortable Brothers who steal, and lie in wait for each other, and cheat, and by all possible means seek to rob each other of the fruit of their lawful or unlawful labours. Of them, too, you would doubtless gladly be rid; yet you are bound to them, tied to them, and there is no prospect that your bonds will be unloosed.

And again there are Uncomfortable Brothers who, to gratify all sorts of unholy passions, to satisfy all sorts of dark and midnight cravings, will hesitate at no cruelty or knavery, or uncleanness. Here, again, you would doubtless gladly be quit of these Uncomfortable Brothers of yours, yet you seem to me to be so bound and tied to them that there is no prospect at all of your ever getting separated from them.

Then there are Uncomfortable Brothers, perhaps the most uncomfortable of all, who, for the sake of their truth and for the sake of their goodness, would use every effort to strangle your truth and your goodness; who would bind your thought, and fetter your heart, and lay chains on your soul; nay, who would and did and will again, at the first possibility, put chains and fetters on your body, and prepare for you the rack and the thumbscrew and the stake, in the cool of the morning; prepare them, and apply them too, till there is nothing left of you but

a handful of ashes, until you are born again among them to your sorrow. From these last Uncomfortable Brothers, you would gladly escape and be rid of them, without any question at all; yet it seems again that you are so bound and tied to them that there is no hope at all of your ever getting away.

It seems, therefore, that, quite against your will, you have fallen into a very discreditable Brotherhood indeed; a Brotherhood that private opinion and public opinion, and every other opinion, including that of each Uncomfortable Brother about all the others, will without hesitation condemn, and with very little hesitation denounce. Yet to this quite discreditable Brotherhood it seems to me you are so tied and bound, as indeed we all are, quite as much as you, that there is no prospect at all of your or our bonds being unloosed for ever.

And as it is impossible for you and for us to get away from this discreditable Brotherhood, it seems to me that there are only two courses open to us: to bend our eyes only on what divides us from these Uncomfortable Brothers, to look only at our points of difference; or to bend our eyes only on what unites us, to look only at our points of union.

In other words, we may follow the course that the Chief of Sinners—who felt himself to be a very Uncomfortable Brother indeed—has called the way of the flesh: animosity, quarrels, envy, anger, contests, discord, separation, detestation.

Or we may follow the course that he has called the way of Spirit: love, joy, peace, tolerance, graciousness, charitableness, faith, gentleness.

These are the two ways. And I do not think that you have any doubt, that we have any doubt in our heart of hearts as to which of these two ways will, in the long run, be most effectual towards making this discreditable Brotherhood a little more creditable, towards bringing a measure of comfort to these Uncomfortable Brothers.

And it seems to me that in their credit and comfort lies your only hope and ours, for we are bound and tied to them, hand and foot, soul and body, and there seems no prospect at all that our bonds will ever be unloosed, either here or there, either now or at the end of ends.

And if you come to look at it in this way of good-natured tolerance, of charitableness, of graciousness, this way of Spirit, as the Chief of Sinners called it, you will begin to see that each of your Uncomfortable Brothers has a case of his own, a truth of his own, a rightness of his own.

The first, the Brother of daggers, is really, in a blind way, fighting for the divine and inviolable Self; when he comes to see the Self in all

beings, he will find a wiser way of doing its work. And we have no real doubt in our hearts which conduct of ours, the way of the flesh—detestation—or the way of Spirit—love—will sooner bring this Uncomfortable Brother to the wiser way of looking at things.

And the Uncomfortable Brothers who lie in wait for each other, who would satisfy all kinds of dark and midnight cravings, they are really, in the blindest way, trying to give expression to the Self which is bliss. And here again we have no real doubt which of the two ways is likely to bring them to a more comfortable and more creditable mind.

Even the most Uncomfortable Brother of all, the Brother of the thumbscrew, is only trying to give expression to the Self which is Truth. Some day he will learn that Truth is reality, that the highest reality is oneness, that the expression of oneness is not detestation but love; and that this love's companions are joy, peace, graciousness, charitableness, gentleness, and other qualities far enough apart from thumbscrews.

So that, if you rightly look at it, each of your discreditable, Uncomfortable Brothers is only following his highest truth for the time being; is only trying after his highest good.

For it is a law of pretty wide extent that a man cannot help trying for his highest good; can help it as little as a dog can help trying for the largest and nicest of two bones. If you have tried it you will agree—if you have not it is worth trying—that the best way to wean a dog from a bone that is objectionable to you, is not to lay hold of the other end and pull, but rather to offer him a bigger, nicer, and more tempting bone.

So with your Uncomfortable Brother; show him a less discreditable highest good, and he will presently leave his own way to follow the better. In other words, try the way of union, not of discord. And if you have no more creditable highest good to tempt your Brother, then be counselled, leave him to himself, and he will presently find a new and better highest good for himself; one, perhaps, in advance of yours, and which you will therefore have the pleasure and advantage of following too.

So that, Uncomfortable Brother, be counselled to follow the largest tolerance, not sour and supercilious at all, but good-natured, genial, full of understanding and sympathy, full of graciousness, charitableness, gentleness. This is the only way, as you in your heart of hearts know, by which this great discreditable Brotherhood to which we all belong may, some day, after a long time, be won to a better and sweeter mind.

A truce with evil? Toleration of evil-doers? Yes, or rather a truce, a lasting peace with your Brothers, from whom by no chance or accident you will ever be separated, even at the end of time.

For there is no evil but stupidity, but the seeing of the highest good in the wrong places; there is no stupidity like discord, and no cure for discord but—well, the answer to that you know well enough yourself.

“He who beholds all beings in Self, and in all beings beholds Self, thereafter censures none.

“In whom all beings have become Self through wisdom, for him what delusion, what sorrow is there, beholding Oneness?”

This, therefore, is the counsel of an often equally Uncomfortable Brother.

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C. J.

#### A DREAM.

I DREAMT I stood in a beautiful glen, with flowers and ferns abounding, birds twittering, and the sound of a running stream making soft murmur in my ears. All was music. By my side was one, fair as a god, winning in manner, with speech soft, sweet and flowing; he was telling his love, and I—I returned that love as one fascinated, yet with a strange inward shrinking. Not far away stood his mother, tall and stately, clad in flowing garments, watching. Presently he asked me if I loved him and would promise myself to him, and though as he pleaded something within me repelled, yet my great love conquered, and I gave the promise. He threw his arms around me and pressed his lips to mine; then swift at the touch my soul awoke, and I knew it was no god I loved, but a devil. With all the strength of my will I recalled that promise, and tried to withdraw myself from his embrace. Then his mother, watching there, seeing that I knew and was inwardly strong, stretched out her arms and waved them with strong gestures fiercely around her. At once all was black darkness; I was thrown violently to the ground; tongues of flame darted round me, lightning flashed, thunder shook the very earth; great shapes arose living, moving, terrible—twisted, curled, and then shrieking, hissing, roaring, flaming, exploded and disappeared, giving place to things still more awful and venomous. I struggled violently to escape, but held firmly in the terrible clutches of these creatures, I could not. How can I tell of the horrible tortures these hellish legions inflicted on me: their very hand-touch was as a flaming sword passing through me. And I seemed to know that if I would but say in my heart, “I yield,” all this would

cease; but I dare not say it, so fierce a power stirred in me, and through fearful sufferings I held firm, till suddenly these fiends left me, writhing on the brown earth in agony, and then—all was blank. . . .

I awoke; my hands were wet with clammy moisture; I lay exhausted, restless, haunted with the horror of my dream. The little clock on the mantel chimed three—I felt relieved, those notes somehow seemed sweet as a companion's voice. A little while and I slept again.

I found myself in a great, wandering old place, curiously built—past and present, ancient, mediæval and modern shapes mingled and confused—situated in a rocky wild, cragged and formless. It was filled with women—some old, some young, the faded and the beautiful side by side. And as I looked on them, I knew all had been deceived as I, but had been conquered, and now were slaves though no chains bound them and they seemed to know it not, half unwilling, half unhappy, yet not wholly discontented with their lot. I wandered about lonely, for I had nothing in common with the others; a great longing was in my heart to escape. Soon I became aware that passing in and out amongst the women were the dread mother and son, those fiends wearing human form, and ever as they passed they struck and jeered at me. Nowhere could I rest, for, unlike my companions, my pillow would be beset by large beetles or horrible crawling things, and I must still wander on, worn and weary. So some time passed—I know not how long—until at length I became conscious that there was a symbol by which I could force a passage from this bondage and save myself. Then I was seeking, ever seeking. At last I met four unhappy creatures who desired to escape too, but weak and miserable, lacked the hope and strength to try. One day, as I longed with eager longing to be free, there was borne into my mind the symbol of the cross, and I knew it was the weapon of self-defence I had been so long seeking. With swift trembling hands I fashioned out of a piece of cane a cross or sword, and grasping it tightly in front of me, full of hope, I set out on my journey. The perils that beset me I cannot describe. I know that I passed through winding passages, down tortuous stairways, the fiend himself following, lurking in corners, darting out at me, striving to make me fall or so frighten me that I might drop the cross, for with that he was powerless to harm or touch me; but clutching the symbol I pressed on and on, slipping and stumbling almost at every step, my heart now beating high with hope, now sinking with dread and fear. At last, oh, joy! I was free and unharmed; I stood beneath the starlit sky, the cool, pure nightwind seeming to whisper sweet welcome, my being pulsating with joy and thankfulness. Suddenly I became sick

with horror, for I remembered those four trembling, unhappy weaklings whom I had left behind. How could I rejoice while. . . . I turned, grasping the cross firmly, and filled with desire to help them, went back. I felt strong with a great strength; dangers and horrors that before had nearly broken me now scarce caused a start. Back through those perils into that dreary rocky waste of dead aspiration I went, and then returned with those poor fainting souls. As I emerged with the little band, a ray of rosy light stole gently over the eastern horizon, a bird's sweet call rang out from a neighbouring tree; the light and the note were in our hearts, for we knew we were delivered from hell.

P. G. T.

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BROTHERHOOD.

TWILIGHT a blossom grey in shadowy valleys dwells:  
 Under the radiant dark the deep blue-tinted bells  
 In quietness reïmage heaven within their blooms,  
 Sapphire and gold and mystery. What strange perfumes,  
 Out of what deeps arising, all the flower-bells fling,  
 Unknowing the enchanted odorous song they sing!  
 Oh, never was an eve so living yet: the wood  
 Stirs not but breathes enraptured quietude.  
 Here in these shades the Ancient knows itself, the Soul,  
 And out of slumber waking starts unto the goal.  
 What bright companions nod and go along with it!  
 Out of the teeming dark what dusky creatures flit!  
 That through the long leagues of the island night above  
 Come wandering by me, whispering and beseeching love,—  
 As in the twilight children gather close and press  
 Nigh and more nigh with shadowy tenderness,  
 Feeling they know not what, with noiseless footsteps glide  
 Seeking familiar lips or hearts to dream beside.  
 Oh, voices, I would go with you, with you, away,  
 Facing once more the radiant gateways of the day;  
 With you, with you, what memories arise, and nigh  
 Trampling the crowded figures of the dawn go by;  
 Dread deities, the giant powers that warred on men  
 Grow tender brothers and gay children once again;  
 Fades every hate away before the Mother's breast  
 Where all the exiles of the heart return to rest.

R.

## A BASIS FOR BROTHERHOOD.

MANY have wondered how the study of ancient religions, philosophies and sciences, and the knowledge of the psychic powers latent in man, could in any way help forward that universal brotherhood, to work for which is the foremost aim of the Theosophical Society. In an ideal state, the love of a man for his comrade would be natural, and without motive; love would be part of life. But we have so far departed from the elemental attributes of being, that I do not slander men when I say that it is much easier to be indifferent than interested; our hates are more passionate than our loves. For one born into an age with universal coldness of heart as his heritage, but one thing remains, and that is to do his duty.

Now our conception of duty must depend upon our knowledge, and he to whom this last wish remains, must study the development of society, and the nature of the units of which it is composed. I do not think that there can be found any real basis for altruism in the speculations of modern science.

It coldly shows the necessity of coöperation in order that the Self may exist, but there is nothing in such a knowledge to give birth to that divine heroism which flings self-interest aside, when the interests of others are concerned. I do not mean to say that among materialists heroism does not exist; we all know it does, but it is in spite of their creed, and because man in his essence is good, not evil. One feels a strange reverence arise for that which has worked unceasingly for others, with no chilling of tenderness because no reward, or fruition of life, seemed possible in the hereafter. How many of those whose names are foremost now in philanthropic effort because their creed promises them much, would work as Charles Bradlaugh did, and as others have done, if they too had no belief in a future state? I had better not think it out. Returning to those whose opinions are founded upon the theories of modern science alone, I say, if love does not already exist, there is nothing in their creed which would make altruism a duty—that which ought from the nature of things to be done. We must look elsewhere for a conception of a nobler scheme of things. Having satisfied ourselves that little light can be thrown upon our spiritual life by a study of force and matter alone, we should make sure that we have reasons for our belief in spirit, and that it is not a mere will-o'-the-wisp we are following.

The examination of a few of the simpler experiments in hypnotism, if well considered will, I think, be sufficient for this purpose. They show clearly that within the mind there are agencies at work which the physicist cannot explain: factors in the evolution of man undreamt of by the Darwinian; for it is clear that in the scheme of development conceived of by Darwin, where the life evolved departs suddenly from the normal line, there is no provision made for intellectual sanity or clearness of vision. Hypnotic experiments show, on the contrary, that people who in the normal condition are ignorant or dull, show great powers of imagination: the faculty of vision becomes something almost miraculous in its acuteness, and there is a similar increase of intensity in the other faculties. This is beyond question, and is quite sufficient as evidence without investigating any of the rarer phenomena, such as clairvoyant vision, diagnosis of disease, or the appearance of the "double." The development of these powers not being due to conscious effort on the part of the individual who displays them, they must belong to a different stream of evolution. To put it shortly, while matter has been evolving upwards, ever tending towards rarer and finer forms and essences, capable of interpreting spirit; spirit has been involving itself into matter, following a line of development of its own, and it is from a knowledge of these forces, so potent for good or for evil, that our conceptions of duty must arise, and the brotherhood of humanity be built up in the ages to follow ours.

The methods of investigation employed in Europe, admirable for their accuracy in dealing with physical things, have been most barren of result touching the problems of life and mind. We meet everywhere confessions of inability to determine their character; they fall within the region of the "unknowable." Confessedly, then, as the bridge between mind and matter is impassible to the scientist, we must adopt other than material instruments and means in our search; and here the study of ancient literatures, sciences and religions helps us. The modern scientific investigator has, in his search, gone further and further away from the primeval fountain of life, and sits bewildered amid deserts of barren matter of his own creation, while those, to whom matter has been but a passing illusion, have laid hold of the eternal.

I do not propose to make any analysis of the different religious systems. In their essence they are identical, though they differ somewhat from each other in the application of their ideal to life and conduct. They all postulate one universal, eternal life, from which all things proceed. This life periodically manifests, and as it outbreathes

a great drama begins, in which Gods and men take part: worlds are generated, sphere within sphere,

And beauty, wisdom, love and youth,  
 By its enchantment gathered grow  
 In age-long wandering to the Truth,  
 Through many a cycle's ebb and flow.

From this it would follow that all life in its essence is one, and we should therefore expect to find that, the more spiritual self-consciousness was aroused, the more this unity would be felt, and from a deeper life there would come a wider vision.

It would seem that there is a law in these things; that every man must *become* for himself that life before he *knows* its meaning. But this at least he can know: that the way is clear. With the multitude of things observed by men of science, there is not one fact which contradicts this unity of life, and the intimate connection between mind and mind. In the *Journal of the Psychical Research Society*, January, 1884, we find that Society claims "to have proved the reality of thought transference; of the transmission of thoughts, feelings, and images from one mind to another by no recognized channel of sense." It has been no hasty conclusion; hundreds of the most carefully conducted experiments have proved that this psychic connection between mind and mind is no mere theory, but a fact in nature. Thoughts, feelings and images are communicable, not alone by speech and gesture, but also by the inherent energy of silent will. These do not pass in a miraculous way without bridge or medium of communication. A substance which we may call ether is diffused through space; it receives and registers these images generated in the mind, and its currents are capable of being controlled and directed by the will. This is the memory of nature, the "book of life" of the Apocalypse. It is a vast storehouse in which are garnered up all the thoughts and feelings of men; not an action is unnoticed. All that is noble, all that is base; the god-like visions of the poet; love and consuming hatred; strange fantasies; the brooding of despair; all that men desire, are caught and pictured in this universal ether which surges around and breaks in upon the consciousness of men.

(*To be continued.*)

## COUNTESS WACHTMEISTER'S OPINION IN 1894.

[COPY.]

P. O. BOX 26, SANTA CRUZ, CALIFORNIA.

*June 2nd, 1895.**Dr. Buck.*

DEAR SIR AND BROTHER,—I would like to say a preliminary to what follows, that personally I am very fond of Countess Wachtmeister, and only write the following because I consider it duty pure and simple. If at any time W. Q. J. or yourself should consider it testimony that should be made public, do so. It is at your disposal, make what use of it you choose.—Fraternally,

L. A. RUSSELL, *Sec. St. Cruz T. S.*

In May, 1894, during the lecture tour the Countess Wachtmeister made through California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.

Knowing her to be an earnest student of Theosophy and a pupil of H. P. B., I naturally confided to her some personal experiences and asked her opinion. I told the Countess I had tried to tell the same experiences to Mrs. Besant but could gain nothing from her. Countess Wachtmeister, after listening to all the facts of the case, advised me to write just what I had related to her to W. Q. Judge, as he was a more experienced occultist than Mrs. Besant, cautioning me not to act in any way without consulting Mr. Judge, as he was the only person who could decide upon it.

The day before the Countess left Watsonville we were sitting together visiting. Looking up, she said to me: "I am writing to Judge concerning X. [a gentleman of our Branch who was gifted in oratory and had previously worked along humanitarian lines] asking Judge to take him under his especial charge"; as she thought if he could be brought under theosophical influences he would be of great use in the T. S., and through the T. S. his gifts would be of service to humanity.

I asked her why she did not correspond with him herself, as he had met her and seemed very much drawn toward her.

The Countess's answer was: "I do not feel myself competent to even assist such a turbulent nature as X. has." Then referring to what Claude F. Wright had accomplished under Mr. Judge's training, she

turned from her letter, faced me, saying in a most decided and earnest manner: "Do you not know that W. Q. Judge is the greatest living occultist known to the Western world since H. P. B.'s death?"

L. A. RUSSELL.

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#### REVIEW.

THE BHAGAVAD GITA. Translated by Annie Besant. [Theosophical Publishing Society, London.]

THIS is another instance of the tireless energy with which Mrs. Besant pursues her ideals. To make familiar to English-speaking people the noblest of books in Indian sacred literature, this translation has been made. It is most convenient in size, and its price (in paper, 6*d.*) is unprecedented in works of this character. We could have wished, however, that for the purpose of popularizing the *Gîtâ* some one of the many translations already existing could have been utilized. An accomplishment Mrs. Besant has not acquired is the writing of good English. Her sentences are often tortured and involved beyond reason or grammar, and sometimes are simply barbarous, an effect due to her habit of leaving Sanskrit words in a state of semi-translation, as here:

"Whence hath this dejection befallen thee in this perilous strait un-âryan. Svarga-closing, infamous, O Arjuna?"

There is a sentence for you! There are many like it. We fail to see what advantage is gained by the use of words such as "Manas," "Buddhi," asuric," "Svarga," which occur on every page and convey but a faint meaning or none at all to readers unversed in Sanskrit. If Mrs. Besant wished to convey the precise shade of meaning which ought to be attached to our words "mind," "understanding," "demoniac" and "heaven," she could have used footnotes to give the Sanskrit term and any further definition she thought necessary. We hope that in future editions the Sanskrit words will drop to the bottom of the page, and the despised English equivalents be promoted from the footnotes into the text.

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#### FOURTH ANNUAL CONVENTION OF THE EUROPEAN SECTION T. S.

THE Fourth Annual Convention of the European Section T. S. was called to order on Thursday morning, July 4th, at 10 o'clock, at Portman Rooms, Baker Street, London. The chair was taken by the President-Founder, Col. H. S. Olcott.

Mr. Jameson (Bow Lodge) pointed out that, according to the Rules of European Section it was necessary to elect a chairman from the

meeting, and at same time formally moved that Colonel Olcott take the chair. This was seconded by a delegate.

Mr. Mellis (Liverpool Lodge): "I protest against Colonel Olcott occupying the chair at this Convention until we have investigated the charges brought against him by Mrs. Besant, because while those charges rest on him he is not a fit and proper person to preside at this meeting."

Mrs. Besant: "I rise to say that I have brought no charges of any kind against Col. Olcott, and therefore the statement made is not the fact."

Election of Secretaries and roll-call of Branches was then proceeded with.

Mr. Bertram Keightley was received as delegate of the Indian Section, and Dr. Mary Weeks Burnett as a delegate from "the intended new Section in America." A telegram was also produced from the General Secretary, Australasian Section, sending greetings on behalf of Australian Branches.

Minutes of last Convention were taken as read.

Colonel Olcott then proceeded to read his address. He gave a rough sketch of the Society's history, and the powers conferred on him by the Council in America, ignoring the fact that such powers not having been given in accordance with the by-laws of the parent Society, were illegal. He referred to the "Judge case" and the "secession" of the American Section, and suggested that those who were dissatisfied with what he had said should appeal to the General Council. He also referred to the "dastardly and iniquitous action" of those who brought charges against the private character of an official, especially when the accused made "no pretence of superior sanctity" (loud and prolonged applause). Considering his attitude in the "Judge case," this could not be taken as referring to Mrs. Besant's action in bringing charges of a private character against Mr. Judge as an official. It was evidently a reference to the charges brought against himself by Mrs. Besant, his address having been prepared before Mrs. Besant's public denial in Convention. He concluded his address by making various suggestions to the "discontented minority" within the Section as to what steps they might take to obtain sectional autonomy, at the same time making it quite clear that they would not be permitted to have any connection with the new Society in America.

The next business was the arrangement of programme and under this head Dr. Keightley moved and Mr. Dick seconded that the resolution standing in Dr. Coryn's name on the agenda, to consider the legal status of the Section as related to "Parent Body" should be taken immediately following "Reports of other Departments of Theosophical Work."

Colonel Olcott proceeded to argue against the resolution, at same time ruling Dr. Keightley's motion for precedence out of order.

After some discussion, it was moved by Mr. Hargrove and seconded by Mr. J. T. Campbell, "That this meeting begs to dissent from the ruling of the Chairman, who has ordered that Dr. Coryn's resolution be not taken." This was put to the vote and lost by thirty-nine to fourteen.

The next business was reading of "Letters of Greeting." Dr. Mary Weeks Burnett read a letter of greeting from some American Branches.

Mr. Dick (Dublin) then moved and Mr. Jameson seconded that the letter of greeting from the T. S. in America be read.

Colonel Olcott ruled this out of order, owing to a technical inaccuracy in the way it was addressed.

The matter was discussed for some time, and on a vote being taken it was decided that the letter should be read. Colonel Olcott then read the letter.

Mr. Dick then moved that a reply be drafted to the letter that had been read, as it was asked, and expected from the Convention. This was seconded by Mr. Campbell.

Mr. Hargrove and Mr. Jameson then spoke at some length in support of the motion.

Mrs. Besant then moved as an amendment: "That the letter do lie on the table," and supported the motion by a long speech. Mr. Firth (Bradford) seconded.

Colonel Olcott ruled all reply out of order, and on the amendment being put it was carried by thirty-nine to thirteen, as reported from the chair.

Colonel Olcott proposed that business be proceeded with.

Mr. Hargrove (H. P. B. Lodge) then rose on a question of privilege and asked to make a statement, which was as follows:

"I have to protest on behalf of some others, who perhaps will speak with me by rising from their seats [a large number of members here rose], against the action taken by this Convention in rejecting the address presented to us by the Theosophical Society in America [shame]. The address has been laid on the table, which really means a rejection of their brotherly overtures, because they ask us to answer it and the majority here present have declined. They hold out to us the hand of brotherhood. You have laid that hand down. As a Convention we have refused to accept it. And now we beg to say that, in our opinion, this action has been the final abandonment by the majority of this Section, of the fundamental basis upon which we are working [hear, hear]. I said 'the final'—I am corrected, and it is a good correction—not final, but temporary, we will hope.

"But so long as these views are held by any majority, it is a mere farce for us to continue together, since we are not working for the same object.

"We protest, then, on this point of brotherhood. The majority have continually rejected each friendly overture and suggestion: first by refusing to even consider Dr. Coryn's resolution; now by refusing to reply to the overtures made by the Theosophical Society in America. We protest, and I believe for the last time [hear, hear]. We will now leave the meeting." [A large number of delegates and members then left the room.]

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## FIRST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN EUROPE.

(ORGANIZED AUTONOMOUSLY AS SUCH.)

FOLLOWING the proceedings above reported, the delegates, members of Branches and unattached members who had found it necessary to protest against the action of the "European Section T. S.," first, in rejecting the resolution of Dr. Coryn to consider the legal relation of the so-called "European Section T. S." to the Parent Society established at New York in 1875, and second, the refusal to send a fraternal

reply to the letter of greeting sent by the T. S. in America, assembled at the residence of the Hon. Mrs. Malcolm, 23, Great Cumberland Place, W., who had, with her usual kindness and courtesy, set apart the necessary accommodation for their use. On the meeting being called to order Dr. Coryn was elected chairman, and D. N. Dunlop was elected secretary to the meeting.

Dr. Coryn called upon the Secretary to read Preamble and Resolutions, which were moved and seconded.

After some discussion a Committee was appointed to draft a new Preamble, to be submitted to the meeting.

The first resolution was then considered separately :

“That the members of the ‘European Section T. S.’ here assembled hereby declare their complete autonomy, and that from and after this date this new organization shall be called ‘the Theosophical Society in Europe.’”

Various suggestions and proposals were made regarding the name, and after a lengthened discussion the following Committee of delegates and representatives were selected to consider the question of legal status and name: Dr. Keightley (H. P. B. Lodge), E. T. Hargrove (H. P. B. Lodge), Dr. Coryn (Brixton Lodge), C. H. Collings (Bow Lodge), F. J. Dick (Dublin Lodge), W. Jameson (Bow Lodge), Miss Morant (Blavatsky Lodge), H. Crooke (Southport), J. Hill (Liverpool), Dr. Packer (York), C. H. Rosher (Croydon Lodge), M. A. Opperman (Charleroi), R. Machell (Earl’s Court), D. N. Dunlop (Dublin).

The Committee retired, and after about an hour’s deliberation returned to make their report to the meeting.

Dr. Keightley as Chairman of Committee reported that they had considered the facts submitted in the Historical Sketch and decided unanimously that their connection with the Parent Society was *de facto* only and not *de jure*. They had then proceeded to consider the name and decided (Miss Morant dissenting) that the most suitable one was “The T. S. in Europe,” the name of each country to follow in brackets. This report was put to the meeting and unanimously adopted.

Dr. Keightley, Dr. Coryn and D. N. Dunlop were then appointed a Committee to draft a Constitution. Miss Morant proposed that the same Committee should draft the preamble, in place of the one chosen earlier. This was agreed to and so ordered. The meeting then adjourned till Friday, July 5th, at 2 p.m.

The meeting reassembled on Friday at the hour appointed.

Dr. Coryn was elected chairman *pro tem.*, in the absence of Dr. Keightley.

D. N. Dunlop then read the following report on behalf of Committee on Preamble and Resolutions:

“WHEREAS, conditions have arisen within the body hitherto known as the ‘European Section of the T. S.,’ contrary to the principles of Universal Brotherhood, evidenced by its formal refusal, in Convention assembled, to reply to the fraternal letter of greeting sent by the T. S. in America, and

“WHEREAS, the ‘European Section of the T. S.’ in Convention assembled further formally refused to consider its legal status and connection with the Parent Society established in New York in 1875, notwithstanding the fact that a carefully prepared statement of the historical facts had been brought under the notice of its officials and members, and

"WHEREAS, the said historical statement clearly shows that 'The Theosophical Society and Universal Brotherhood,' with headquarters at Adyar, had none other than a *de facto* existence as related to the Parent Society founded in New York in 1875, and that the powers conferred on the President-Founder were not given in conformity with the Rules and By-Laws of said Parent Body, and

"WHEREAS, it is clear that there is nothing final or sacred in the external form of the T. S., and that new forms must be adopted to meet the requirements of the world-wide theosophical movement whenever and wherever required, and

"WHEREAS, the control of a central authority, as regards the movement as a whole, is no longer necessary, and

"WHEREAS, it is desirable that each national part of the movement shall be completely autonomous;

"Resolved, that the representatives of Branches of the so-called 'European Section T. S.' here assembled do hereby declare their complete autonomy, and that from and after this date the new organization shall be called 'The T. S. in Europe.'

"Resolved, that this meeting is the first Annual Convention of the Theosophical Society in Europe organized autonomously as such,

"Resolved, that the T. S. in Europe hereby places on record its appreciation of the long-continued services to the theosophical movement of Col. H. S. Olcott, and affirms his right to the honorary title of President-Founder of the 'Theosophical Society.'"

The Preambles and Resolutions were considered point by point, and on being moved and seconded and put to the Convention were carried unanimously.

Dr. Keightley, having arrived, then took the chair, and explained the difficulties experienced by the Committee on Constitution and how they had, after long deliberation, been overcome.

Secretary Dunlop was then called upon to read the new Constitution, the chief features of which are as follows:

(a) Objects:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, caste, sex or color.
2. To encourage the study of Eastern and other literatures, philosophies, sciences and religions, and to vindicate the importance of that study.
3. To investigate the psychic powers latent in man, and unexplained laws of nature.

(b) Complete autonomy for each national Branch or group of Branches.

(c) A President of the whole Society, elected annually.

(d) President's duties to be confined to ratifying existing charters and diplomas on application, and the issuing of new ones in countries where no Branch or group of Branches already exists.

(e) An Executive Council composed of members elected annually by each National Branch or group of Branches, one only for each country.

(f) Each Executive Councillor to perform the duty of the President, as regards issuing charters and diplomas for his own country.

(g) Annual Conventions.

(h) Perfect neutrality as regards beliefs or disbeliefs of members.

(i) Affiliation with other autonomous organizations of the T. S. not in Europe.

The following Resolution, having been moved and seconded, was

put to the Convention: "*Resolved*, that the Constitution hereby submitted be adopted, subject to further consideration at next Convention." This Resolution was carried unanimously.

The Chairman announced that the next business before the Convention was the election of President of the "T. S. in Europe."

Dr. Coryn moved and G. Mellis seconded "that William Q. Judge be President of the T. S. in Europe."

Dr. Keightley and other speakers supported the Resolution, and on being put to the meeting the whole assembly rose to their feet and carried it by acclamation and with great enthusiasm. The motion was quite unexpected, and some difficulties appeared at first; but on looking more closely into the provisions of the Constitution it seemed as if it had been specially drafted to suit such an arrangement. It was also felt by all present that, in view of the recent changes, it was a duty to the one who had "suffered most" and "expected least," and that the connection with the original body through one of its Co-Founders was thus ratified and established.

The Letter of Greeting from the "T. S. in America" to the "European Section T. S." was then considered, and E. T. Hargrove read a draft reply thereto. This was agreed to and accepted, subject to the altered conditions, and was ordered to be sent. On the question of our attitude towards other Societies pursuing the same or similar objects, it was moved by D. N. Dunlop and seconded by James M. Pryse that the following Proclamation be adopted and issued widely.

#### PROCLAMATION.

The Theosophical Society in Europe by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of theosophical societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and coöperation.

To all men and women of whatever caste, creed, race or religious belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of man and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religions and religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

And lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this.

This was agreed to unanimously.

The first Annual Convention of the T. S. in Europe was then adjourned *sine die*.

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The representatives of the English group of Branches then proceeded to elect officers for current year as follows: Dr. Keightley, President; W. A. Bulmer, Vice-President, and H. T. Edge, Treasurer; the

President having power to appoint such other assistants as the duties of his office required. President, Vice-President and Treasurer were then appointed to draft by-laws for the English group of Branches for use during current year.

The Irish delegates also met and proceeded to elect officers for their national division as follows: D. N. Dunlop, President; Geo. W. Russell, Vice-President; F. J. Dick, Treasurer.

After all the business of Convention was over Dr. and Mrs. Keightley submitted to those present evidence of an important character, which they had received since Mr. Judge's reply to the charges made against him was issued.

After the inspiring events of the day, the members met in the evening to talk over what was in their hearts. The storm had passed and there was a great calm. Want of space prevents a full report. Mrs. Keightley said there was no longer any doubt that the "living wedge" would cleave the darkness of the next century. Brothers Crooke, Mellis, Pryse, Oppermann, Russell, Coryn, Machell, Dunlop, Hargrove, Keightley and others also spoke.

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#### NOTICES.

A VERBATIM report of the proceedings at Portman Rooms, up to the time that Brother Hargrove protested against the action of the Convention in refusing to reply to the letter of the T. S. in America, together with a report of the proceedings at the Convention of the T. S. in Europe, held at 23, Great Cumberland Place, including Resolutions, Constitution, etc., will be published as soon as possible.

Members on the roll of the "European Section T. S." on July 4th, 1895, desirous of coming under the Constitution of the T. S. in Europe should send their diplomas for endorsement by the President. Where Lodges are not unanimous, a new Lodge should be formed (five members are necessary for this), and application made for a charter under the Constitution of the T. S. in Europe.

Mr. Judge being President of the T. S. in Europe, all existing charters and diplomas of those accepting its Constitution, require endorsement by him. To facilitate the work they should all be sent, in the first place, to Dr. Keightley at 62, Queen Anne Street, Cavendish Square, London, W.

Information regarding the new organization can be had from Dr. Keightley or H. T. Edge at above address; W. A. Bulmer, Eaglescliffe, Yarm-on-Tees, and from the office of this paper.

IMPORTANT.—Mr. Judge wrote to THE IRISH THEOSOPHIST in November last that, when the proper time arrived, events and circumstances would combine to speak for him. This is now being fulfilled. From many sources evidence is being sent in spontaneously. Those who have seen some of it declare that it entirely disposes of "the case against W. Q. Judge." It will, no doubt, all be published as soon as possible.

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#### THE THEOSOPHICAL SOCIETY IN EUROPE [IRELAND].

3, *Upper Ely Place.*

THERE will be a special meeting at 8 p.m. on Wednesday, 17th inst.

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THE SPEECH OF THE GODS.

“Master of the Green-waving Planisphere, it is thus we invoke thee.”