

the evening in the Lodge-room of the Point Loma T. S., at which Dr. Kenneth Morris presided. Both meetings were well attended and the most friendly feeling prevailed throughout. On May 22nd Dr. Morris is invited to lecture to the members of the T. S. (Adyar) on 'God or Gods,' after which W. C. James (Adyar) will in the evening of the same day lecture to the Cardiff Lodge (Point Loma) on 'Brotherhood.' Dr. Morris has also been invited to speak at the Adyar Lodge at Merthyr.

A Letter from Dr. G. de Purucker

UNDER the above heading, the April issue of *The O. E. Library Critic* (1207 Q St., N. W., Washington, D. C.) published a communication from the Leader addressed to its editor, Dr. H. N. Stokes, dated March 6, 1932, from which the following extracts will be of timely interest to readers of THE THEOSOPHICAL FORUM:

"The Fraternization-Movement is as dear to me and as much an object of my most earnest efforts as ever it was. I am laboring to forward the Fraternization-work in every way possible,

"Please remember, however, that just as it takes two or more to make a quarrel, so also does it take two or more to fraternize. Point Loma is doing its very best. But in order to fraternize we must have some kind of response from those 'outside,' and I am very happy to say that this response in most cases has been whole-hearted and genuinely sympathetic.

"I really do not understand why some people should think that the Fraternization-work is 'petering out.' On the contrary, when one recollects the precedent that has been established by this Fraternization-work during the last two years, and the work that it has done in softening asperities and in leading genuine Theosophists of whatever affiliation better to understand each other, we can be grateful.

"You are perfectly right: The Fraternization-Movement must not be allowed to die down nor to vanish away in mere talk and empty gestures. We at Point Loma stand ready at any time to co-operate and to associate with other Theosophists. More, we do not merely 'stand ready,' but are moving steadily forward and going more than half way.

"May I take this opportunity of thanking you personally for the generous and invaluable help that you have given to this Fraternization-Movement in the columns of the *Critic*. It is my sincere conviction that we have but begun to succeed in this work, and when people understand us better, and understand better what the Fraternization-work means, I am sure that my hope some day will be realized: to wit, that fraternization will become ultimate reunion as it was in the days of our beloved H. P. B."

Leaves of Theosophical History

(a) Letter from H. P. B. to W. Q. J.

(b) Official Declaration from H. P. B. regarding W. Q. J., October, 23, 1889.

(The following are verbatim reprints of the originals now held in the

Theosophical Archives, International Headquarters of the Theosophical Society, Point Loma, California.)



August 22

Dearest W. Q. J.

I have just finished the longest letter to Coues. I hope he will show it to you and thus save me the trouble of writing things over again.

Do you want to know the key to the whole thing? Well, it is very simple. In "theosophy" we rejoice (we ought to, at least, in our T. S. as THEY do in "theosophy") more over one repentant sinner than over 99 saints etc. He is going to get married with my dearest friend, Mrs E. Bates. I went against that before I do no more, for master knocked out all opposition out of me with one word "It is his (Coues') *salvation*." Married with such an angel, he may be safely made Prest — anything to help Theosophy in America so long as he *works in harmony with you*. Whatever you ask me to do — *your two signatures must be on the request*. Otherwise I do nothing.

Now Judge cheer up. We will lift up your "Path" higher than any other journal. Now Mr Sinnett promises to work for its subscriptions & I will make others do the same. I am preparing several articles that I will send to you & write in The Path over my own signature which I do not in "Lucifer."

When are you going to come out, I mean you & Coues? How is it to be done? Please write FOR I MUST KNOW. I am looking at you & watching you, old man. — MAY YOU FEEL MASTERS PRESENCE!

Yours ever in truth

H. P. B.

PS. Has your new chela turned up yet?*

London Oct. 23. 1889

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H. P. B will ever dream even of going against W. Q. J.— does not know H P B — even if he or she *does* know H P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W. Q. J. get *riled* under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H P B would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U. S. A for one W. Q. J. *who is part of herself since several aeons*. Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears & glass eyes, or — vanish away.

The Esoteric Section and its life in the U. S. A. depends on W. Q. J. re-

*This postscript on the original letter is to the left of the seal, diagonally upside-down.

maining its agent & what he is now. The day W. Q. J resigns, H. P. B. will be virtually dead for the Americans.

W. Q. J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H. P. B. ∴

PS. W. Q. J. had better show, & impress *this* on the mind of *all those whom it may concern* H. P. B.

Questions and Answers

QUESTION 89

(a) *Is it not a fact that according to H. P. B.'s teaching any individual student who declares himself to be a disciple or chela of the Masters of Wisdom or makes a parade of the possession of unusual or psychic faculties — ipso facto proves himself to be an impostor?*

(b) *If this is admitted how do you account for G. de P.'s public announcement that he is a Messenger or Agent of the Lodge and received a visit from the two Masters who were the Teachers of H. P. B.?*

(c) *H. P. B. is supposed to have declared that no Master of Wisdom would come to the West or send any one after her death until 1975. Was such a statement ever made and if so how do you account for G. de P.'s declared Mission?*

A. Trevor Barker: (a) There can be no possible doubt as to the rule of silence, which is obligatory on chelas belonging to the Eastern or Esoteric School, in regard not only to the fact of their chelaship, but also as to the possession by them of any psychic powers or faculties which they may have developed. The reason for this is simply that such discussion leads to the intensification of the personality of the chela, and tends to arouse envy and jealousy in others, and it therefore has to be avoided at all cost.

(b) The only exception to this inflexible rule is in the case of a Messenger of the Lodge sent to do public work. The nature of that work necessitates from time to time, as and when directed to do so, the making of a public declaration as to some aspect of the Messenger's relationship with the Lodge. H. P. B. declared openly her connexion with the Lodge, and William Q. Judge made similar declarations in regard to his own position, when necessity arose and he was instructed to do so. The public declarations of Katherine Tingley and Dr. de Purucker in regard to their own missions come in the same category. It is particularly interesting to observe that during the whole history of the Point Loma T. S. no individual member, excepting the Leader, has at any time declared himself to be a chela, nor has anyone been publicly announced as such. This fact is important, because it shows first, that the rules of esotericism are strictly enforced by the Leader, and second it is fairly certain that if any one of the Leaders above mentioned were a fraud or impostor, it would not be long before others of like character would be attracted to them, and there would be dozens of bogus chelas and disciples all over the place. As always, it is only "by their fruits" *i. e.*, their work, life, and conduct, that such people can be recognised.

(c) This statement which has now been quoted *ad nauseam* was made by H. P. B. in the Preliminary Memorandum and was verbatim as follows:

Friend, is thus answered! Remember that the very heart of Nature is harmony, which means love, for love and harmony are one, being two sides of the same thing. Wisdom is but another name for the same thing, for love is wise: it is wisdom and clairvoyance; and wisdom is always harmonious. Actually, love and wisdom and peace and harmony are really words for the same inexpressible Mystery which men in their ignorance call God. When we begin to delineate it and define it, we endow the Divine with our merely human figments of thought, imperfect, limited, because we are imperfect; and therefore it is that we Theosophists always speak of this wondrous, ineffable Mystery by the one word THAT. This is infinitely more reverential than to begin to label the Divine or to ticket it or to qualify it with the imperfect attributes of our human existence.

All petitionary prayer is, in the last analysis, selfish. Take two armies on a battlefield, for instance. Each one prays that it may be victorious and the enemy be vanquished. Whose prayer is your God going to grant? I repeat again: all petitionary prayer is selfish. A man may ask for guidance; but even this is for himself alone. It is a nobler prayer, I admit, than if he were to ask for an increase in his wealth, or something of that sort; but nevertheless he is asking for something which in his imperfect judgment he thinks to be the best thing for him. But you can yourselves change the course of your own lives, because you are a part of Nature, you are an integral part of the Universe, and therefore a part of that very heart of compassion, although as yet very imperfect and feeble expressions of It.

Even if you pray for another's good fortune — how about the moral aspect of this? Don't you realize, my Brother, that you have no right deliberately to influence, or to try to influence, the evolutionary growth or development of a brother or of an entity inferior to you, unless it be strictly in accordance with Nature's inner laws, which are non-interference with others, except in loving and in compassion and in impersonal helping? Do you think you could have a right to influence a rose, for instance, to change its color from red to blue? If so, then, following along the same line, you would have a right to influence some human being's destiny, and to try to change him from a bad man to a good man or from a good man to a bad man. No, we Theosophists say No, because, suppose that you were successful in changing a bad man into a good one, and did so by your own power, you would leave him still weak and imperfect and you would thus deprive him of the opportunity of gaining strength for himself which is the only genuine strength and the only way by which he can grow. It is in Nature's law for him to learn his own lessons, to evolve himself, to strive himself for strength, for light, for growth. Interference in the affairs of another is unwarrantable, and the very gods in their majestic courses cannot and will not interfere with the evolutionary growth of men by listening to their feeble petitionary prayer.

Leaves of Theosophical History

A LETTER FROM H. P. B. TO W. Q. J.

[The following is a *verbatim et literatim* reprint of the original now held in the official archives of the International Headquarters of the

Theosophical Society, Point Loma, California. The letters T, U, V, W, X, Y, and Z, however, have been substituted for the names of persons mentioned in the original letter.

In two places in the letter H. P. B. refers to Master M. by his well-known signature, which is replaced in the reprint by :. . . At the head of the letter, just below the heading "23 Feb. Ostende," is written in pencil in Mr. Judge's own hand-writing "1887," and in the upper left-hand corner "Rec Mar 7th.]"

23 Feb. Ostende.

My dear W. Q. J.

First, answer to queries in your first letter.

(1) The two unpardonable sins: HYPOCRISY, *Pecksniffianism*,— Better 100 mistakes through unwise unjudicious sincerity, & indiscretion than Tartuffe-like *Saintship* as the whitened sepulchre, and rottenness & *decay* within.

(2) The Biblical sin of *Onan*. Involuntary & natural, or physiological is not held as sin, if one is *irresponsible*, though it is a *wall* against progress; but *mental* Onanism is 1000 times worse than the physical. You can hardly have control over your nerves — You CAN over your thoughts & imagination. IT IS WORSE THAN THE VERY (NATURAL) ACT.

(3) This is not *unpardonable* but very dangerous, as explained in my article: DOUBT, eternal wavering — it leads one to wreck.

(4) What would I say if you stepped into my room one of these days? I would welcome you without feeling surprised. I will be June the 1st in London. If, during this summer you came for a month or two — it would do you good & my S. D. too as I will be reading the proof sheets. But not unless you have secured & prepared the contents of the PATH for two or three months. You could surely trust it to Mr Hart?

(5) I — *make Olcott send you* what you want!! Why, I am asking for the last 6 months — applic. forms — & cant get them. An iron or brazen wall is more plastic than Olcott. But the Masters who see through him — hold to & protect him; the T. S. cannot find a more *active* President. *Even the mistakes, blunders and flapdoodles made in it* result FINALLY in good. The Karma thereof, sticks to the *producer* of it; the fruits of bitter lessons & experience profit to the Society.

(6) Now to your second & very sad, desperate letter. Allow me to quote a verse from a very esoterically wise, & exoterically silly book, the work & production of some old & ancient friends & foes "There is more joy in the kingdom of heaven for one repented sinner than for 99 saints." So much for my writing to Coues & asking you to try & be *friends* with him. He may breathe *lies*, — so much the worse for himself. What business is it of ours? He has tried to do good to the T. S. & to best of his perverted judgment. I have tried to stop him, you have: we failed. The fact remains that he has infused *life* into what was a *corpse* before he stepped in. The few remnants even that still exist in the U. S. are due to him. Let us be just & give to Caesar what is Caesar's however imperfect, even vicious Caesar may be.

"Blessed be the peace makers" said another old Adept, of 107 y. B. C. & the

saying is alive & kicks to the present day amongst the MASTERS. "Judge not, oh Judge! and thou shalt not be judged."

(7). Sinnett? The first news of his having written to Coues — I get from *you*, now. He has written "because you (I) asked him." Oh blessed intuition. My son, bore a hole through your wise scalp & skull & try to let out some of the fog therein. TRY & be a little more intuitional. I do not know *what* Sinnett wrote to him about, *when*, or for what reasons. You better tell me. I asked Sinnett yesterday in a post-card. Whether he will answer or not — I cannot tell. Beware meanwhile of a 3^d leather prize in intuition, my dear.

(8) There is *falsity* & there's such a thing as "judiciousness." The latter was in view when you were asked to "mix with Mrs Bates & Coues. Why & in what is it "against all rules of Masters"? On the other hand what you (& all of you) *do* namely to live like cats & dogs in the T. S is *positively* against *all rules & wishes of the Masters*;" as against our "Brotherhood" so-called & T. S. & all its rules. *THEY* are disgusted; *THEY* look on, & in that look — (Oh Lord if you could only see it, as I have!) there's an ocean deep of sad disgust, contempt & sorrow.

Olcott, Sinnett, & others will have *their* karma for divulging names & *sacred* things, for throwing pearls to the swine. "A false name .: "? Look in, please, into *Five Years of Theosophy* pp. 483-4.). "The Puranas on the Dynasty of the Moryas." — BUS. The *ideal* WAS besmeared with mud; but as it is no golden idol on feet of *clay* it stands to this day, immovable; & what the profane brutes see, is only their own mud, thrown with their own hands & which has created a veil, an impassable barrier between them & the *ideal* idol, without touching the latter. They spat in the air & it fell back on their noses — that's all.

(8) Whatever they may report to me about YOU — is *immaterial*. I know you and heed not what they say, never *have*, — never will. You *have* remained "faithful" throughout all. We know it.

(9) You *are* hard on Olcott. You are not expected to subscribe to his judgment or proceedings. But the man does the best he can. Be charitable & see things in their true light. "The prettiest girl in the world can give but what she has —" what she has *not* in her, how can she give? You make too much of me & too little of him. He *is* better than I am, in many respects, for I *had* & he never had any training.

(10) How to succeed? Through WILL-POWER. You have that, but you have also diffidence. You doubt *yourself* more than you doubt any other man or woman. This is *not* the way. Go to bed alone & if possible in a place, if even a clothes' closet & no bigger — but one in which there is no magnetism except your own — & *will* TO SEE. And believe me, my son, "my spirit will be upon you & your visions" — metaphorically, of course not that of old H P B — though you may see the old thing, occasionally, also as the vehicle of the *Spirit*. It is a question of limited time only. Once you have forced your Spirit to talk with the Spirit of A, B, or C, you will need no solitary nooks. At the beginning it is *imperatively* necessary. I have said.

(11) "Get no direction"! Have a large society, the more the better; — all that is chaff & husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad & the evil men as much as in the good ones — only

it is more difficult to call into life & cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance. And even some of the half-rotten seeds come to life when thrown into good soil. Be, *that soil*. Do not be *squeamish* about things. Look at me — the universal theosophical *manure* — the rope for whose hanging and lashing, is made out of the flax I have sown, & each strand it is twisted of represents a "mistake" of mine. Hence, if you fail only "9 times out of 10 in your selections" — you are successful 1 time out of 10 — & that's more than many other theosophists can say.

(12) The *PATH* is a great success — morally. I have letters from Boston from theos. I do not know saying what good they get by reading it. Throw your whole heart into the thing. Give it life by infusing into it *your own soul* not that of mere Peripatetics

(13) You have done the last two years what you could & more than could be demanded of you for ∴ "Society" & cause. Yes; those "few *true* souls" will be the nucleus for future success & their children will. But if the Society is small, and as there is nine tenths of evil in it, invariably what selection can be hoped for futurity? Don't you understand now why poor Olcott struggles for *numbers* regardless of mistakes, failures & results? He was commanded to *multiply & increase* the day he landed at Bombay & he has done so blindly with the unselfish devotion of the Newfoundland dog which rushes into the roaring waves of the ocean at his Master's voice after a stick & does not stop to reason why. This is the *one priceless* quality in Olcott. *FAITH* in his Master, & no desire for reward; out of evil the good grows, but not when we sow evil with our own hands. Let us sow good — & if evil crops up, it will be blown away by the wind like all other things in this life — *in its time*

14. Yes there are "two persons" in me. But what of that? So are there two in you; only mine is conscious & responsible & yours is not. So you are happier than I am. *I know* you sympathize with me; & you do because you feel that I have always stood up for you & will do so to the bitter or the happy end, as the case may be.

My dear fellow — what you say of my desire "to push on the cause & concentrate all my Karma" is right yet it is wrong. Add to this that I wanted & still want to concentrate all *its*, as well as *my* own Karma, & you will be right — I alone can do it & only so long as I live. I am the *mother* & the creator of the Society, it has my magnetic fluid, & the child has inherited of all its parent's physical, psychical, & spiritual attributes — faults & virtues — if any. Therefore, I alone, & to a degree, Olcott, can serve as a lightning conductor of Karma for it. Had I not done it — the Society would have gone smash three years ago. But I was asked whether I was willing, when on the point of dying and — I said yes, for it was the only means to save it. Therefore I consented to live — which in my case, means to suffer physically during 12 hours of the day — mentally during the twelve hours of night when I get rid of the physical shell. You are *the first one* to whom I tell it, because you force me into the confession. What is the use saying it to any one else? No one will believe it & it will only help making an additional lump of mud to be thrown at me. Now you know. Whether you will understand the thing correctly, is another thing. And it is

true about the Kali Yuga. Once that I have offered myself as the goat of atonement — the *Kali yuga* recognizes its own, whereas any other would shrink from such a thing as I am — doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up-hill a cart load of heavy rocks. That's all. Now what can I say more?

About W! I have no right to interfere with his Karma. I have done my best, went to the very limits of persuasion, show of real affection & desire to help him. I have saved him four years ago; had he been guilty with Y in London I would have saved him even then & would be the only one not to turn away from him. He knows — if he is not entirely under *dugpas* influence that it is so. He knows that I have never sinned against him, and therefore, knowing this he hates me the more for it. "We always hate those whom *we fear*, & *whom we have wronged*. He fears me unjustly for till the day he left for America I never opened my mouth to a living soul, about his infamy against poor Z Babu, his uncle. But when I received lately a letter from Arthur in which he accuses & says openly "all the leaders of the T. S *are immoral*" & means Olcott & myself — (about that Philad. business) — & that I knew it was W who *psychologized* him into this belief — I wrote to the Countess that *she should know* — as she was told in London many dirty things about me which were *inspired by W* (for inst. Schmichen tells in confidence to every one that W — "the *purest, holiest* saintliest of men" himself — *was obliged to confess* that "Madam" (me) was very sensual, married a young husband, had *lovers* in the U. S. & even hinted that I was Olcott's mistress) And, I told it today to another person, who will never say it to anyone, & who knows more about W than any other man in London — dear old Keightley, who came from Engl. to see me. Now what can I do? W lied to every one & as X has so compromised himself by boasting of his chelaship that he now *cannot* get out of it. But then he *either does not believe* in Masters, or his desire is to *ruin their ideals*. For he said that to Keightley which neither I, nor any one devoted to the cause & the Masters can ever forgive him. He actually told him, that when at Barbizon last year in France when the Y was after his scalp — seeking to seduce him that he heard distinctly his Masters' (K H's) voice, saying to him that things went *so far* that he (W) had to do one of the two things *either make of Y his mistress*, or to break with her," and that he, W, chose the middle course — to neither break nor give up his chastity but to correspond with her etc etc. This is an INFERNAL a devilish LIE — either this or *pucka* possession

That he wants to *loot* the T. S. is that which I know for over three months. And that nothing will deter him from doing or *trying* to do so, is also sure. He is no fool. He will not go and do as X does — slander openly & clumsily Ol. or myself, or *deny* the Masters. He will work silently & steadily at his object. He will pretend to be a *true* theosophist leading a life & pursuing *a line of his own* — allowing people to *infer* that he is inspired & helped from on high. He will not say to people *this* or *that*, against either Society O. or myself; but he will insinuate & lead people to draw their own inferences which he will instill *telepathically*, to use a S. P. R. expression, with those wonderful deep "holy" & dreamy eyes of his. For he *can* psychologize, I tell you so. He is a *Hindu* & deep as hell, or the kingdom of bliss — there is no middle ground for a *Hindu depth* of mind.

He knows I am innocent of any guilt *versus* W, quite the contrary; but there's the *tacit pact* between himself and Hodgson — & I am in his way. He does not mean *to return* to India, and he has to create for himself a Society of which he will be the head; and he has at the same time to reconcile his past, his chelaship, devotion to Masters, the cause & myself & his present desertion. The Coulomb told to Hodgson the whole story about Z his beautiful wife (W's aunt) and his W's crime, who lived in adultery & incest with her several years — and Coulomb has no doubt embroidered the thing, for it is bad enough as it is. And now Hodgson told him of it. W had to choose between his own reputation of a Jesus on tin wheels being smashed by Hodgson, or to let him *smash me*. He *hesitated for over six months*; but when this scandal of Y came out he had to make his choice — & — I was sacrificed. The Vs & X & W were friends with Hodgson ever since November 15 months ago. U V is his victim and X's hatred helped him to make his choice. That's the whole truth. Since then he began to work & worked *8 months* on U V by her own confession to Dr T before she gave in and *got convinced* that H P B's masters were *black magicians* & no better. These are her words. Then between him & X they ruined the confidence of the whole Gebhard family except the two old people. Now X works in England, & he in America. I cannot help, cannot punish, cannot meddle. When he was here, I offered him *eternal alliance* — which meant *eternal silence* part to save the Society from him; he wriggled out of it, protesting to the last day friendship to me, filial affection etc & trying to set me against Olcott. He also tried to undermine my influence with more than one Hindu by writing letters & he succeeded — with Subba Row for one *partially*, at least, for S. R. is as deep as himself. You will never *beat him* — he is too deep for you & you too honest for him. Yet, promise him *salvage*. Perchance — if the Master helps you will succeed. How can I “let up on him”? No need “of inducing him to believe that he is going farther & farther from Masters. He is at the other pole for the matter of that, from Them. But as he has been *slandering* in such a vile way his *ex-Master* — I do not think Karma will let him go off so easily. What you have to do is to assure him that so long as I do not see *bad* results of his staying in America I will never mention his name. But if I see that he is really looting the T. S. then I will take means of unmasking him. I loved, admired, & *respected* him. I was sincere with him as I never was with any one. Now I feel contempt for him & only watch him to counteract his blows to the Society. I do never nor ever will I *throw mud* at him, as he does at me.

Lastly. YOU HAVE A WIDE & NOBLE PROSPECT BEFORE YOU, if YOU DO NOT LOSE PATIENCE. TRY for mercy's sake try & feel me & hear “the small voice” within you.

Your ever affectionate

H P B

Good Advice to Lodges

(Extracts from a letter written by the Leader to a Lodge-President who wrote asking for advice as to the conduct of his Lodge.)

THE only words of advice that I could give to you, at the present time, are the same that I have repeated so often elsewhere. Labor unceasingly to increase the membership of your Lodge, in loyal fidelity to the noblest

day as there was in H. P. B.'s time are only admitting that their own particular group is not the one through which such an agent is acting, but they are in no position to speak for any other group.

If it was necessary for a living Teacher, H. P. B., to rekindle the fires of the Ancient Wisdom in the Western world, it is just as necessary for a living Teacher to maintain them in their pristine purity; for if left to the world at large, unprotected amid the strife and ignorance of Western materiality, they would soon be dimmed and smoldering beneath the rubbish of human misunderstanding and misinterpretation. Those who in truth seek TRUTH will find the Teacher.

QUESTION 112

Does Theosophy give a simple explanation of the existence of good and evil? Is there truth to be had about this?

H. Savage — Yes, to both questions. Theosophy teaches that while there is intelligence everywhere in the manifested universe, nowhere is there unqualified omniscience and therefore infallibility. By intelligence is meant not *an* intelligence, one great master-mind that is responsible for all that exists, but numberless hosts of intelligences, the worlds and bodies through which they work being likewise consciousnesses of lower grades of intelligence. These innumerable entities actually make up the entire universe. Nothing exists apart from them.

Man is but one family in this endless chain of life. On his plane of existence, possessing free will and the power of choice, he thinks, he acts, he chooses, he makes mistakes, he produces 'evil,' because not being omniscient, he does not understand the fundamental laws of harmony by which the universe is maintained. He is forever disturbing this harmony. This is equally true of man as an individual and as an aggregate, whether it be a nation, a race, or the entire human family. When through countless experiences in many lives, and through the power of his will, he learns to some extent how to work with the currents of universal life instead of against them, he produces less and less evil. We then say of a man that he is 'good,' he produces good works, he is an influence for good among his fellows. Yet however near he may approach to a relative perfection there is for him no ultimate. Good and evil are both relative terms. His greatest good would indicate a certain degree of ignorance, and therefore 'evil' to beings more evolved than he.

Theosophy gives practical teaching as to how to grow towards the greatest good, which means the greatest knowledge that is possible in this particular sphere of life where we now are. It teaches, moreover, that when we have attained this greatest good, we have earned the right to study elsewhere in new and brighter realms, where good and evil as we reckon them, do not exist, but where, nevertheless, in taking up a larger life and a larger work there are new and indeed limitless opportunities for growth.

Leaves of Theosophical History

(A) A LETTER FROM H. P. B. TO W. Q. J.

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W, however, have been substituted for the names of persons mentioned in the original letter.]

Ostende Rue d'Ouest 17.

October 3 1886

My dear W. Q. J — Yours received —

N is an old Shylock — & would skin his own mother. I cannot lose over 500\$. I make him an offer of 400\$ in three months installments — 100\$ each — or 300\$ *down*. The secret is — does he care to have the *Secret Doctrine* or not — & whether he still wants to have *Isis illustrated* as he proposed to me in a letter. If he does — he will come down. If not, then there is little chance. But I feel sure you could manage it. You know that the copyright of *Isis* is mine — unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my *name* — then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment — then I want you to have a \$100 out of it — 25\$ each time; & if he gives only 350 down at once then let him send me a cheque for 275\$ — & give you another for \$75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of *Isis* hitherto printed. And tell me whether you can copyright for me the S. D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the *right side*. I tell you seriously the publisher who will have the S. D. will make lots even if I myself do little. But I must fence & guarantee myself, securely in this matter of copy-righting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with W has altered him so, that he is no more the same man. And the fruit of all this is — a *manifesto* written by W & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott & cruel *I have never read*. Nor did I ever expect such a thing from W, who, if he is now regarded as a Jesus on wheels & a *Saint* owes to Olcott's advertisements of him & my enthusiastic claims for him. Now Mr. W Babu (he passed 2 weeks with me) is cold, dignified & *reserved* with me, friendly and "patronizing"—but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr Bergen who is as devoted as devotion itself to the Master's (*ideal* I call it with all those who do not know Them personally) — & who went on purpose to London to hear of, & about Them, & went to see the V's, heard to his amazement that the Masters were no longer regarded as the living *actugl* Adepts, but either white Magicians with *grayish* tints, or "fictions" or something he could not make out. The Mahatmas he was told were *unreachable* Beings they could neither communicate, nor take concern in worldly or private affairs could *never write letters or send messages* — therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain *devoted* to Them etc. Miss V arose & looking him straight in the face, said: "*I thought once as you do; it took me six months*

to come to W's views; BUT NOW I THINK AS HE DOES." Plain this: W is then exercising for over six months his influence over Miss V to make her lose faith & belief even in the Masters. To me W never said it so openly; but so many points more for him in wiliness & cunning. To me he said *he was not of X's* way of thinking; that he blamed him etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President — a vain, worldly, conceited, *untheosophical* & *unbrotherly* & pernicious fool. Down then, with President, Headquarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too & we are going to print it to distribute among Fellows. Such was W's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work *within* or *outside* the T. S. Why should there be any connection with it for us *theosophists*. Now keep this letter *private* & *confidential* don't say anything to him but watch & see. But then I should not wonder in these days of *Libra*, *Duggas* & universal reckoning if even you found yourself influenced by Arthur, W, & Co— Well, when I lose you — then will I say — Goodbye Society — "Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be *wiled* away, for pity sake Things will change & then everyone will be rewarded or — DAMNED. See if it don't.

Olcott is a conceited ass, but there is no one more faithful & true than he is to the Masters & the original *ideal* & no one is more devoted to the Society planned & established under Their Orders — than he is. I must, & *will* defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by W & X and he who will remain true will be saved while all others will go to the Devil. The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a *Nirmanakaya* of an Adept & his *astral*.

Do write to me, for mercy sake, I am sending you on the *Reincarnation* as you asked, extracts from the S. D. & a full answer, I believe.

Your ever truly & faithfully (who?!) well, your *friend* anyhow

H P B

I am *not coming* just now to the U. S. who is the humbug who invented it?

(B) THE SIFTING PROCESS

By Robert Crosbie

[The following article originally appeared in *The Search-Light*, April, 1898, published at 144 Madison Avenue, New York. It is an exact reprint from the original, except that two names have been replaced by the initials X and Y.]

"Great Sifter is the name of the Heart Doctrine, O disciple. The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless