

KATHERINE TINGLEY'S 1896-97 WORLD CRUSADE

(compilation from *Theosophy* magazine, 1896-97)

Shortly after William Judge's death in 1896, Katherine Tingley and 6 or 7 other Theosophists started on an around-the-world tour of Lectures, establishing Theosophical groups, and giving "Brotherhood Suppers" when possible. The latter were held in a hall in the poorer section of cities and consisted of a free supper with an attending lecture aimed at the poor working and underprivileged. The chief members of the Crusade were Katherine Tingley, E. T. Hargrove, Alice Cleather, Claude Falls Wright, H. T. Patterson, and F. M. Pierce. The tour culminated in a journey across the U.S. from California to New York in 1897. None of the participants in the tour received a salary, and some paid their own expenses, and it was subsidized by individuals separate from Society funds. The accounts and references below of the tour are taken from "Theosophy" magazine, which took over for Judge's "The Path" and was published in 1896 and 1897, to be superceeded by "Universal Brotherhood" magazine. Most unsigned excerpts are from E.T. Hargrove, editor of "Theosophy," and appeared in "The Screen of Time" or "Mirror of the Movement" columns. More complete accounts of The Tour appeared in "Theosophical News", a Boston weekly publication that began publishing during this period, editor unknown, possibly Robert Crosbie, president of the Boston Lodge.

[*Theosophy*, June, 1896:]

AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who with an unswerving Fidelity, have fought against great odds and kept together - a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah [[W. Q. Judge]] and H.P.B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of

activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H. P. B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited, are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reawaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to the termination of the crusade; but immediate contributions are requested.

Remittances should be made to E.A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N. Y.

Committee: H.T. Patterson, E.A. Neresheimer, C.A. Griscom, Jr.

=====

[July, 1896:]

The Crusade is already at work in Europe, or will be by the time these pages are read in America. The greatest enterprise of the XIXth century, theosophically speaking, has thus been commenced. It will not be abandoned for one moment until every part of the plan has been made perfect. It is the supreme and necessary effort of the century, and at its completion the life-work of H. P. Blavatsky and William C. Judge will be consummated. From its inception the theosophical movement has been a holy war, and this Crusade goes forth to conquer the world by the power of Light and Truth. It will be the last campaign of a twenty-five years' struggle - a struggle for brotherhood and for the liberation that the light of truth always brings.

Such an undertaking as the Crusade is certain to meet with opposition. Enemies of the Society have already tried to interfere with it and will doubtless try to do so again. They cannot succeed. These enemies are of all sorts, from ordinary blackmailers to people of wealth who hate Theosophy as an owl hates the sun. The first attempt to interfere with this great work was easily frustrated. One or more of the Crusaders were to have been arrested on the strength of any false charge, it being thought that they would gladly pay blackmail in order to avoid arrest and so keep their European engagements. The injudicious communicativeness of one of those responsible for the plan supplied the detailed information that was needed, and the prompt statement in the New York papers that in the event of such arrests being made, warrants on countercharges of perjury and false arrest would be applied for, was quite sufficient to paralyze the proposed inimical action. The Theosophical Society will have enemies as long as it is powerful. Its strength may be gauged by the number of these enemies and the bitterness of their opposition. A rumor has reached America that a prominent lady member [[Annie Besant]] of the Society whose headquarters are at Adyar, intends to take advantage of the Crusade to make a tour round this country and if possible convert the American Theosophists to a belief in Mr. Judge's alleged "fraudulent methods." This tour is to be conducted by a professional lecturing agent. The entire manoeuvre shows a lamentable lack of appreciation of the American national character, and still more of the character of those who supported Mr. Judge during his life-time.

ENGLISH LETTER

An account of the Convention of the T. S. in Europe (England) appears elsewhere and therefore it is only necessary to say here that it was, according to the Americans present, a counterpart in miniature of the great Convention of the parent body. Never had we before known such unanimity of feeling and purpose, and to such a pitch had it risen by the end of the evening meeting that many of us had literally to be turned out by the attendant after exceeding our time limit by half an hour.

A noticeable feature was the distinctly friendly attitude of the press. Representatives of the Press Association and the *Daily Chronicle* were present and gave excellent reports. The former roused up the provincial press, and the latter, which had formerly preserved a hostile attitude towards Theosophy, was quite friendly and commented on the pleasant influence of the music provided and the interpretations of fairy stories for children.

The renewed interest and hostility of the press has been taken advantage of by our correspondents to advertise the "School for the Revival

of the Lost Mysteries of Antiquity" and the coming of the Crusaders. In addition Dr. Keightley is visiting Middlesborough, Bradford and Clifton, while Dr. Herbert Coryn and myself go to Liverpool and Southport where we are to deliver two lectures on the occultism in Wagner's Music Dramas in addition to other work. Dr. Keightley lectures in public at Clifton and also from a Unitarian pulpit. Thus members and the public will be prepared as far as possible.

Most of the Lodges report increased interest and activity lately and the last few meetings of the H. P. B. Lodge have been so large that it looks very much as if the Central Office will have to be moved to more commodious premises.

The large Queen's Hall, which is immediately behind the Central Office, has been engaged for the evening of July 3d when the Crusaders hold their grand London meeting. On the following day the "European Section" holds its convention and public meeting in a small hall in the same building. The Queen's Hall is now the finest concert hall in London, having fine acoustic properties and holding a much larger number than St. James's Hall.

At the June Conversazione at the Central Office Brother Sidney Coryn was welcomed back from New York and compelled to disgorge his news. He spoke enthusiastically of the wonderful unanimity and selflessness which prevailed among the workers. Dr. Keightley also arrived from his work in the North just in time to give a brief report of his experiences there. - Basil Crump

BEGINNING OF THE CRUSADE.

The first meeting of the Crusade was held in Boston, Sunday evening, June seventh, at the Tremont Theatre. A party of sixteen, including the Crusaders, came up from New York to attend the meeting, and delegations were present from most of the Branches and Centres in New England from Connecticut to Maine. The meeting was most successful in every way in spite of the short notice on which it was held and the heavy rain which must have kept many people away. The impression made upon the public may be gathered from the following editorial which appeared in the Boston *Transcript*, June 8th:

"The Theosophical meeting in Tremont Theatre last evening was at least remarkable for two things, the large number of people it called out in the storm and the evident interest those outside the society took in the proceedings. The theatre was crowded from floor to roof, and the greater part of the audience stayed and gave attentive ear to the speakers until the

close, long after ten. Another thing that was impressive was the decidedly optimistic views of all the speakers. Not a pessimistic note was struck, and no distrust was evidently felt by them as to the future, not merely of the movement with which they are identified, but of society in general. No one listening to their remarks could doubt their sincerity and confidence in their peculiar philosophy, which they believe is to regenerate the world. And, after all, why not Theosophy as well as anything else?"

Mr. Robert Crosbie, President of Boston T. S., presided at the meeting, and introduced as the first speaker Mr. A. H. Spencer, of New York, who gave a preliminary talk on Theosophy. Miss M. L. Guild, of Cambridge, spoke of the Crusade and its work, and gave an outline of its proposed route. Mr. C. F. Wright then spoke on "Discouraged Humanity," and the mission of the Crusade to redeem it.

The speaking was pleasantly interrupted at this point by the entrance of a delegation from the Boston and neighboring Lotus Circles, who presented Mrs. K. A. Tingley with many bouquets and an "Address," to be carried on the Crusade, to the children of every race and nation. This was read by Mrs. J. C. Keightley, who also replied for Mrs. Tingley, thanking the children for their thoughtfulness, saying that all children were very dear to Mrs. Tingley. Mrs. Keightley then gave an address on "Past, Present and Future," speaking of different ages and civilizations, and their relations to Theosophy, and the different expressions of Theosophy in each.

The speaking was here again interrupted by the presentation to the Crusaders of a purple banner, embroidered in gold, bearing the seal of the Society and the inscription, TRUTH, LIGHT, LIBERATION FOR DISCOURAGED HUMANITY. Mrs. M. H. Wade presented it, with a most charming little speech.

Mrs. Tingley followed with a paper on the "Blessings of Theosophy." This was listened to with the utmost attention, and evoked great applause.

Mr. H. T. Patterson, of New York, spoke on "Theosophy and the Poor." Mr. F. M. Pierce, on "Brotherhood," and Mr. E. T. Hargrove, President of the T. S. in America, on "True Patriotism." The meeting was concluded by a short farewell address by Mr. George D. Ayers, of Boston.

THE MEETING IN NEW YORK.

The Farewell Meeting in honor of the Crusaders was held on Friday evening, June 12th, at the Garden Theatre. The theatre was well filled, the boxes were filled by the Lotus Circle children and presented a very pretty sight. The stage was decorated with palms and ferns, and the meeting was interspersed with music as at the Convention.

Dr. J. D. Buck was Chairman of the meeting and first introduced Mr. A. H. Spencer, who gave the introductory address on the Crusade, stating its objects and giving an outline of its work. Mr. E. T. Hargrove was next introduced as President of the T. S. A. and gave a short explanation of the objects of the T. S. Mr. C. F. Wright spoke on "Discouraged Humanity." Mrs. J. Keightley on "The Real and the Unreal." At the close of her remarks, Mrs. Keightley was greeted with such a storm of applause that she had to rise again to bow her acknowledgments. Mr. H. T. Patterson, who for many years has worked among the poor on the east side of New York, spoke on "Work among the Poor."

The children of the Lotus Circle then presented to Mrs. K. A. Tingley an address which they sent to the children in other parts of the world. Two little girls, one holding the address and the other a bouquet, came upon the stage and presented these to Mrs. Tingley. The address was read by Mrs. Keightley who also thanked the children on behalf of Mrs. Tingley. A little boy next came forward to present to the Crusaders an American flag which had been made by a "Daughter of the Revolution," to remind them of home and to be a protection to them in foreign lands.

Mr. E. T. Hargrove then spoke upon the "Light of Reincarnation" and aroused the audience to a pitch of great enthusiasm. Dr. Buck next introduced Mrs. K. A. Tingley, the Outer Head of the Esoteric School, who was greeted with great applause and gave an address entitled, "For Perfect Justice Rules the World." The meeting was brought to a close by "Farewell Remarks" by Dr. Buck, who spoke upon the subject of the Mysteries and their Revival and ending with the recital of the *Gayatri*.

Throughout the meeting the audience was most attentive and the frequent applause showed a warm appreciation of the views presented and of the Crusade.

During the meeting telegrams of greeting and farewell were received from over fifty Branches, most of which held meetings in honor of the Crusade at the same time or as near thereto as possible, allowing for difference of longitude, as the meeting in New York. The telegrams were read by Dr. Buck and evoked great applause. They all showed the hearty support given to the Crusade throughout the country.

BON VOYAGE.

The Crusaders sailed from New York on the American Line *S.S. Paris* at 10 o'clock Saturday morning, June 13th. There was a large crowd of members to say goodbye and to see them start, and as the boat left her dock the Crusaders, standing together on the deck, were given cheer after cheer

until out of range of voice. Mrs. Tingley's name was shouted out repeatedly and so too the words "Theosophy" and "Crusade."

=====

[August, 1896:]

The Crusade may safely be pronounced an immense success. From the day the Crusaders left New York up to the present time, the force of its work has steadily increased, and if we may take the English verdict as impartial, it is certain that the record in Ireland and the other European countries will be even more encouraging. "A new day has dawned": so have many writers and speakers lately proclaimed, and facts prove the truth of the claim.

The reports that follow give details of the work up to the date of writing. It should be first remarked, however, that no one who stood on the deck of the U.S.M.S. "Paris," on the morning of June 13th, and there witnessed the solid square of Theosophists who cheered their out-going comrades with whole-hearted enthusiasm, could ever doubt the success of the great work then commenced. The force and heartiness of that farewell showed indisputably that the Crusade was the expression and embodiment of a widespread movement on the part of American Theosophists, who had heard a call for help from other nations and who responded by sending the best help that lay within their reach.

The following account of the activities on board the "Paris" is furnished by an old member of the Aryan T. S. of New York, who traveled with the Crusaders as far as London.

"The Crusaders sailed for Europe, as every one knows, on Saturday, the 13th of June. I had taken passage on the same ship, and it will no doubt be interesting to readers of THEOSOPHY if I give a sketch of what took place on the voyage. The gathering of friends of the party at the dock was very large and the 'send-off' extremely enthusiastic. Just as the steamer was about to start, the well-wishers of the Crusade came together in a compact square on the platform at the end of the dock, and as the ship backed out there was loud cheering and great waving of handkerchiefs, to which of course the Crusaders responded.

"The first day on board was fine and the water smooth, but the second, Sunday, was, alas, far different, and most of the Crusaders kept to their rooms. The next day was much better, the sea fairly smooth and the weather

delightful, and it has continued the same up to the present writing, near the end of the voyage.

"On Tuesday evening the Crusaders began their public work. The passengers were invited to a meeting in the main saloon, and most of them came. Mr. H. T. Patterson presided and opened with a statement of the purpose of the Crusaders and the route which they intended to take. Mrs. Keightley followed, showing the unreality of the apparently real and the reality of the ideal. Mr. Hargrove then gave a brief but very clear statement of the theosophical philosophy, its history in the world, and its breadth and liberalizing power. Mrs. Wright spoke of the position assigned by Theosophy to woman, and her influence on the thought and life of mankind. She was followed by Mr. Wright, who spoke on the theosophical conception of human brotherhood. Questions were then invited and quite a spirited discussion arose between some gentlemen of the audience and Messrs. Hargrove, Wright and Patterson. The evening closed with a hearty vote of thanks to the Crusaders for having held the meeting.

"Theosophists will not be surprised to learn that their representatives made a strong presentation of their respective subjects at this meeting and that the impression made was most favorable. I regarded it as a highly satisfactory initiation of the work of the Crusade.

"On Wednesday a meeting was held on deck for second-class passengers, which was well attended and aroused considerable interest. The climax was reached however in the steerage, where a most impressive meeting was held on the evening of June 18th. The only place for the meeting was a wide, badly lighted passage way, turning at an angle, where stood the speakers. There were about ninety steerage passengers on board, and these with many stewards and a number of stokers, crowded together in the passage way and listened to the speakers with an eagerness which was pathetic. Mr. F. M. Pierce opened the meeting with a few general remarks, and he was followed by myself, Mrs. Keightley, Mr. Patterson, Mrs. Tingley and Mrs. Wright, in the order given. Mrs. Tingley's remarks were particularly impressive. She spoke without notes, and was evidently deeply moved by her wide experience among the poor. She told them that her best lessons had been learned among them and that she had found in them generosity and kindness of heart not often to be met with among the higher classes. She said that she longed to bring Theosophy to the poor because it would be a consolation to them and because it would kindle the light of the soul in their hearts. Her address was both touching and beautiful, and aroused great enthusiasm.

"After the addresses questions were freely asked and answered by

Messrs. Hargrove and Wright, and an animated discussion ensued. This meeting was a great success in every way. Many were profoundly interested and earnestly invited some of the Crusaders to visit the steerage again. With this meeting ended the public theosophic activities of the voyage, although during the whole period much was done in conversations with both cabin and steerage passengers.

"On Thursday evening, Commander Herbert Booth gave, in the main saloon, an interesting account of the organization and work of the Salvation Army. Mr. Hargrove moved a vote of thanks for the Commander's address, which was duly seconded and carried amid applause.

"The usual first cabin musical entertainment took place on Friday evening, and, at the request of the Captain, was organized and presided over by Mr. Patterson.

"My impressions of the voyage may be summed up as follows: The Crusaders are acting absolutely as a unit, with the utmost harmony, of which it is possible to conceive. They are continuing in the same spirit of unity and solidarity which was the dominating characteristic of the April Convention, and are moving with a concentration and power which is certain to achieve great results. They are all of them constantly at work, even on board this ship, and the only criticism I have to make of them - which is in the nature of a personal grievance - is that they work too much. I have naturally been very desirous of seeing as much of them as possible, and the gratifying of this desire has frequently been interfered with on account of the pressure of their work.

"I am writing on shipboard, Saturday afternoon, June 20th. We expect to land tomorrow morning. - M.H. Phelps"

The Crusaders landed on Sunday morning, June 21st, and were welcomed at Southampton by Dr. Archibald Keightley, who traveled with them to London, where the party were met by a number of members and old friends, including H. T. Edge, Mr. and Mrs. T. Green, E. Adams, Gordon Rowe and others. All proceeded to 62 Queen Anne Street, where an E. S. T. meeting was held at about

After the meeting the Crusaders at once drove to St. Pancras Station, *en route* for Liverpool, where they arrived the same evening, putting up at the Mitre Hotel. They were met there by Robert Sandham, Herbert Crooke, J. K. Gardner, John Hill and others of the loyal and devoted band of Theosophists in Liverpool and Southport. A general E. S. T. meeting was held on Monday afternoon, which was attended by the Crusaders and by the local members. A cordial welcome was extended to Mr. T. A. Duncan, who

had traveled all the way from Oxford in order to be present at the various meetings. Mr. Duncan took a very active part in the work in the early days of the Society in Liverpool.

The following extracts, describing the Crusaders' proceedings, are taken from an account written by Mr. Herbert Crooke:

"The first public meeting in England which was organized in connection with the Crusade was of a character that at once stamps the undertaking as one of a noble and philanthropic purpose. In a hall situated in the very heart of the slums of the city (Liverpool), over three hundred of the very poorest of the poor were gathered on Monday evening to partake of a free supper which was happily called a 'Brotherhood Supper.' Here were the corner-man, the orange-girl, the match-seller, and the poor out-of-work men and women, lads and lasses and even a sprinkling of dirty though bonny babies who did not fail to make their presence known on occasions.

"Every one of these had been personally invited to the supper by one and another of the little band of Theosophists who weekly gather together at their Lodge rooms in the city. It was a marvel on this unique occasion to observe the faces of the people as they trooped into Albert Hall, where the supper was held, and the look of pleasure and the wonderful suppression of natural excitement with which they took their seats orderly and contentedly before the ample repast that had been provided.

"There was no grabbing, no struggling for place nor any of those elements of disorder that one might expect to be naturally manifest. And one can only conclude that this was the effect of the worthy effort to treat these 'outcasts of society' as brothers and sisters, and to welcome them as one's best friend is welcomed to one's home. We can recommend such a course of procedure to every similar effort that may be made by every charitable organization in our country.

"The after-meeting was devoted to brief speeches and music in place of the Lantern entertainment which was rendered impossible by the breakdown of some mechanism. These speeches were listened to with deep attention, every speaker being received with applause. Mrs. Tingley in particular appeared to evoke the enthusiasm of her audience.

"On Tuesday a well-attended Branch meeting was held in the afternoon, at which the Crusaders made brief addresses, and in the evening a large mass meeting, at the Picton Lecture Hall, where over one thousand people assembled. The platform was tastefully decorated with flowers and palms and the banners and flags carried by the Crusaders. Dr. Archibald Keightley of London, President of the Theosophical Society in England, occupied the chair and Dr. Herbert Coryn, also of London, cordially

welcomed the Crusaders to these shores, remarking upon the objects of the Theosophical Society and the one qualification for membership, a belief in universal Brotherhood. Mr. Henry T. Patterson followed with a statement of the objects of the Crusade and the route they proposed to take on their journey round the world, carrying their message of peace and goodwill among men. Mrs. Wright, in a clear voice and telling manner, discoursed upon the quality of true love and besought her audience to exercise charity, as being the highest expression of the soul of which it is possible to conceive. Mr. Ernest T. Hargrove discussed the question of Compensation; as to why men suffer, and for what, and how, they might cease from suffering and enter upon a birthright of joy and happiness.

"At this point in the proceedings two interesting incidents occurred; one being the reading of a letter from the children of the Lotus Circle of New York, with greeting to the children of all the nations of the world, and a reply presented to Mrs. Tingley by a boy and a girl of the Lotus Circle in Liverpool; the other, the presentation to the Crusaders of the Union Jack by Mr. Herbert Crooke on behalf of the Theosophists of England, with the remark that as the flag had often been carried into war in the past against the nations, it might now be carried to commingle with the flags of other nations in this work of promoting brotherhood amongst the peoples without distinctions of race.

"Mrs. Tingley rising later to accept these offerings, dwelt upon the spirit of sacrifice that had prompted the noble men and women who had come with her from their homes and friends and business, regardless of expense or loss to health and comfort, to give the needed answer and help to the cry of poor suffering humanity which she said, with suitable gesture and powerful dramatic effect, went up as 'O God! My God, is there no help for us?'"

"Mr. Claude Falls Wright then spoke on Re-incarnation and Mrs. A. Cleather followed with the appropriate theme, 'The Perfectibility of Man,' which was the grand ideal of the Theosophical movement; Dr. Keightley briefly referred to the founding of a school in America for the revival of the ancient mysteries of Egypt and Greece. A farewell address from the Liverpool and Southport Theosophists to the Crusaders concluded the meeting. Mr. Frank Weston of Liverpool, Mr. W. Ashton of Southport, and Mrs. Cleather and Mr. Basil Crump of London contributed musical selections which greatly added to the success of the meeting. - Herbert Crooke."

On Wednesday, at 1.30 P.M., the Crusaders left Liverpool for Bradford, Yorkshire. They were heartily cheered by the Liverpool members

who had gathered in full force at the station to see them off. At Bradford they were met by Mr. T. H. Pattinson, an old friend of Mme. H. P. Blavatsky's. After a hasty tea they proceeded to Mr. Pattinson's house, where they met Mrs. Pattinson, Miss Brittan, and Messrs. Williams and Dunkley, and carried on a long and informal conversation with these old and loyal friends of H. P. B's. Next morning, Thursday, a public meeting was hurriedly arranged for the evening, and the Crusaders spent the day rushing round Bradford looking after the printing of handbills, newspaper advertisements, music and the various other things necessary for a Crusade meeting.

The short notice did not permit of a very large concourse of people, but a highly appreciative and sympathetic audience assembled that evening in the Mechanics Institute, and at the conclusion of the meeting a Branch of the T. S. in Europe was formed which should have a most prosperous career in Bradford where there is great need for the organized propaganda that such a Branch can carry on.

Early on Friday, June 26th, the Crusaders left for London, where they arrived at 3.30 P.M. They were greeted by a number of friends who escorted them to the Norfolk Mansions Hotel in Wigmore Street. Saturday was wholly taken up with American mail; Sunday was devoted to E. S. T. meetings; Monday was a day of calls and visits; and Tuesday, the 30th, was given up to a "Brotherhood Supper."

This was held at 8 P.M., in the large Hall of the Bow and Bromley Institute, and was one of the most successful meetings which has yet been held. Mr. R. Machell, who is rightly called *the* theosophical artist, kindly lent some of his magnificent pictures for the occasion, and these decorated the walls of the hall and greatly delighted the people and also acted as an inspiration to the speakers. Mrs. Cleather and Mr. Basil Crump furnished excellent music, but the same cannot be said of the Crusaders, who tried to sing "The Star-Spangled Banner" for the entertainment of the London poor.

There were four hundred present, and they all enjoyed thoroughly their supper of roast beef, bread and butter, and tea and coffee. After the supper brief speeches were made by all the Crusaders on the broad lines of Brotherhood, compensation, and the real nature of man, and were much appreciated as was evidenced by the appropriate and hearty applause that greeted every point of special significance that was made.

A display of magic lantern views of America, ancient and modern, by Messrs. Wright and Patterson, followed the speeches, and in conclusion, after giving "three cheers for America," the entire audience, at Mrs. Tingley's request, filed on to the platform and shook hands with those who had

addressed them. "A veritable triumph," as an English member remarked.

One hundred of the men and women invited had spent the previous night in a "Shelter," which they may not do on two consecutive nights, so that without the "Brotherhood Supper" they would have passed the night on the streets, supperless.

On the evening of Wednesday, July 1st, Lady Malcolm of Poltalloch, one of the most devoted members in England, gave a reception to the Crusaders at 23 Great Cumberland Place, to which she invited several old friends of H. P. B.'s, such as the Baroness de Pallandt, the Countess d'Adhemar, Mrs. Hunt, and Mr. Stewart Ross, well-known as "Saladin," the editor of the *Agnostic Journal*.

On Friday Lady Malcolm gave a dinner to the Crusaders and various representatives of the press, preliminary to the great public meeting that was held in Queen's Hall, Regent Street, at 8 P.M. This meeting was attended by over eight hundred people, in spite of heavy rain and the hundreds of entertainments being given in all parts of London - for it is now the height of the London season. This meeting was an immense success. The music, in which Mrs. Cleather and Mr. Basil Crump again took a leading part, was excellent, and the various speakers were equal to the occasion and delivered splendid addresses.

The meeting opened with the prelude to *Parsifall* played by a quartette consisting of violin, cello, piano, and organ. H. T. Patterson was first introduced by the Chairman, Dr. Keightley, and spoke on the "Theosophical Crusade;" then in order came Mrs. C. F. Wright on "Charity," E. T. Hargrove on "Toleration," an address by Mrs. Tingley, E. T. Hargrove in the place of F. M. Pierce, who was unable to speak, on "The School for the Revival of the Lost Mysteries of Antiquity," Mrs. Keightley on "The Need for Theosophy in Europe," and C. F. Wright on "Reincarnation."

At this point was read the address of the children of the Lotus Circles of America to those in foreign lands, which was replied to by Mrs. W. Lindsay on behalf of the children of London. The standard of the city of London was then presented by Mr. Wm. Lindsay.

The meeting closed with a fine farewell address by Dr. H. A. W. Coryn. Rounds of applause greeted the various speakers, and the whole of the proceedings were conducted with peculiar energy and spontaneity. Such a meeting cannot fail to be of immense service to the work throughout England.

On Saturday, July 4th, a public meeting is to be held at Woolwich, at which the Crusaders will speak. It is expected that a large number of the workmen attached to Woolwich Arsenal will be present.

The following cities in England and Scotland are to be visited before the Crusaders reach Dublin, where the Convention of the Theosophical Society in Europe is to be held on August 2d and 3d: Bristol, Birmingham, Southport, Middlesborough, South Shields, Edinburgh and Glasgow.

- E. T. H.

London, 4 July, 1896.

London, June 30th, 1896.

To the Editor THEOSOPHY:

Dear Sir and Brother: I am receiving so many kind letters from friends in America, which I cannot possibly answer, owing to the great pressure of work entailed by the Crusade, that I shall be glad if you will insert the following general reply and oblige.

Yours fraternally,

Katherine A. Tingley

To Some American Theosophists,

Dear Friends: - In thanking you for the many kind letters addressed to me as Katherine Tingley, as well as by other names that would not be understood by the general public, I should like to say a few words as to the future and its possibilities. Many of you are destined to take an active part in the work that the future will make manifest, and it is well to press onward with a clear knowledge of the path to be trodden and with clear vision of the goal to be reached.

The path to be trodden is both exterior and interior, and in order to reach the goal it is necessary to tread these paths with strength, courage, faith and the essence of them all, which is wisdom. For these two paths, which fundamentally are one, like every duality in nature, are winding paths, and now lead through sunlight, then through deepest shade. During the last few years the large majority of students have been rounding a curve in the paths of both inner and outer work, and this wearied many. But those who persevered and faltered not will soon reap their reward. The present is pregnant with the promise of the near future and that future is brighter than could be believed by those who have so recently been immersed in the shadows that are inevitable in cyclic progress. Can words describe it? I think not. But if you will think of the past twenty years of ploughing and

sowing and will keep in mind the tremendous force that has been scattered broadcast throughout the world, you must surely see that the hour for reaping is near at hand - if it has not already come.

Comrades! the present moment is glorious with portents, and these are nothing compared to the actualities they represent. So I ask you to watch and wait, trusting to the light of your own soul, paying strict attention to those small duties of daily life - the abandonment of which means the abandonment of the path.

But what of this path? It can only be spoken of in symbols, for it is interior and secret, though the path of the outer work is visible to all, while understood by the few only. Symbolically, it may be spoken of as "the path," but the journeying of that road might be compared to the building of a house not made with hands, eternal in the heavens, the house thus being built will serve as the temple of the divine spirit within every man and woman. Noiseless is its slow construction, and the stones of which it is being formed are the stones of the purified mind, from which all superfluities must be removed. For this "temple" is the spiritual or noetic body referred to by Paul the Initiate, which is destined to act as the vehicle of the self-conscious soul when man stands face to face with his God. The building of this temple is an actual, living process, all the more real because it takes place on interior lines, where the noise of the world does not reach.

Besides the building of this temple of light, on which many have been engaged for ages, and which some have so nearly completed that it only requires dedication by the blessing of a Master-hand, besides this temple there is yet another in preparation, the stones of which are largely in place, as the result of the long labor and sacrifice of Mme. Blavatsky and William Q. Judge and their colleagues and superiors. Those who know what the "building of a temple" symbolized some years ago, and has symbolized ever since, will know what this means, involves, foretells - TRIUMPH!

Till then, as ever, believe me fraternally yours,

- Katherine Tingley

THE THEOSOPHICAL NEWS, the successor of *New England Notes*. The first weekly Theosophical paper published in the United states, reaches us from Boston where it is published by that indefatigable centre. It is designed to give the Society's news, more particularly news of the Crusaders, and will not therefore conflict, or in any way interfere with, the already numerous literary magazines published in the Society. It is much

needed at the present time, and will enable members to keep in touch with that united band of workers who are sacrificing everything to carry the light of Theosophy around the world. We wish the new weekly every possible success and a large list of subscribers. - [G.]

FAREWELL CHARGE TO THE CRUSADERS.

At the meeting held in Madison Square Theatre on the eve of the departure of the Crusaders, June 12th, Dr. Buck delivered the closing address at the end of which he turned to the Crusaders and said:

And now, Comrades, it only remains to bid you farewell, and good speed in your noble and glorious undertaking, of rebuilding the City and Temple of the Lord, according to the symbols of our most ancient order. It is the City Beautiful, seen by the seer of Patmos, the Gnostic initiate of the Ancient Mysteries.

The design for the Temple, drawn by the Divine Architect of the Universe, on the trestle-board of Time, is that of a perfect man, the ideal Christos of all the ages. This is the canon of proportion in Nature, in Art, and in Architecture, as revealed to modern times by one of our ancient Brothers, Vitruvius Pollio, in the time of Julius Caesar. The workmen who shall follow this design, this perfect ideal, in their noble and glorious work of laying the foundations of the City Beautiful, will dedicate their work to Humanity from foundation stone to turret, and the "mark" of every workman will be a symbol of the universal and unqualified Brotherhood of Man. It is good work, square work, that you will do; for the length, and the breadth, and the height of the City are equal, so perfect is the proportion of a man when he has slain the beast of selfishness within him; and his gates are all of pearl, when no evil thing can come out of him to defile him or corrupt his brethren. Listen to that noblest and wisest of American Masons, Sir Albert Pike:

"The whole world is but one Republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of many nations and tongues, shall be bound together by the bonds of science, morality, and virtue."

It is thus, my comrades, that the New Republic, the City Beautiful, and the Temple built without the sound of axe or hammer, are one and the same. This is the lofty ideal ever to be born in mind. Like a blazing star, seven-pointed, with its heart the golden hue of the celestial sun, and its rays of royal purple, this grand ideal will lead you over trackless oceans and far

through the abodes of men, till you have encompassed the earth with its benign rays. To the nations sitting in darkness, you will hear this message of light. To the down-trodden and sorrowing, the poor and helpless, you will bear this message of deliverance. The common people, as of old, will hear the message gladly. What care we if the proud curl the lip with scorn, or listen with undisguised contempt. The centuries look down upon you, and the future beckons you with the finger of fate. The first great cycle of the Iron Age, the Dark Kali Yuga, is closing. To those who see not its meaning, but tremble at its portents, you and all of us may seem but a speck of dust on its mighty wave, on its revolving rim. Working with nature along the lines of least resistance, even the pebble clinging to the wheel may deflect its course, and rescue mankind from impending disaster. Reflect, my comrades, on the long and weary waiting of our Grand Masters for this hour to strike, when it would be possible to rekindle the light on ancient altars, without seeing it quenched in the blood of Brothers. You who have felt their influence, as gentle as the falling dew, yet inspiring as the very breath of life, and have responded - "here am I" know the power which goes with you, sustains and works at your backs, nay, in all your hearts. Your message is the Brotherhood of Man and all that the slogan implies. Simple, unqualified, and universal Brotherhood! This is the theme of all religions, till silenced by warring creeds. Remind the nations of the ancient glory, when want was unknown, and when Wisdom, Power and Love, joined in governing the state. Touch as with a magic wand the slumbering consciousness in man, that he may recall the memories of the Golden Age, when in fair Arcadia, sung by poets and dreamed of in the youth of all, man lived as free and happy as a child. Gently rouse the spiritual element in man, his higher consciousness, till he shall see that no good can possibly come to him who strives alone for self. Soul to soul humanity is bound, as the fibres of one heart, and through that one heart the divine Love flows forever free. From West to East ye journey, and from East to West again; no longer in search of that which was lost, for the Master's Word is found, and ye go forth in obedience to its command, on your worldwide journey. So let the star of the empire of Love leave its track of light in the hearts of your fellow men. We shall watch for your return towards the setting Sun. The Masters of Wisdom will quicken into life the seed that you scatter by the way. Do only your simple duty, and leave results to them. Having thus served your appointed probation in the outer courts, we shall wait for your coming to lay the foundations for the School for the Revival of the lost Mysteries of Antiquity. Then may knowledge take the place of conjecture, and the nucleus of a universal Brotherhood ye have so helped to nourish, spring into new life for the

healing of the Nations. Hear what Mme. Blavatsky said in 1887:

"But if the voice of the Mysteries has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them." Remember always that "The Wise and Peaceful Ones live, renewing the earth like the coming of spring, and having crossed the ocean of embodied existence, help all who try to do the same thing, without personal motive."

And now: to the Grand Architect of the Universe:

"Unveil, O Thou that giveth sustenance to the universe and to ourselves, Thou from whom all things proceed, to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty, on our journey to Thy sacred seat."

= = = = =

[September, 1896]

It would be difficult to adequately describe the ever-increasing success of the American Crusade of Theosophists around the world. Every town visited seems to add something to the total force of the movement. Naturally enough there has been some opposition to overcome or to ignore, as the occasion required; but this has been easily done.

A word or two as to this opposition: it has all come from certain people who formerly persecuted Mr. W. Q. Judge and who belong to the same type as those who attacked Mme. H. P. Blavatsky at an earlier date. These people claim to be Theosophists, but their actions certainly belie the claim. Their leader, whose work in the world has always been destructive, attempted to destroy the result of Mr. Judge's labors in America, but failed ignominiously. That attempt was due in the first place to the influence of modern Hindu thought, but was also inspired by more personal motives, to which further reference is not now necessary. But the attack upon Mr. Judge was really an attack upon Theosophy and upon its basic teaching of Brotherhood.

It was consequently not a matter for great surprise when the Crusaders were greeted shortly after their arrival in London by a hostile letter, signed by the leader of Mr. Judge's persecutors, together with others who took minor parts in the campaign against him. This letter was sent to all the London newspapers, and was inserted by one or two. It repudiated the Crusade, discountenanced its work and stated that its members did not

belong to the organization (whose headquarters are at Adyar) represented by those who signed the letter. The Crusaders endorsed this letter - especially the last clause - at the numerous public meetings held throughout England.

Following this came another illustration of "brotherhood" as exemplified by the same people. The English division of the Theosophical Society in Europe held its annual meeting in May last and those who took part in it directed that a letter of greeting and fraternal good-will be sent to the annual Convention of the European Section of the Adyar Society, which was held in July. This was done, and as soon as the letter was read, the Chairman of the Convention and President of the Adyar Society, ruled all discussion of or reply to the letter "out of order." Friendly overtures were thus made and rejected, and in addition a direct act of hostility was indulged in.

The climax was reached in an article which appeared in a London quarterly review. It contained a vicious attack - too evidently inspired by jealousy and defeated ambition - upon Mrs. K. A. Tingley, the leader of the Crusade, and Outer Head of the E. S. T. This attack was not signed, but behind the shield of an admirer the same destroying hand was visible, and naturally the attack contained various false statements. It was also humorous in one important respect. Its main point lay in the supposition that Mrs. Tingley had claimed to be the reincarnation of H. P. B., which is not true. On the contrary, Mrs. Tingley has frequently stated that in her opinion H. P. B. has *not* reincarnated. Why publish such a vicious fabrication?

Much is made by the writer of a supposed solemn declaration by Madame Blavatsky "to all her disciples" that "in her next reincarnation she would inhabit the body of an Eastern man." Mrs. Vera Johnston, H. P. B.'s niece, Claude Falls Wright, James M. Pryse and other close friends of the "old lady's," have a different version of this story. They say that H. P. B. was asked by one of her disciples where she would reincarnate, and promptly replied: "Reincarnate? Why, of course, in the body of some nice young imbecile Hindu!" And, she would frequently repeat the joke, asserting that she would be reborn as a Hindu - with only one lobe to his brain, and if he should have two he would be imbecile all the same. This joke is now paraded as a most serious argument against a claim which has never been made.

Other false statements appear in the same article, or series of articles, but they are transparently absurd and do not require refutation. In passing, however, it may be as well to state that for anyone to call Mrs. Tingley "a medium" is to show either a complete ignorance of occultism, or a complete ignorance of Mrs. Tingley. In either case there is less than no title to pass

judgment.

Now for a few definite and positive statements. The success of the last Convention held in New York and the success of the Crusade has been very largely due to Mrs. Tingley's energy, good judgment and self-sacrifice. Every one of H. P. B.'s immediate pupils who have so far met Mrs. Tingley unhesitatingly state that the similarity between H. P. B.'s and Mrs. Tingley's methods is extraordinary and that the results now obtained if anything surpass those formerly achieved by their old teacher, perhaps owing to the wider opportunity offered at the present time. They recognize the same force, the same inspiration, the same wonderful effects. Such old students as Mrs. Alice Cleather, Drs. Archibald Keightley and Herbert A. W. Coryn, James M. Pryse, Claude Falls Wright and others come under this category, all of whom, owing to continuous personal contact with Mrs. Tingley, have had ample opportunity to form a just estimate in these respects. They should certainly have a better right to pass judgment than those who have never seen her and who blindly endeavor to destroy her by circulating falsehoods gleaned from stray newspaper gossip. Many others might be named, such as Mr. C. Johnston and Mrs. V. Johnston - the latter the niece of H. P. B.'s already referred to - who bear witness to the same effect. But better than any such comparison is the actual living testimony daily afforded by work that endures. To that, hundreds of Theosophists in America, England, Scotland and Ireland can already bear witness

And now to the further record of the Crusaders' doings. They traveled from London to Bristol on July 8th, holding an E. S. T. meeting there that afternoon, and a public meeting the same evening, with Mr. H. P. Leonard in the chair, which was attended by over two hundred people. At the conclusion of this meeting, at which Mrs. K. A. Tingley, Mrs. Wright, Claude Falls Wright, H. T. Patterson, F. M. Pierce and E. T. Hargrove spoke as usual, the chairman announced that the Crusaders would be glad to meet and talk with members of the audience who might desire further explanations of Theosophy than those afforded by the replies to questions put publicly. The various speakers then left the platform and mingled with those in the body of the hall who remained after the formal adjournment. This practice has since been continued, as it gives an opportunity to all to come into personal contact with the Crusaders, and does much to remove the stiffness that too often pervades such gatherings.

The branch in Bristol has always had a hard struggle to hold its own, but the untiring devotion of its members during many years is certain to

bring its reward, and the very friendly reception of the speakers at the public meeting showed that there are at least one hundred thinking men and women in that city who take a sympathetic interest in Theosophy. Sufficient praise could not be given the local members for the way in which they had worked up the Crusade meeting.

On July 10th, in the afternoon, a large F. S. T. meeting was held at Southport, a city on the west coast of England, not far from Liverpool. A public meeting the same evening, with Mr. J. K. Gardner in the chair, attracted an audience of about two hundred, and from the questions asked it was clear that many present had been deeply impressed by the message of the Crusade. One listener, not then a member of the Society, was instrumental in forming a new branch in Chesterfield within ten days after this meeting. The Southport papers gave long and appreciative reports of the proceedings, and one published a two-column interview with Mrs. Tingley and other members of the party.

From Southport the Crusaders journeyed to Middlesbrough in Yorkshire. On this and other railway journeys in England and Ireland they posted a printed notice on the windows of the cars they occupied "Crusade of American Theosophists Around the World." Other travelers would curiously gather round and would gaze with astonishment at one or another Crusader busily employed with a typewriter. Much inquiry followed as to what Theosophy might be, and one country yokel was heard to remark that "them American Theosophists don't waste no time no how, that's sure."

A correspondent writes of the work in Middlesbrough as follows: "The visit of the Crusaders revolutionized the work in this town. The local branch had made little progress for some time past, and members were beginning to despair of seeing it become an active power in their neighborhood. But despair fled, and hope - nay, certainty took its place when it was seen how much could be done in so short a time by a few people who simply went right ahead and worked without a thought of possible failure or of anything but the immediate work in hand.

"On Sunday, July 12th, at 3 in the afternoon, an E. S. T. meeting was held at which two new members were admitted. At midnight on the same day, another E. S. T. meeting was held at which six more were admitted. This midnight gathering immediately followed a public meeting which was very well attended, the speeches made by Mrs. Tingley, Messrs. Hargrove, Wright and the other Crusaders being warmly applauded, and every word uttered being listened to with the closest attention. Questions were freely asked and answered at the conclusion of the speeches.

"Apparently not content with their midnight meeting, and the

admission of eight new members into the Esoteric School, since their arrival, another E. S. T. meeting was held on the morning of the 13th, and two more members were taken in. The Crusaders then left for South Shields, leaving behind them many close friends in the place of strangers, leaving activity in place of heavy stillness, and hope in place of despair. The good they did cannot be put into words. But we will try to show our gratitude by properly using the force they left us and by making the work in Middlesborough a permanent success."

The Crusaders held a public meeting in South Shields on the evening of their arrival, over two hundred being present. The hall was decorated as usual with the numerous flags presented to them, conspicuous among the rest being the purple banner given by the Boston T. S. with its device, "Truth, Light, Liberation for Discouraged Humanity." The proceedings opened and concluded with music. At this meeting the questions were particularly good. A local clergyman, however, who was inclined to be pugnacious, could not quite rise to the ideal of "many Christs" presented to him in reply to a question on the subject, and when the audience loudly applauded the reply, he hastily stamped out of the hall in token of his disapprobation.

At eleven o'clock that night an E. S. T. meeting was held at which fifteen members were admitted. This was a satisfactory increase, for till then there had been but one member of the school in South Shields.

On July 14th the Crusaders traveled south to Halifax, in Yorkshire, where a public meeting was held in the evening, with from two to three hundred present. A branch of the Theosophical Society in Europe (England) was formed immediately after the meeting and the next morning an E. S. T. Lodge was also formed.

Scotland was entered on the 15th. Proceedings began with a public meeting in Glasgow, attended by about one hundred and fifty people. The holiday season had taken "every one" - except the right people out of town. The next day, July 16th, saw the founding of the T. S. in Europe (Scotland) eighteen members joining, several of them old students who for various reasons had not previously identified themselves with the Theosophical Society.

The Crusaders immediately proceeded to Edinburgh, and at the kind invitation of a lady member of the Edinburgh Lodge of the Adyar Society, addressed several people that evening at her house. No public work had heretofore been done in this city, the capital of Scotland. The "Scottish Lodge" of the Adyar Society is secret and its exact aims and purposes are not known to the uninitiated. Neither this lodge nor the Edinburgh Lodge of the

same Society carry on any public propaganda; nor did the members of these bodies encourage the formation of a branch of the T. S. in Europe. After a parlor talk, however, in the hotel on the evening of the 17th, which was crowded, a branch was formed on the 18th, and in future there will be a nucleus of people in Edinburgh ready to support the principles of Theosophy before the public.

The Crusaders are not good sight-seers. They seem to feel no attraction for picture galleries and do not spend their evenings at theatres. But they deliberately witnessed a magnificent panorama at half-past four on the morning of the 19th. At midnight they started for King Arthur's Seat, and from that promontory, - overlooking the Castle and city of Edinburgh, overlooking hills and valleys far and near, and the Firth of Forth with its wonderful cantilever bridge, and the ocean, and a vast expanse of purple, silver and orange sky - they saw the old sun rise from behind a mountain of darkness and pour benedictions upon the earth. And they thought it worth the steep climb and the sleepless night and went on their way rejoicing.

Their way led them back to Glasgow, where they were due for another public meeting on the evening of the 19th. It was a great success; over a hundred present and the deepest interest shown. One member of the audience, of quasi-clerical persuasion, demanded five minutes in which to "exterminate the vermin" (the Crusaders), but his request was naturally not granted.

Before leaving Glasgow on the 20th an E. S. T. meeting was held at which ten members were admitted. Reaching Edinburgh again, the Crusaders were met by Mr. Herbert Crooke of Southport, who helped them to work up a large public meeting on the evening of the 21st, attended by some eight hundred people. This meeting certainly aroused immense interest. There was a disorderly element in the audience, consisting of a few university students with both theological and rowdy tendencies. But they did not begin their noise until question time came, and even then they in no way succeeded in disturbing the meeting. By way of protesting against such behavior one member of the audience rose and proposed a vote of thanks to the Crusaders, and throughout the entire proceedings the applause was hearty and continuous. This was the farewell meeting in England and Scotland and it fittingly summarized the work in those countries: intense irritation on the part of a few at the success met with, and approval shown by the large majority.

The Crusade departed for Ireland on the 22d, arriving in Dublin on the morning of the 23d. Preparations for the work there occupied the next two days, and in addition to this over one hundred and fifty letters were written

by the Crusaders to fellow-workers in America. An outdoor meeting was held at Bray, a sea-side resort near Dublin, on the afternoon of the 26th.

A wagonette was hired and from it the Crusaders addressed over three hundred people who soon collected at the sight of the Stars and Stripes floating gayly from the box-seat of the conveyance. Brother George Russell, better known as "A.E." of *Irish Theosophist* fame, gave a fine address on the glories of ancient Ireland and their revival in the near future.

A special mission visited Limerick on the 29th, consisting of Mrs. C. F. Wright and Brothers Wright, Patterson and Pierce. They held a public meeting there, several hundred being present. Much good-humored opposition was met with, and at one stage of the proceedings the chairman, Mr. Gibson, a local Theosophist, had to add to his functions the part of "checker-out," forcibly ejecting a particularly noisy commentator. The meeting was, nevertheless, a huge success from every account received.

On the afternoon of July 31st a drawing-room talk was given at 3 Upper Ely Place by Brothers Hargrove and Patterson. On the evening of the same day Brothers Neresheimer and Fussell, Drs. Walton and Wood and Mrs. Wood arrived from America and were greeted with whole-hearted delight by both the Crusaders and the Dublin members.

The story of the work in Ireland can well be told by brother Fussell.

"On Saturday, August 1st, the day after our arrival in Dublin, a Brotherhood supper was given to about four hundred men and women from the poorest parts of the city. Several newsboys and young girls who had been found begging on the streets were also present and were feasted on an unlimited supply of cake and tea. The short addresses made by the Crusaders and others after supper were listened to with great interest and attention, those by Mrs. Tingley and Mrs. Wright receiving especial applause.

"The Convention of the T. S. in Europe was held on August 2d and 3d. An account of this will be found in the *Mirror of the Movement*. On the afternoon of Monday, August 3d, an E. S. T. meeting was held, at which thirteen new members were admitted, and on the evening of the same day a reception was given at 3 Upper Ely Place, the rooms being crowded. Tuesday, August 4th, was occupied mainly by personal talks and discussion of plans of work. In the evening an informal meeting was held to discuss Lotus Circle work. A large meeting of the Dublin Lodge was held on Wednesday, many visitors being present. The Rev. W. Williams read a paper on the Kabbala and addresses were given on general Theosophical topics by some of the delegates and Crusaders. August 5th was also occupied largely by personal talks in regard to the work and in getting off arrears of

correspondence.

"Brothers Pierce and Herbert Crooke left Dublin for Killarney to arrange the camp so that the rest of the party might find it ready for them on their arrival the following day. Those remaining behind were kept busy with correspondence and personal interviews and at midnight a farewell meeting was held at Maple's Hotel, where the Crusaders were staying. At 3.30 on Thursday, August 6th, the Crusaders, accompanied by the American delegates and others, arrived at Killarney, where a stone was to be found to form part of the foundation stone of the School R.I.M.A. and where other work was to be done. Brothers Dick, Dunlop, Johnston, Mrs. Johnston, Mrs. Dick and others joined the camp later.

The stone was found on the next day and on the 8th a cairn was built on the spot from which it was taken. On Sunday, the 9th, an E. S. T. meeting was held at the camp at 11 A.M. and in the afternoon several talks were given by different members to groups of people who came to visit the camp. Several sketches of the camp and of the neighborhood were made by our two artist friends, Brothers Machell and Russell.

"On the 10th the camp was broken up and the party left for London, arriving there on the 11th. Preparations were made for the tour of the Crusaders on the Continent, and a farewell E. S. T. meeting was held on the evening of the 12th.

"It is impossible to adequately describe the work of the Crusaders and the tremendous impetus which is being given to the Theosophical movement in every place they visit. Everywhere the members receive new life and energy, and everywhere is being spread a unifying influence, bringing us nearer to a realization of true brotherhood. And yet it is evident that great as are even now the results of the Crusaders' work the full harvest is still to come and will not be fully seen till our comrades shall have completed their great task in carrying the message of Theosophy around the world. - *J.H. Fussell*"

On August 13th, at 11 A. M., the Crusaders left for Paris, Drs. Walton and Wood and Mrs. Wood traveling with them. They were seen off at Holborn Viaduct Station by the contingent from America, Brothers E. A. Neresheimer, J. H. Fussell and Fred Neresheimer, and by many of the London members, Drs. Keightley and Coryn, Sydney Coryn, Basil Crump, Roger Hall, Thomas Green and others, who have done so much to make their work in London the success it has been.

An easy journey brought them to Paris, after a fair crossing of the much dreaded English channel. They were met there by an old Boston member, a friend of H. P. B.'s, whom all were very glad to see - Madame

Peterson.

There is to be a public meeting here and an E. S. T. meeting, and between whiles an attempt to get equal with an enormous accumulation of correspondence. Then farewell to France and flying visits to Brussels, Amsterdam and other European cities before reaching that ancient land of wisdom, Egypt.

- E. T. H.

Paris, *August 14, 1896.*

THE CONVENTION OF THE T. S. IN EUROPE.

The Convention of the T. S. in Europe was the largest European convention ever held as well as the most successful. The same spirit and harmonious action which characterized the American Convention in New York last April was also shown in Dublin on August 2d and 3d. The Crusaders had arranged their tour so as to be present in Dublin at this time, and there were also six other delegates and visitors from America, E. A. Neresheimer, Dr. A. Walton, J. H. Fussell and Fred Neresheimer from New York, and Dr. L. E. Wood and Mrs. Wood from Westerly, R. I. E. T. Hargrove read a letter of greeting from the T. S. A. to the Convention. An account of the Work of the Crusade was then given by Mrs. C. F. Wright and H. T. Patterson, and Mrs. J. C. Keightley and Miss Hargrove gave an account of their visit to Sweden. The Convention then adjourned till the afternoon..... The enthusiasm of the Convention had been evident all along but when E. T. Hargrove was elected President of the T. S. in Europe, every one was up, cheering and clapping and waving handkerchiefs. Mr. Hargrove was out of the room at the time but was immediately brought in, carried, chair and all, shoulder high, by enthusiastic delegates. E. A. Neresheimer, when elected Vice-President, had to undergo a similar ordeal and be carried around the room. Herbert Crooke, of Southport, a most devoted and indefatigable worker in England was elected Deputy Vice-President. The Rev. W. Williams, of Bradford, and Mrs. A. L. Cleather, of London, both of whom will accompany the Crusaders, were appointed European Delegates on the Crusade. The public meeting in the evening in Antient Hall, was a very great success. The hall was packed, over 1,500 people being present, and several hundreds being turned away for lack of room.

At the public meeting and also at the Convention meetings several selections of music were beautifully rendered and added much to the pleasure and harmony of the Convention. All the proceedings of the

Convention were most enthusiastic and harmonious and the practical character of the work of the Society and the responsible position which it is taking before the world are quite in accord with its attainment of majority and the beginning of the new cycle. It has become evident to the world that the T. S. E. and T. S. A. although autonomous bodies, each with its own organization are yet one in heart and in devotion to the cause of Brotherhood.

=====

[October, 1896]

..... Such a train of thought is the natural outcome of mentally reviewing the work of "The Crusade of American Theosophists around the World," up to the present time. The evident success of the Crusade has been striking enough, but for one who has taken part in its work the most remarkable thing about it has been the marvelously wise leadership of Mrs. K. A. Tingley, and the extraordinary *luck* that has never deserted the party in any undertaking so far entered into. The world, which is foolish for the most part, would attribute this good luck to chance; but to the Theosophist, who does not believe in chance, the wonderful luck experienced so continuously makes it appear as though the heart of Nature had been touched by some spiritual force, impelling her to fight for the success of the enterprise.

Innumerable small occurrences, leading to results of great importance, have well exemplified this, and in many instances it has been the immediate recognition of their real significance by Mrs. Tingley which led to their proper utilization. Luck (in the true sense of the word) is not easily overcome; nor is wisdom, at any time or under any circumstances: but when wisdom and luck are united you have a practically unconquerable combination.

Now for a record of the recent activities of the Crusade. The result of the work in Paris was the formation of the French division of the Theosophical Society in Europe on August 21st, at 8.30 P. M., in a large parlor at the Hotel St. Petersburg. Public meetings at the same hotel, on the evenings of the 16th, 18th and 19th, and a larger gathering at the Hotel Continental on the evening of the 20th, led up to this farewell meeting on the 21st. Mons. Charles See was elected President of the newly formed Society, and with the invaluable assistance of Mme. Petersen, who did so much to

help the work of the Crusade in Paris, the movement in France should soon become as active as it already is in Holland and Germany. A meeting of the Esoteric School on the morning of the 22d immediately preceded the departure of the Crusaders for Amsterdam. They traveled by way of Brussels, patiently endured an examination of their baggage at both the Belgian and Dutch frontiers, and reached "The Venice of the North" with its bewildering ramification of canals late that night. There they stopped at the Hotel Pays Bas, where the table linen and in fact every spoon, fork, chair and carpet in the place were marked with the familiar initials "H. P. B."

Early the next morning (Sunday, the 23d August, a day of considerable activity) there was a great assemblage of old as well as new friends at the Headquarters. Madame Hermance de Neufville, an old friend of Madame Blavatsky's, Mlle. Immerzeel, Mme. van Pellecorn, Brothers Van der Zeyde, Jasink, Goud, Haupt, and many others who stood so loyally by W. Q. Judge in 1895, were all present, and at half-past ten a meeting of the T. S. in Holland was formally opened. An address of welcome was made by the chairman, Brother Van der Zeyde, and then the Crusaders spoke in English, their speeches being translated into Dutch, phrase by phrase. In the afternoon there was an E. S. T. meeting, twelve new members being admitted, and in the evening a public meeting was held at Frascati's, attended by some seven hundred people who listened with the closest attention to the speeches of the Crusaders, much applause being given to each speaker. Brother C. F. Wright gave a particularly admirable address, which delighted the audience and which seemed to lose little in the hands of the translator. When the time came for the usual questions, however, some disturbance was created by two or three Anarchists and Socialists, young boys of 17 and 18, who demanded permission to address the audience from the platform and air their views on capital and labor. As no reference had been made to such subjects by the speakers, permission was refused and the boys howled imprecations until a policeman appeared, when they hastily withdrew. This disturbance in no way interfered with the meeting, one of the most successful yet held. If anything it helped to evoke the sympathy of the majority present, many of whom at the close of the meeting expressed their deep regret that such interruptions should have occurred "in Holland." They explained that it was almost impossible to hold a meeting in a public hall in Amsterdam without similar attempts being made to procure a ready-made audience for the propaganda of revolutionary ideas. There is a very strong revolutionary party in both Holland and Belgium, which is wrongly called Socialistic, being for the most part anarchical in its tendency and methods. A great field for Theosophy!

At sunrise next morning the Crusaders and between twenty and thirty of the Dutch members started in seven carriages to find a stone to be placed with others from other countries in the foundations of the School for the Revival of the Lost Mysteries of Antiquity. In a flat country like Holland it is not easy to find stones of any description, but after an hour's drive one was discovered at 6 o'clock in the morning and was carried back in triumph to the Headquarters at Amsterdam. That afternoon, the 24th, the Crusaders were "at home" at their hotel and in the evening were present at a meeting at the Headquarters at which they spoke on branch work. Next day there were further meetings in the afternoon and evening - in the afternoon of an informal character - and on the 26th, at 8.33 A.M., the party left for Berlin. Almost the entire Amsterdam Branch, with several members from Arnheim, The Hague and Zaandam were present at the station to bid the Crusaders farewell, and it was with real regret on both sides that the farewells were said.

Another frontier and on this occasion some hesitation on the part of a custom house officer over the numerous flags discovered in a suspicious looking hand-bag. These were the national flags that have been presented to the Crusade by the local members in each country so far visited. Could these people be the agents of some foreign government? But the catholicism of English, Scotch, Irish, French, and Swedish flags, as well as the Stars and Stripes, appeared to puzzle the officer, until a glimpse of E. T. Hargrove's typewriter - which was mistaken for a musical instrument - apparently cleared his mind on the subject. The Crusade was a variety show and therefore innocuous!

So on to Berlin, which was reached at about 11 P.M. A national charter for the T. S. in Europe (Germany) had been issued immediately after the Dublin Convention, so there was no Society to be formed in Germany but a good field already prepared for the sowing of the seed. In connection with the work there the name of Brother Richard Prater of New York must be mentioned, for the existence of the Society in Germany today is very largely due to his unwavering perseverance. For years he has been mailing pamphlets, writing letters and in every other way doing his best to prepare the ground and keep up whatever interest might have already been aroused. Dr. Franz Hartmann's continuous work in Germany is too well known to need recognition, with his *Lotusbluthen*, his immense personal correspondence and the numerous books he has written. Brother Paul Raatz, the President of the Berlin Branch of the T. S. in Germany, did splendid service in Berlin; but R. Prater did what no resident could accomplish, for he worked from a distance and his work certainly produced a telling effect.

A meeting of the Berlin Branch on the evening of the 27th August, opened the work of the Crusade in Germany, at which speeches were made in English by the Crusaders and translated into German by various local members. A larger meeting was held next evening, convened by means of personal invitations, at which some two hundred students of Theosophy were present. On the 29th a public meeting was held in the large hall of the Vereinshaus with about 400 present. The hall was full to overflowing and a number of people were obliged to stand throughout the proceedings. Dr. Franz Hartmann occupied the chair and after a few preliminary remarks by him the Crusaders spoke on various Theosophical subjects, each speech being warmly received. The larger part of the audience lingered for nearly an hour after the meeting had been formally closed, asking questions about Theosophy and the Society, and showing that their interest had been thoroughly aroused by what they had seen and heard.

At midday on the 30th, the first annual meeting of the T. S. in Germany was called to order by the President of the T. S. in Europe. Brother Theodor Reuss - who will certainly become better known to Theosophists before long both as a fine speaker and an invaluable worker - was elected chairman of the meeting. Dr. Hartmann was then elected President, and Herr Reuss Vice-President of the T. S. in Europe (Germany) amid loud applause. The utmost enthusiasm and unanimity characterized the proceedings, which were brought to a conclusion by the inevitable Convention photograph.* That afternoon an E. S. T. meeting was held at the Residenz Hotel, at which eleven new members were admitted. Brother H. T. Patterson had meanwhile left for Hamburg, where he held an E. S. T. meeting, returning to Berlin in time to join the rest of the Crusaders who started at 7.40 A.M., on the 31st of August for Heidelberg. A brief exploration of Heidelberg Castle, with its Alchemist's Tower and magnificent terrace, and then off for Geneva, which was reached at 1 A.M. on September 2d. There the Crusaders found two members who had not until then known of each other's existence - Brothers H. L. Purucker and Karl Brunnich. They had both been working quietly, and without attempting public propaganda. Together, they should accomplish much which it would not be possible for an isolated member to undertake. A parlor-talk at the Hotel Metropole on the evening of the 3d; then next morning off to Interlaken, and a good night's sleep by way of a change. Some of the party made an independent Crusade to Grindelwald on the 6th, in order to get a breath of mountain air, but returned the same evening for a meeting at the Hotel Victoria at Interlaken, where they spoke all the better for their change. This meeting was unique in its way. The large Ladies Drawing Room crowded to overflowing, with many standing; a mixed

audience of Americans and English, holiday seekers one and all, professional and business men with their wives and daughters. Splendid propagandists whether they agreed with you or not, seeing that for two months in every year their only need is a subject for conversation at *table d'hote*; and what could serve them better than Theosophy? The questions were below the average from the standpoint of intelligence, which was to be expected under the circumstances; but the interest was intense and a week in the hotel would have turned it into a Theosophical headquarters. One or two questioners endeavored to amuse the audience at the expense of the Crusaders, but were rather severely punished in a polite way.

On the road again (Sept. 7th), and this time for Hallein in Austria, the home of Dr. Hartmann. Over the famous Brunig Pass, with its glorious view of Lake Brienz, the Jungfrau, Wetterhorn, Faulhorn and other Alpine peaks; through Lucerne with its quaint bridges and fashionable hotels, to Zurich, where a night is spent in needed rest. Then another early start and a quick passage across Lake Constance, dazzlingly beautiful with its girdle of mist-covered purple hills and snow-capped mountains. But the opportunity for writing letters is not to be missed, so most of the Crusaders devote themselves to that practical occupation until called upon to expose their worldly possessions for the edification of a custom house officer at Lindau, the German frontier town. So on to Munich, with its second finest library in the world, and to Salzburg where was the home of Paracelsus and where his tomb may be seen today. Next morning, the 9th, Dr. Harman makes a welcome appearance at the Salzburg station and conveys the party to Hallein. He is full of information concerning the locality, pointing out the far-famed Salt Mountain, with its caverns and its lakes hidden deep beneath the earth's surface; then the weird looking mountain where according to the legends the soul of *Kaiser Barbarossa* is still imprisoned. But the Crusaders did not leave America on a pleasure trip, so on the following evening, after a day of incessant writing, a meeting was held at the Hotel Stern, at which an illuminated address from the members of the Crusade was presented to Dr. Harman. As some of those present, including a Turkish gentleman, were not members of the Society, brief speeches were made concerning Theosophy and the movement in general. Dr. Kellner, an old member, also spoke, welcoming the Crusaders to Austria in a few well-chosen words.

Now for Vienna, where it is certain that a Theosophical Society will be formed; then to Italy, Malta, Greece and Egypt.

- E.T.H.

Hallein, Austria, *11th September, 1896*

ENGLISH LETTER.

The Crusade has swept onwards to the Continent after six weeks of such propaganda as has never been approached in the history of the movement. The amount of work done was extraordinary; indeed, that devoted band seems to be an exhaustless generator of a mighty force which has permeated the darkest recesses of our Isles. It is a splendid example to us all of the tremendous power which can be wielded by those who work together in perfect unity, and harmony for a noble purpose, sinking every personal consideration and giving themselves up heart and soul to the work.

What that work will do for us in the future is indeed difficult to estimate, but already the membership roll has increased over 25 per cent and is still growing rapidly.

Brother Crooke has begun his work as Special Crusader for England by visiting the Southwest. At Bristol he lectured on the invitation of a men's discussion class to an audience of five hundred, on "Brotherhood," arousing keen interest. From there he went to a Village called Market Lavington, not far north of Stonehenge, where Brother Kenneth Morris (who is only eighteen) has worked fearlessly despite most violent opposition. Here the "William Q. Judge Centre" was at once formed with immediate prospect of expansion into a branch. At Bristol a press man was enrolled, and it is noticeable that both here and on the Continent the work of the Crusade has attracted this class of members who will be of the utmost service to the cause. Another Centre is to be formed at Weston-super-Mare and throughout the district Brother Crooke reports bright prospects of further activity.

His next tour will embrace Halifax, Middlesborough, York, Hull and other places. Evidently, if funds will permit Brother Crooke to keep on working in this way, we shall very soon double our membership and roll of branches. Already the latter has nearly trebled itself since last year. - Basil Crump

FIRST ANNUAL MEETING OF THE T. S. IN EUROPE (GERMANY).

The first annual meeting of the German division of the T. S. in Europe was held in Berlin on August 30th. Mr. E. T. Hargrove, as President of the T. S. in Europe, acted as Temporary Chairman. He called the meeting to order at 12.15 P.M. and after expressing his sincere pleasure at witnessing the first general meeting of the society in Germany... For President of the T. S. in Germany, Mr. Paul Raatz proposed and Dr. Nagel seconded the election of

Dr. Franz Hartmann.....

Dr. Hartmann then spoke on the future of the work in Germany and on the mission of the Crusade. Dr. Nagel moved that the Crusaders should take part in the meeting officially and that they should be invited to address the meeting. This motion having been carried by acclamation, Mrs. Tingley spoke on the harmony that had characterized the meeting and congratulated the members on the success of their efforts. After speeches by the other Crusaders Mr. Raatz read a proclamation of friendliness to all kindred societies, which was formally adopted by the meeting and ordered to be printed and circulated. The meeting then adjourned *sine die*.

LETTER FROM GERMANY.

The first Convention of the T. S. in Germany was a tremendous success and surpassed all previous expectations. The arrival of the "American Crusaders" created a great sensation and the halls of meeting were filled on each occasion with an appreciative audience. You will undoubtedly be informed through other sources of the proceedings that took place, and I will therefore confine myself to my personal experiences in regard to this matter.

Everyone acquainted with my way of thinking knows that I heartily dislike all vain pretense, bombast and show; and certain rumors, starting from a well-known source, but which it is not necessary to mention, having reached me, that the American Crusaders were in the habit of marching about the streets in procession with trumpets and flags, and doing all sorts of extravagant things, even surpassing those which I ridiculed in my "Talking Image of Urur," I had no desire to go to Berlin to participate in such a performance. Nevertheless on Sept. 26th, an hour before the train started, the firm conviction that I would have to go to Berlin became settled in my mind, and after telegraphing to Mr. Z. in Berlin the time of my arrival, I left for that city.

When I arrived in Berlin, there was neither Mr. Z. nor any other person of my acquaintance, nor could I find any one I knew or any one who knew where the Crusaders were. Getting impatient, I made up my mind to return to Hallein, and happening to be near the Potsdam R. R. station, I stepped into the telegraph office, to telegraph to Hallein, so that no letters would be forwarded to me at Berlin. On coming out of the telegraph office I met Mr. Claude Falls Wright at the door, who to my astonishment told me, that Mrs. Tingley had requested him just then, to go to the Potsdam R. R. station without a moment's delay, although she did not give any particular reasons for making such a request. This may have been a "coincidence";

but I am more inclined to think that it was a result of Mrs. Tingley's being in possession of clairvoyant powers. At all events it was the means of giving me the great pleasure of meeting the "Crusaders," on which occasion all my evil anticipations were at once destroyed; because I have never met in my life more amiable and unpretentious people than the American Crusaders.

During an hour of private conversation which followed, I was often struck with the great resemblance between this occasion and the olden times, when I used to sit alone with H. P. Blavatsky. More than once it seemed to me as if the aura of H.P.B. were surrounding Mrs. Tingley and penetrating her person; in fact I often felt as if I were talking with H.P.B. herself in a rejuvenated state. Not that I fancy that Mrs. Tingley is a reincarnation of my old friend H.P.B.; but I recognize the power that spoke to me through Mrs. Tingley's personality, as being the same that spoke to me through the person of H. P. B. I would perhaps rather call such a state a "transfiguration" or "transubstantiation," and having been repeatedly in similar states myself, such a condition is not to my mind either incredible or supernatural.

My object is not to mystify or astonish the reader, but merely to give a few interesting facts from my own observation. I will therefore not enter deeper into a revelation of occult mysteries, which might give rise to misunderstandings, but merely say that I found the representations which had previously been made to me by certain persons who claim that to worship the truth, were false and that no words will be strong enough to express my appreciation of the high character of Mrs. Tingley and her companions..... Franz Hartmann

=====

[November, 1896:]

It is very difficult for those actually taking part in the Crusade of American Theosophists around the world to adequately describe its progress. The very appearance of exaggeration has to be avoided, and this may well lead to an under- rather than to an over-estimate of the success of the work. It is notorious that a participant can never write the history of an event. He colors all that he sees with his personal idiosyncracies and preferences. He is not sufficiently removed from the "sphere of activity" to see things in correct perspective. The best he can do is to faithfully narrate occurrences, leaving it to others to compare results with previous achievements and to offer a synthetic view of the undertaking.

The duty of the historian is to help the man of today to understand

himself and his fellow men. This he can do by revivifying the thoughts and actions of men in by-gone ages, showing that history is but the orderly unfolding of thought in action - of thought which was not peculiar to Nero, Constantine or Alexander, but which is very common, very near, and which enters as much into the buying and selling of a cabbage as it entered into the partition of Poland many years ago. But to see the universal application in the particular instance when the instance is still vibrating within us, is a difficulty hard to overcome. Nevertheless, until overcome, we are only talkers of philosophy, not livers of it. We must learn to see the great in the small and the small in the great, and must know that both great and small are the expression of universal forces and are governed by universal laws.

This impersonal view of history and of life cannot be obtained, however, without an understanding of the personal element which plays so prominent a part in every political as well as domestic incident. To properly study the war of American Independence would be impossible unless the character of Washington, for instance, were constantly kept in mind. Both the inductive and deductive methods must be followed in order to insure satisfactory results. So, in the case of the Theosophical Crusade, no matter how impersonal we may wish to be in recording its activities, it would be unwise to overlook the characteristics of those taking part in it. What may be said will not be an elaborate analysis, for the difficulty previously referred to of justly estimating immediate surroundings makes brevity not only a virtue but an overwhelming necessity. And in any case we may know that future historians will be delighted to provide unlimited destructive criticism!

Mrs. Katherine A. Tingley is the leader and originator of the Crusade. She has been well called the leader of the Theosophical movement, throughout the world. At the last Convention of the Theosophical Society in Europe, she was elected Corresponding Secretary, the significance of which lies in the fact that the only previous holder of the office was Mme. H. P. Blavatsky, the Founder of the Society. Mrs. Tingley is also the Head of the Esoteric School.

I think it is Emerson who says that one of the most delightful attributes of the "heroic class is the good-humor and hilarity they exhibit," and the leader of the Crusade has an inexhaustible fund of good-humor. Neither illness nor what is often acute pain resulting from illness can in any way daunt her perennial cheerfulness. Another of her characteristics is her persistency. Having chosen her path she will abide by it: having entered upon some undertaking she will never relinquish it until success has been achieved. She is an indefatigable worker, with boundless energy, and

becomes absolutely absorbed in whatever she has in hand. She is wonderfully free from prejudice, and as long as a thing is wise and right is careless of precedent or custom. Fearless of public opinion, without going to the foolish extreme of disregarding it; deeply compassionate as only those can be who have suffered largely and generously; humble and peculiarly child-like in disposition, she also has a large fund of common-sense, a very keen understanding of human nature and a profound knowledge of the world. Another characteristic is of great importance, - a capacity rather than a characteristic. In the past men have become famous on account of their ability to sense and take advantage of an opportunity. Such men have not always known when to abstain from action and have consequently brought about their own destruction in the end. It is a question of sensing the tide of great forces in nature, whether expansive or contractive. Events and what we call opportunities are but the outer expression of these forces. Mrs. Tingley has that sense to a remarkable degree, unusually developed, for she recognizes occasions when inaction is as important as decisive action is necessary at other times. This in itself stamps the great leader. She is furthermore a very fine speaker, appealing to the hearts of her hearers, throwing great force into all that she says. No wonder that she is both beloved and respected by all who know her! What the movement owes to her self-sacrifice it would be impossible to express.

In this brief sketch, based upon continuous personal experience, no reference has been made to the higher psychic and spiritual gifts which Mrs. Tingley possesses, for testimony in regard to such matters more often does harm than good.

Continuing, with the ladies of the party first in order, there is Mrs. Alice L. Cleather, an old and faithful member of the Theosophical Society, one of Mme. H. P. Blavatsky's personal pupils and a very warm friend of Mr. W. Q. Judge. She joined the Crusade on September 20th, at Rome. An Englishwoman by birth and education, wife of a colonel in the English army, she is nevertheless a good American in her sympathies. Two visits paid to America, one in '95 and the other in '96, endeared her to so many members there that they will well understand how useful are her services as a member of the party. Mrs. Cleather is a good lecturer, speaking with deliberation and with considerable force. She is tireless in assisting younger students, for which she is admirably fitted as a result of many years careful study of the philosophy.

Mrs. Claude Falls Wright, who did so much for Theosophy in Chicago and Boston, is another important factor in the work of the Crusade, a great favorite with all who meet her. She has the rare gift of adapting herself to

circumstances, an invaluable quality in work of this sort. Her unselfishness, her evenness of temperament, and her intense devotion to the cause, have often been severely tried, but have never been found wanting. As a speaker she enlists the sympathies of her audience by a certain freshness of style and by her evident indifference to its opinion of herself, personally; a characteristic which this *blase* world does not look for in the younger generation! She is also logical in her thought - altogether a convincing speaker. At receptions and interviews she has been of great assistance to Mrs. Tingley, who has the highest possible regard for her. If it had not been for her numerous letters to Branches in America, members there could not possibly have been kept as well informed as they have been of the progress of the Crusade.

Claude Falls Wright is so well known throughout the length and breadth of the Theosophical Society that little need be said concerning him. He is the President of the Aryan Theosophical Society of New York. Like Mrs. Cleather he was a pupil of Mme. H. P. Blavatsky's, acting as her Secretary as he later on acted as Mr. Judge's. He has had a most varied experience of the work in the movement, both in the office and in the lecture-field, of which he has taken the fullest advantage. And he loves the work; nothing better, throwing into it all his life and energy. He has of course been of the greatest service on the Crusade in working up public meetings, as well as when speaking at these meetings. For as a speaker he is not only fluent; he shows a wide range of thought and much originality. He is versatile and on his travels will doubtless gather much information which should ultimately be of no little use to the movement. Certainly the Crusade would have lost very much if Claude Falls Wright had been by any chance omitted from the party. No one could have filled his place.

H. T. Patterson, President of the Brooklyn Branch of the Theosophical Society in America, is also well known as an old student and an incessant worker for Theosophy. As the head of a large business in New York it naturally fell to his lot to look after many matters of detail in connection with Crusade activities. He has performed the incredible task of shepherding the trunks and hand baggage of the party across Europe without loss or damage (the check-system is not in vogue there). He has had stand-up fights with English, French, Belgian, Dutch, German, Austrian, Swiss, Italian, Greek and even Egyptian porters, and has preserved the amiability for which he is justly celebrated. Seriously, his well-known affability and kindness have been of real service, particularly when he has occupied the chair at public meetings, which he has almost invariably done. As a speaker he excels in his illustrations. He has written more letters since leaving

America in June last than he has ever written in his life before.

F. M. Pierce is also a prominent business man in New York. He is acting as the representative of the School for the Revival of the Lost Mysteries of Antiquity in connection with the Crusade. He has done an immense work in that way; a work, however, which cannot be chronicled, for it has been done through personal contact with individuals, only the results of which have been evident. But the School already owes him more than could well be believed unless his work had to some extent been witnessed. He has also acted as the *cicerone* of the party - no light task. He has looked after railway and steamboat routes, hotels, and the countless other necessary things which make traveling comfortable or the reverse. No one with experience of European traveling would have believed that such a party could have traveled either so cheaply or so comfortably as it has done. Not one hitch, and not one cent wasted. This should show what type of man he is: a tall and very strongly built man, patient, intuitive, with sound "horse-sense," absolutely devoted to Theosophy, self-sacrificing as few can be. His best work is done with individual enquirers, to whom he gives Theosophy in "solid chunks," as one of them remarked, ramming these home with pointed logic and his own over-mastering conviction.

In addition to the above there is the writer, making seven in all; as united a body as it would be possible to get together, each having his own place and duties and yet all of them interacting perfectly.

Much territory has been covered since my last report was written and a great many people have been helped by the message of the Crusade. The Crusaders left Hallein for Vienna on the 11th, arriving there the same day. They received a most cordial welcome from the three or four members of the Society in that city, and on the following evening held an informal meeting at their hotel to consider the formation of a Theosophical Society in Austria. About twelve were present, not including the Crusaders. On the 13th a public meeting was held in a large parlor in the hotel, some fifty attending. It was a decided success, as it ought to have been, considering the labor of organizing it. For the doctrine of "the liberty of the subject" is not looked upon with favor by the Austrian police, and in order to hold a public meeting an infinite amount of red-tape has to be twisted and untwisted. Affidavits have to be sworn that no reference will be made to religion, nor to brotherhood (!); a police officer must be in attendance and must be paid for his services, and if he hears any remark which in his opinion is disrespectful to Emperor or government, woe betide the offender. As delay is of the very

essence of red-tape, it is not surprising that as a rule it takes three days for an application for permission to hold a public meeting to reach the officer who controls such matters, and an indefinite time for the permission to be finally granted. So there were some doubts as to whether it would be possible to rush a meeting through with only twelve hours' notice. Thanks to Mr. Wright's persuasive pertinacity and to his plea that we were Americans and were built that way, permission was granted, the meeting was held, and an officer in full uniform graced the proceedings throughout - a congenial spirit, as it happened, a very polite and amiable man.

Next day a Theosophical Society in Austria was formed, with seventeen earnest and devoted members, many of them old students of Theosophy. Herr Last was unanimously elected President; Herr Lang, Vice-President, and Herr Max Taubert, Secretary. The latter had given invaluable assistance as interpreter and as guide through the intricacies of Viennese custom. On the 14th, ten members were taken into the Esoteric School. An early departure was made on the following morning for Udine, a small town in Italy, just beyond the Austrian frontier, not far from Trieste. The journey to Venice had to be broken in any case, and a promise had been made by Mrs. Tingley to her friend the Countess di Brazza that if possible the members of the party would visit her at her old Frinlian castle, an hour's drive from the city of Udine. Two restful days were thus passed, Mrs. Tingley and Mrs. Wright staying at the castle, the men of the party sleeping at an hotel, the opportunity being taken to catch up to some extent with the pile of accumulated mail. Then to Venice, once so mighty, now so terribly dilapidated: a relic of the past, a skeleton city; glorying in its monuments, in its Piazza and Church of St Mark, magnificent with mosaic, in its Palace of the Doges and *Ponte dei Sospiri* or Bridge of Sighs, in its much-vaunted "oldest aristocracy in Europe" - soulless, nearly lifeless, nothing but a husk.

So on to Rome, reached on the evening of the 20th, after a twelve hours' stifling journey: Rome, once the capital of the world, the home of the Caesars, still the centre of much power, wielded by the Roman Church. It is a wonderful city, a lasting exemplification of the old warning, *Sic transit gloria mundi*. There is the Palace of the Caesars and the Colosseum to remind one of the splendor and yet the folly of Imperial Rome; the Catacombs, a relic of early Christian days as the guide-books say, and St. Peter's and the Vatican, resplendent with marbles that once decorated heathen temples, as witnesses to the size and imposing majesty of the modern church. Then there is the Castle of St. Angelo, once the tomb of Hadrian, next a fortress, a Palace of the Popes and a prison, where Cagliostro was incarcerated and before him, Bruno.

But there was a meeting to be held there and only a spare hour or two for sight-seeing, at which, as has been remarked before, the Crusaders do not excel. So in this of all cities, speeches were delivered on Brotherhood, Toleration, the universality of truth, on the dignity and innate divinity of man, on Reincarnation. The audience in the large parlor of the hotel was a mixed one; people present from Russia, South Africa, England, as well as Italy. Other and equally important work was done, and then at midnight on the 22d a start was made for Naples. This was a halting place on the way to Athens, where trunks had been forwarded by sea from London. Naples is celebrated (a) for being the dirtiest city in Italy, (b) for being near to Mt. Vesuvius, (c) for being the modern imitation of the ancient city of Pompeii which was so fortunately destroyed during the eruption of Vesuvius in A. D. 79. It is also celebrated for its mosquitos, which "do not bite, but chew," as an American tourist once remarked. These mosquitos did serious damage to three members of the party, who carried away with them a lasting souvenir of their visit.

No public meeting was held in Naples, but circulars and leaflets were industriously circulated throughout the town. Early on the morning of the 25th the Crusaders left for Athens, going by train to Brindisi and from there traveling by the Austrian-Lloyd line to Patras, the Liverpool of modern Greece.

Patras was reached on the morning of the 27th, and Athens, by way of Corinth, the same evening. There were no members there to meet us, and not one in the party could speak modern Greek! Judged superficially the outlook for Theosophy did not look hopeful. Only those who have experienced it can quite appreciate the peculiar sensation of being surrounded by unintelligible talking, and many vows were registered by the Crusaders to learn not only French and German, but all the spoken languages. Not an easy task truly, but the fact remains that one of the most formidable barriers to Brotherhood is the barrier of unknown languages.

Nothing daunted by either real or apparent difficulties, steps were promptly taken to overcome them. The American Consul was called upon, a cultivated and delightful man, who, curiously enough, had been made an honorary member of the Chicago Branch years ago and who was familiar with the tenets of Theosophy. He introduced the party to the American Vice-Consul, Mr. Nicoleides, a Greek of the best type, a friend of the King's, of marvelously quick intelligence, who knew everyone worth knowing in Athens, and who spoke English excellently. He not only quickly understood what was wanted and hastened to do his utmost for us; he as quickly grasped the general principles of Theosophy and ultimately became a

member of the T. S. in Greece.

But before forming the Society there was another matter needing attention. There were several hundred Armenian refugees in the neighborhood of Athens, in the most miserable plight. They had been generously supplied with tents by the Greek government and received a pittance of food from the local Relief Committee, but during the cold nights were in terrible need of warm coverings. Many of them had fled from Constantinople with nothing but the clothes they were wearing at the time. It was at first proposed to give them a "Brotherhood Supper," but their more pressing need of blankets being only too evident after a visit to their camp, Mrs. Tingley decided to purchase a number out of a private fund partly raised by the Crusaders themselves, and to distribute these in place of the supper. An Armenian gentleman, a naturalized American citizen, who had devoted his life to the protection and relief of his unfortunate fellow-countrymen - Mr. Verjohn - assisted in this, translating the few words of hope and encouragement which the Crusaders addressed to them into their own language. It was an extraordinary sight, one never to be forgotten, to see these exiled and homeless people so eagerly listening to all that was said, so piteously grateful for the help they received. They will not hastily forget Theosophy.

But modern Athens still had to be converted to the doctrines it had once known so well! Only a few miles from the city stands the site and many of the ruins, recently excavated, of the ancient Temple of Eleusis, where the Eleusinian mysteries in honor of Demeter were held until the end of the fourth century of our era, then to disappear, alas from the gaze of men. It was of those mysteries that Cicero, who had been initiated, wrote that they taught men "not only to live happily, but to die with a fairer hope." Right in the heart of Athens itself stands the world-famed Acropolis, with its Temple of Minerva and its Parthenon which once held Phidias' statue of Athene Parthenos. Not far from there lies the site of Plato's School; the prison of Socrates, in perfect preservation, and countless other reminders of what the Athens of the past had done for the western world - sufficiently inspiring, as every Theosophist will understand. And the results were in keeping with the inspiration. The largest hall in the city, the "Hall of Parnassos," was taken for the public meeting on the evening of the 30th. It was packed with a deeply attentive audience, who appreciated every point made and seemed to intuitively grasp the full application of every idea put forward. There was not a vacant seat, hundreds were standing, and according to the police report over five hundred people were turned away at the doors after the hall had been filled to overflowing. A wonderful meeting, followed next evening by

the formation of a Theosophical Society in Greece with 106 members. Mr. Cavarfy was elected President amidst much enthusiasm. He had very kindly acted as interpreter and his perfect knowledge of English together with his previous reading of theosophical literature enabled him to render in classic Greek ideas that are too easily distorted by bad translation. Under his able leadership the Society in Greece is sure to prosper. Applications for membership were already coming in from the provinces when the Crusade left the city on October 4th, and in a few years it is quite possible that Athens will again become a great centre of Theosophical thought.

A smooth passage across the Mediterranean from Piraeus to Alexandria, brought the Crusaders to the mouth of the Nile on the morning of the 6th. That afternoon they reached Cairo. The next report will tell of the work in Egypt.

- E.T.H.

Cairo, October 7th, 1896.

THE THEOSOPHICAL HOME CRUSADE.

This is a new activity outlined by Mrs. Tingley and started at her suggestion. Its object is to spread more widely the simple truths of Theosophy, especially among the poor. It is hoped that as many as possible of the branches will take up this work and that the members will organize as "Home Crusaders." The plan suggested for each branch is as follows: To hold special meetings in different districts in the city and neighborhood, going to neighboring towns if possible; to have these meetings as often as possible, and to advertise widely; to have from three to seven speakers and short addresses, about ten minutes, on practical Theosophy in plain English, relating it to daily life; to have music; to open the meetings with a statement of the objects of the T. S.; to announce time and place of regular meetings of the branch and invite inquirers.

The New York branches held their first Crusade Meeting in Tuxedo Hall, on Sunday morning, October 11th. Mr. A. H. Spencer presided and the program was as follows:

Music by String Quartet.

1. "Brotherhood," Mr. A. H. Spencer.
2. "The Needs of Humanity," Miss A. M. Stabler.
3. "Successive Lives on Earth," Mr. J.H. Fussell.
4. "Theosophy and the Children," Mrs. E. C. Mayer.
5. "Compensation," Dr. E. D. Simpson.

6. "Closing Address," Mr. A. H. Spencer.

Music.

The audience was not large, there being about 130 present, but a large proportion of these were strangers, many of whom remained after the adjournment to talk with the speakers and other members of the Society. Altogether the meeting was a great success, all the speeches were warmly applauded, and there was the same feeling of harmony and solidarity that characterized the April Convention and the first "Crusade" meetings.

=====

[December, 1896:]

To arrive at Alexandria from some European port is to undergo a siege against which the fiercest resistance has to be offered if the unfortunate passenger would land in safety. As a first experience of the East it is not a pleasing one, though vastly entertaining in retrospect.

As soon as a vessel is sighted some hundred or more boats put off from the shore, each manned by several Arabs, whose business it is to yell with fiendish expectation until they have boarded their prize. This they do in one wild rush, each striving to be the first up the "companion," all scrambling over each other in headlong confusion, fighting, kicking, tearing their way on to the deck. Then only is the turmoil momentarily stayed, as they severally grab any piece of luggage they can lay hands on, and fling themselves once more into their boats, from which place of comparative safety they triumphantly wave their capture at its rightful owner. They believe in the saying that wherever the treasure is there will the heart be also!

The Crusaders made a stubborn resistance, in which Mr. F. M. Pierce, as *cicerone*, naturally took a leading part. They finally succeeded in discovering Messrs. Cook's Arab representative, whose big stick protected them from further onslaughts, and who in due course conducted them safely to the train for Cairo.

Such an experience naturally led to a certain amount of moralizing, and to a comparison of the manners and customs of different races. Generally speaking the inhabitants of southern countries are more demonstrative than the staid folk of the north. It would be difficult to

exaggerate the influence of the climate and physical characteristics of a country upon its inhabitants.

The Nile, for instance, has been the backbone of Egypt in all ages. Without it the country must have remained a barren desert, its people nomadic savages. For the Nile has always been the highway of commerce and the fertilizer of the entire country. The control of its course and the utilization of its water made a knowledge of river-engineering and land-surveying absolutely necessary, and the approach and departure of its inundations must have greatly stimulated the study of astronomy in all its branches, for only by means of "heaven's eternal calendar" could they be foretold.

Year after year the overflow of the river would obliterate all landmarks, so that the land had to be constantly measured anew, careful registers of property had to be kept, and judicial courts had to be maintained to settle disputes as to title. In an hundred other ways the Nile called forth all the genius latent in the Egyptian people, leading them along a line of development that sharply distinguished them from contemporary races.

The more superficial peculiarities of races in most cases can generally be traced to their origin in a similar way. The rugged strength of the ancient Spartans was largely due to the nature of their country - barren, rocky, difficult to cultivate, hard to live in. The originality of the American people must be largely attributable to the many new conditions which the early settlers met with and boldly overcame. The same originality was no doubt latent in their forefathers; but necessity alone could evoke it.

Mr. Judge repeatedly urged upon students of Theosophy the advisability of studying the peculiarities of the race to which they belonged, for every individual is bound to mirror to a greater or less degree the weaknesses as well as the virtues of his own nation; and such inherited tendencies are the most misleading and the most difficult to recognize. But in order to study such peculiarities their cause should be determined, otherwise they can never be overcome. Much common-sense is naturally needed in this as in every other study, for without it hard and fast conclusions may be arrived at (especially in regard to other people) which can only hinder instead of helping the student to understand himself and the human mind and heart generally.....

All of which is a somewhat long commentary on the methods of Alexandrian porters, but a natural one nevertheless, for flurried tourists have frequently supposed themselves to be the victims of barefaced robbery, when

in fact these men are uncommonly honest and only act as they do because competition among themselves is keen and because it is a tradition among them that most Europeans will follow their baggage to the gateway of the nether-world - possibly beyond it.

For Egypt, Alexandria is a comparatively modern town, having been founded by Alexander the Great, B.C. 332. It was the home of many great thinkers, such as Euclid, Aristarchus, Timon, Conon, Strabo, Ptolemaeus, Archimedes, Ammonius Saccas, Plotinus, Porphyrius, and Jamblichus. In 415 A.D. Hypatia, "the last of the pagans," was murdered by an Alexandrian mob, and the city then passed into the hands of the Persians, Arabs and Turks successively, entirely losing its position as a great centre of philosophy and science. Today it is a commercial town with but few relics of its ancient glory.

The Crusaders did not stop in Alexandria, merely passing through on their way to Cairo, where they arrived on October 6th.

The early history of Cairo is not known, and the more recent history seems to have presented an almost continuous succession of revolutions, rapine and bloodshed under the rulership of various grand-viziers. The Babylonians are said to have founded the modern city in 525 B.C. It would take a month's constant sight-seeing to explore Cairo. There are bazaars without number, numerous mosques, including the famous *Gamia Sultan Hasan* and the smaller *Gamia Amr ibn el-As*.

In the latter there is a column of grey marble on which the names of Allah, Mohammed, and Sultan Suleiman in Arabic characters appear in veins of a lighter color - by "a freak of nature" as the guide-books carefully explain. This mosque witnessed a very remarkable scene in 1808. At the usual period of the rise of the Nile the water began to fall. Dismayed by this strange phenomenon, the whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of *Amr* to pray for the rise of the water, and so effectual were their prayers that the river ere long rose to its wonted fertilizing height. It is not recorded which sect claimed the miracle!

Then there are the Tombs of the Khalifs and the Mamelukes, various museums and so forth. But the Crusaders had no time to spare and devoted their few days' stay to forming a Theosophical Society in Egypt, paying a flying visit to the Pyramids and Museum of Gizeh the day before their departure. No public meeting was held, but numerous personal interviews led to the formation of a Society with a gentleman as its President who volunteered to occupy the position and who was certainly well qualified to do so. A Sufi and born Theosophist, he also occupies a high official position

in Egypt near to the Khedive. Other work was done, but without public display, and in fact everything that had been looked forward to was accomplished in far less time than had been thought possible.

So much has been written about the Pyramids that little remains to be said. They are disappointing at first sight. The Pyramid of Kheops - *Khufu Khut* or the "glorious throne of Khufu," as the Arabs call it - although still 451 feet in height appears much smaller. It requires time to appreciate its magnitude. With its original covering of marble it rose 482 feet above the level of the desert and must have appeared far grander in every respect than at present. It is significant that the thousands of tourists who annually visit this gigantic relic of antiquity have done nothing to diminish the mysterious solemnity of the interior, with its King's Chamber, Queen's Chamber and subterranean crypt. The silence is indescribable; but it is not a dead silence, for the whole colossal structure palpitates with life and power.

The Sphinx, hewn out of the natural rock, is not less wonderful. Neither its origin nor its purpose has ever been made public. The Temple of the Sphinx or of Chephren, as it is sometimes called, is also of profound interest. Built of enormous blocks of granite, lined with slabs of alabaster, in many cases twelve feet long and six feet wide, it stands as an imperishable memorial of Egypt's material prosperity and spiritual greatness, for it has lost none of its influence as a temple, in the true sense of that word. Altogether an extraordinary place, never to be forgotten. Of Egypt's ancient religion, which some day must surely be revived, this is no place to speak. Its symbolism contains some of the greatest truths of nature, only thinly veiled, and is of course a mine of wealth for every student of Theosophy.

But there were other fields waiting for the work of the Crusaders and on October 11th they left Cairo for Port Said, arriving there the same evening after an intensely hot journey. A night in a hotel of very questionable cleanliness and then next morning on board the Italian Navigation Company's S.S. "Singapore," bound for Bombay. Since then they have passed through the Suez Canal and have nearly reached Aden, at the southernmost point of the Red Sea. The heat has been stifling and the cabins have been deserted for the cooler decks, where all the passengers have passed their nights as well as days. But India lies ahead, where there is much of importance to be accomplished, and meanwhile a great deal of writing has to be finished. So the heat is over-shadowed by the work.

- E. T. H.

Red Sea, Nearing Aden, *17th October, 1896.*

JAMES M. PRYSE left New York, November 6th, to make a tour of the Southern and Western Branches, expecting to reach the Pacific Coast in time to help prepare for the reception of the Crusaders. So far he has spent three days at Philadelphia attending the branch and holding an E. S. T. meeting, and reports the branch as being full of enthusiasm, and its members in good trim. His next stop was at Baltimore, of which excellent reports have been received.

After a short stay in Washington he will attend the third anniversary of the Macon Theosophical Society.

THE THEOSOPHIST CRUSADERS IN BERLIN.

[Extracts from a letter to *Die Kritik*, Berlin, September, 1896.]

Awaiting at the station the arrival of a friend known to you hitherto only through letters, and fleeting him personally for the first time, you feel as a rule a certain bias. How will he look? What will he say? Will our anticipations be verified? That is the way we felt before the arrival of the Theosophist Crusaders in Berlin. You desire now that I communicate to the readers of the *Kritik* these impressions and thoughts which I received. . . . More than mortals were expected, and human beings, very dear human beings, were found. . . . Wherein they differed from other people was the effect of their character, or better occultly expressed, of their aura. . . .

Many of us have experienced moments of exaltation, be it in the enjoyment of nature or of art, and many have come in contact with men in such conditions and have felt the atmosphere of purity around them, and the influences of unity, love, and peace emanating from them. Such men, able to elevate others by the power of their consciousness of unity, their universal love of mankind, not unconsciously, but in every way consciously, such men were the Crusaders. There was no talk of witchcraft, magic, suggestion, hallucination, emotional enthusiasm, phantasies.

As when roses are near you smell perfume and it gives you pleasure and affects the mind agreeably, so are you affected by a man's thoughts and sentiments. If those are pure, noble and unselfish, the sentiment awakened in us will be pure, noble and unselfish. So it was with the Crusaders. . . .

What did the Crusaders come here for, and what have they done? They came to ask us to join that Society which has undertaken to unite humanity by the golden tie of love and fraternity, to join the Theosophical

Society existing since time immemorial, among whose members have been all the illustrious minds of our history and which in this century has found its external expression in the T. S. founded in 1875 in New York. They have called on us to help to awaken the consciousness of unity of all men in the spiritual as well as in the material, and they have brought us the grasp of the hand and the fraternal greetings of those who, bodily distant and strange, are moved by the same sentiments as we, and seek to reach the same goal. And have they had success? I can with pleasure answer: Yes!

If there were not thousands who enthusiastically cheered them as in Dublin, there was at least a gathering of serious, energetic and experienced people who assured by grasp of the hand to the Crusaders, strange by nationality, but fraternal as men, that they would stand like one man with untiring energy and overwhelming love for humanity to arrest the waves of selfishness and to prepare also in Germany the field for the dawn of a new century, a century of human love and fraternity.

I have seen these men face to face, and I know their resolve to be serious, their will to be inflexible. With iron energy they face their adversaries, repay hatred by love, and success will always be theirs.

These men and women in the presence of the Crusaders formed the "Theosophical Society in Germany" as a self-supporting branch of the "Theosophical Society in Europe," and thus started the great avalanche which will roll through our fatherland, crushing all evil, and selfishness, and reviving all that is good. This society will not be, like other associations, a new church with a new dogma, but a free association of those who recognize the unity of all humanity and who seek to arrive at a solution of the mysteries of life....

"The Theosophical Society in Germany" is a new link in the golden chain which is being forged by the Crusaders in their progress around the globe. Link to link is joined, one like the other, in themselves linked by love and linked to the next by love. So will this chain of societies form a belt from land to land, which, at last girdling the whole earth, will unite all mankind in the bonds of love and thus herald the dawn of a new and happier era.

It sounds almost like an enthusiastic dream of the future, and yet it is not. The golden girdle that is being forged now, will be strengthened by new links which will be joined to it, and new vitality will stream through the noble metal like an electric current, purifying and strengthening. This first crusade is the signal for a long series of similar undertakings which will again and again journey through the world and carry their influence always deeper, always further into the hearts of mankind.

This would all be a utopian dream had we not the certainty that just as truly as the sun shines for all men, so also the truth must shine for all when the prejudices which cover and darken the light of truth shall be removed, and did we not feel that the power with which we work for the cause, doubling with each exertion, is unconquerable and all - powerful.

The time for speculation and words has passed; this is the time for action and practical help. And who will help in this work should leave outside all the hatred and envy and all personality and come to us as a new worker in the vineyard of love and self-knowledge.

Whoever works for mankind in the spirit of self-denial and divine love is one of ours, is a true brother, is a Theosophist.

- Paul Zillmann

Berlin-Zehlendorf

.... The precise objects of Mrs. Tingley and her fellow-crusaders in visiting India will shortly be explained by themselves, so that I may well return to my comparison of her character with that of Mme. Blavatsky. Though Mrs. Tingley does not give one so large a sense of the presence of a primeval natural force - so that I am inclined to consider Mme. Blavatsky the greater actual power - she has yet the advantage of being greatly more even and balanced; not so subject to those whirl winds of passion and stormy outbursts which so often caused the deep resentment of Mme. Blavatsky's critics at the same time that they testified to her own inherent power. Mrs. Tingley's crusade, in one of its detours, gave me the amplest opportunities of observing her; and I am inclined to say that even more remarkable than her power of inspiring enthusiasm for ideals is the singular attraction of her gentleness, vivacity, and inexhaustible good humor, which inspire a lasting optimism in whoever comes in contact with her. Like Mme. Blavatsky, she shows a piercing insight into character, but her insight is more even, more steadily controlled, and less liable to be colored by outbursts of vehement passion than that of her Russian predecessor. Then, to make the analogy more complete, she adds to power, goodwill and insight, that singular quality by which Mme. Blavatsky was able to open the door of the supernatural, to make strange words intelligible, to widen the horizon until it embraced much that before seemed abnormal, demoniac, impossible. And the supernatural, the sense of which both Mme. Blavatsky and Mrs. Tingley have the power to induce - thus establishing the most important affinity between them - is a supernatural in no sense merely grotesque and confounding to the senses, but rather a wider and deeper

understanding of the natural world, embracing regions within and without us, which were there, in their due place and harmony all the time, though we were unconscious of them or had not noticed them. Again, like Mme. Blavatsky, Mrs. Tingley is profoundly convinced of the value of Archaic philosophy, and especially of the ideas of re-birth and the divinity of mankind, ideas which penetrate her life and actions through and through. I may, perhaps, be able to communicate to your readers some understanding of that sense of the supernatural which she, like Mme. Blavatsky, carries with her, if I ask them to imagine a woman of the most genial character and wide experience of the world, who treats everyone she comes in contact with as the representative of a life that has an infinite past behind, a boundless future before; who, in fact, with perfect naturalness and grace, treats her friends as immortals; and it must be remembered that among her most devoted friends are the destitute and afflicted of her own city. Her genial hospitality to the poor, at the free Brotherhood suppers which form one of the features of her crusade, have already left warm memories in a score of cities. [- Charles Johnston]

=====

[January, 1897]

The Crusade has now reached India, and is consequently working among new surroundings and conditions, very different from those met with in Europe. New methods have to be adopted and lectures given that would sound strange in the ears of Europeans. The truth of the matter is that except under the personal guidance of Madame H. P. Blavatsky many years ago, the Theosophical movement in India has been an entire failure. Recently it has become a mere Hindu sect, one of thousands, and even at that is stagnant, with "dormant" branches scattered here and there which the members themselves confess to be inactive and practically useless. Excepting in Bombay and perhaps in two other Indian cities - which have yet to be inspected - it would appear from the reports of the natives who are members of the Adyar organization that no work is being done and absolutely no progress is being made. It should be understood that the organization whose Headquarters are at Adyar has no connection with the Theosophical Societies in America and Europe, and is indeed decidedly opposed to them, as the sequel will show. Mr. W. Q. Judge always did his best for the movement in India but could accomplish but little through the organization which existed in that country.

So the question naturally is, what can be done for this vast population of Mohammedans, Hindus, Parsis, Jains and Christians? With the exception of Madame H. P. Blavatsky, every prominent worker, whether American or European, who has so far become identified with the work in India, has fallen under local influences, has joined some sect, and instead of trying to free the people from their moth-eaten traditions has positively encouraged them to hug their shackles of ancient customs, forms and methods. This has strengthened the hand of orthodoxy in the country and has had the effect of hindering instead of helping forward the progress of the people. The one thing they need more than anything else - inspiration to work practically for humanity as a whole - they have not been given; nor have the two warring creeds of India, Hinduism and Mohammedanism, been brought together in the least degree.

The mental and spiritual stagnation of India is simply indescribable. Original thought or investigation is practically unheard of and is looked upon as a sign of moral depravity. A pundit can quote from a few of his sacred books - those which *he* considers orthodox - from morning till night, and if he be somewhat above the average intellectual standard of his district, he may attempt to write a five-thousandth commentary on one of his predecessor's commentaries on one of the Upanishads or Puranas. Commentaries, - that is the first and the last step of literary and spiritual achievement in the Hindu community! It is nearly as true of orthodox Mohammedan enterprise, though there are more exceptions to the rule, as there certainly are among the Parsis. But in any case how few are the exceptions, and how often they consist of unintelligent swallowers of Buchner, Spencer or Bain! The notion that the modern Hindu of necessity knows more about Theosophy than his western brethren is absolutely ridiculous. His mind is over-weighted with traditions, and if the Light of the ages were to pour its radiance upon him, he would refuse to benefit by it until that Light took upon itself some color prescribed in the Shrastras.

To anyone who loves India, such a condition of things must of necessity be sad in the extreme. It is made worse by the inordinate pride of many of the Brahmans who consider that civilization and wisdom begins and ends with themselves. Their attitude is well illustrated by a remark made to the writer by a Brahmin pundit in regard to Mr. W. Q. Judge. The pundit spoke of Mr. Judge in terms of respect, who, he said, had learned all that he knew from India. He could not conceive of Western occultism, nor believe that it might be possible to gain wisdom without a thorough knowledge of Sanskrit! And in thus referring to the narrow-mindedness of the majority of the Brahmans, I have purposely refrained from touching

upon the continuance by many of them of certain rites and ceremonies that can only be called degrading. It is far from my intention to attack even the most bigoted among them, and the only object in calling attention to their failings is to show the difficulties to be overcome and the great need of helping this country, which once was great but is now fallen as low as a nation can fall, and yet live.

The word Theosophy has temporarily fallen into disrepute in India on account of the misguided course that has been followed by certain prominent members of the Adyar organization. One of the first things, therefore, that has to be done is to remove the false impressions current concerning its nature and teachings. That is the chief work of the present Crusade in India. By doing this and by practically demonstrating the feeling of sympathy that the Theosophists in America feel for the cause of India, the foundation will be laid for carrying on a magnificent work in the future.

The Crusaders reached Aden on board the Italian Navigation Company's S.S. "Singapore," on October 18th, leaving next day for Bombay. Aden is uninteresting from every point of view, and is unpleasantly notorious as being one of the hottest places in the world. On the 20th a public meeting was held in the first saloon and several passengers appeared to be sincerely interested in the subjects dealt with. The rest of the voyage was uneventful, letter-writing occupying all the spare time. Bombay was reached on Sunday the 25th at midday, and Watson's Hotel was regarded as a paradise after the long sea trip from Port Said. Much preliminary work was done of a private nature, and on the evening of the 29th the Crusaders' first public meeting in India was held in the Town Hall. Mrs. Tingley gave an address of immense importance which was afterwards printed and circulated. It appears in full in the present issue of THEOSOPHY. It was exceedingly well received on its delivery. The proceedings were fairly well reported in the Bombay papers, except in so far that one of them, in giving the number present, underestimated the audience in the proportion of one to three. The majority of those present were Parsis. On the following evening a further meeting was held in the Durbar Room of the Town Hall and the deepest possible interest was shown in all that was said relating to the work in America as conducted by Mr. Judge and as now carried on. Next day a Theosophical Society in India was formed, on the lines originally laid down by Madame Blavatsky; at which there was naturally great rejoicing among the Crusaders, who heartily wished that their friends in America and Europe could know of it. The future of India was already beginning to look brighter.

The third and last meeting in Bombay was held on the evening of the 2d November in the Durbar Room. It was well attended and many kind offers of help were made by those present, which should bear good fruit when the time comes, as it will come, to take advantage of them. Profuse apologies were made by many members of the Adyar organization who had attended the meetings, for the untheosophical letter which had appeared in the local press on the first arrival of the Crusade in Bombay. They all considered the phrase "masquerading Theosophists" as inexcusable. The letter deserves to appear in these columns for without it the condition of things in India would remain unintelligible. It was sent to nearly all of the Anglo-Indian papers:

MASQUERADING THEOSOPHISTS

"To The Editor of *The Times of India*

"Sir: - We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading in India under the name of the Theosophical Society. - Yours, etc., Bertram Keightley, Upendra Nath Basu, Joint General Secretaries.

"The Theosophical Society which was founded in New York in the year 1875 by Madame Blavatsky and Colonel H. S. Olcott, and has since spread over most parts of the world, has no connection with the Society formed last year at Boston, U. S. A., by the late Mr. W. Q. Judge and his followers, and disclaims all responsibility for the "Crusade" now being carried on in this country by some members of the latter. - H. S. Olcott, President-Founder; A. P. Sinnett, Vice-President; Bertram Keightley, General Secretary, Indian Section; Upendra Nath Basu, Joint General Secretary; G. R. S. Mead, General Secretary, European Section; Annie Besant."

The following reply was sent to *The Times of India* and to the *Bombay Gazette*:

"To the Editor of *The Times of India*.

"Sir. - A communication signed by Mrs. Annie Besant and others concerning the American Theosophists having been inserted in your issue of today, we ask you kindly to find place for the following in reply thereto: - The statements made in this communication cannot be regarded in any other

light than as an attempt to frustrate our work in India and among its people; and as we cannot allow interference with this we are unfortunately and unwillingly compelled to answer it; but whatever we may say we trust will be considered as a necessary explanation and in no way as an attack on any person or persons whatsoever. It is against the motive of the Theosophical movement to make derogatory statements about anyone, a law among most members being 'never to listen without protest to any evil thing said of a brother'; and to this law the Society has ever held as an ideal. But we are surprised and pained that anyone who has once held this ideal should so far forget himself (or herself) as to publicly denounce as 'masqueraders' those who have never done him harm, simply because they belong to an organization other than his own. And the case is made much worse when these people are foreigners, who have left their homes and families for a labor of love. From the hour that we left our American shores we have not ceased working, day and night, to accomplish the purpose to which we have devoted our lives, the amelioration of mankind by the spread of the ideals of toleration and unselfishness throughout the world. Yet on our arrival in England we were assailed with an attack similar to the communication in your issue of today. But the people of that country, knowing the general circumstances, flocked to hear us in consequence, and as a result not only thousands attended our lectures, but the Theosophical Society in England was more than doubled in its membership and branches. In India, however, there has hitherto been no explanation of the real cause of the so-called 'split' in the Theosophical Society; but we are now called upon to plainly state the facts.

"The working organization of the Theosophical Society, for several years prior to 1895, was found to be unwieldy, and too centralized for healthy growth. The Society had grown too large for a constitution effective enough in earlier days. In America particularly was this felt. In that country, where the members number more than three quarters of the whole Society, there was open objection - though no ill-feeling - to their owing allegiance to a small office in a little village outside Madras. The Americans desired to govern themselves, and that each country should individually manage its own affairs. But their generosity forbade their taking active steps to secure this; they knew that if the money they annually sent to India were withdrawn, the foreign headquarters would suffer, and they preferred for the time to hear with inconvenience rather than act in any way that might damage the movement abroad. But when in 1894 Mrs. Besant, influenced by a Bengali Brahmin, openly began a groundless and puerile attack upon one of our noblest and purest workers, William Q. Judge, a man respected

throughout the length and breadth of America - our land of freedom - we decided that we could no longer allow official interference from abroad by persons who could not understand our ideals, and in 1895 we reorganized ourselves as the "Theosophical Society in America," and, what is more, announced to the world a well-known truth, that the real Headquarters of the Society had always been in New York, where the Society was founded in 1895, though nominally removed to India during Madame Blavatsky's stay in this country.

"To call us masquerading Theosophists is therefore childish, - we who constitute more than three fourths of the whole Society, and, if the truth be told, that part which for years paid the greater share of the funds used for the up-keep of the Indian Headquarters.

"The entire attack has been made upon us, simply because we in America refused to believe a brother, William Q. Judge, guilty of a purely occult offense unless so proved, and would not join Mrs. Besant in some wild and unbalanced notions she entertained concerning Mr. Judge's method of communicating with his teachers. And, surely, we in America ought to know more of our countryman, his work, and his worth than those who have scarcely met him or perhaps have only known his name. We feel sure that when these facts are understood we shall have no difficulty in bringing fair-minded residents of India to a proper appreciation of our position.

"And here it is our duty to refute also a statement made by Mrs. Besant in a public lecture delivered in Bombay some weeks ago, just seen by us. In the report of her lecture it is stated that she attacked our leader, Mrs. Katherine A. Tingley, for having stated that she was a re-incarnation of Madame Blavatsky. As Madame Blavatsky died in 1891, and as Mrs. Tingley is a woman in the prime of life, the pettiness of Mrs. Besant's remark is apparent. It is only necessary to quote the following letter which has been despatched to Mrs. Besant;-

"Esplanade Hotel, Bombay

"October 26, 1896

"Mrs. Annie Besant, Benares

"Dear Madam: I have been requested by Mrs. Katherine A. Tingley to call your attention to the fact that in the *Times of India* of the 2d October you are reported to have referred to her in the following terms:

"An American lady, Mrs. Tingley, has been claiming to be the re-incarnation of Madame Blavatsky.'

"Such a public reference as this cannot be allowed to pass without the equally public refutation it deserves.

"The case is greatly aggravated by the fact that owing to your close intimacy with Mr. Alexander Fullerton of New York, Mrs. Tingley is convinced that you must already have known she has never claimed to be a reincarnation of Mme. H.P. Blavatsky - a claim that in her opinion would be ridiculous in the extreme - but has in fact frequently expressed her conviction that the soul of that great worker has *not* re-incarnated, either in the West or in the East.

"Mrs. Tingley informed Mr. Fullerton of this, as she has informed everyone, whenever the opportunity has occurred.

"As Mrs. Tingley is well aware that you cannot produce a single document of any sort to sustain your assertion, she expects that after her emphatic protest and denial you will cease to give currency to this slander. - Yours, etc.,

- Claude Falls Wright
Secretary to Mrs. K.A. Tingley.

"Mrs. Tingley herself refuses to take any public notice of these attacks so persistently made against her, being far too busy with correspondence and interviews. Moreover, she feels that Mrs. Besant is momentarily blinded, and therefore she does not desire to say anything which may hurt her. But we feel it right to say that, though not a re-incarnation of Mme. Blavatsky, which, of course, is folly, we nevertheless believe that Mrs. Tingley is the fitted and true leader of the entire Theosophical movement, as Madame Blavatsky was in her day and Mr. Judge in his. A lady of means, she has for years been working quietly and unostentatiously in New York among the poor; starting missions and homes for the needy; and when, on the death of Mr. Judge, we waited on her with the papers left by him announcing her successorship, she only stepped out from retirement, and the philosophic life she led, to bear the brunt of all the attacks on the movement, because she felt called to do so. Madame Blavatsky asked Mr. Judge when they first met why he had not brought with him 'the *chela*,' whom he afterwards identified with Mrs. Tingley. She would have had her place in the movement long before had circumstances been such as to permit of it. Who and what she really is and her great work, all will learn in the coming years.

"We regret, in reply to the numerous requests we have had from almost every city of importance in India, that we cannot outstay our pre-arranged trip in the country, for we have to return to California in time for Mrs. Tingley to lay the foundation-stone of the 'School for the Revival of the

Lost Mysteries of Antiquity" before our great American Convention in April; but next year Mrs. Tingley hopes to return with a large number of students, and then our work will be carried on to better advantage. Finally, we attack neither persons, religions nor sects. We do not believe in religious interference of any kind. We work to create tolerance in the world among thinkers of every denomination, and this we hope to bring about by showing that all men have essentially the same ideals. We do not wish to injure Mrs. Besant or her followers in any way. We merely ask that they should recognize that the world, small as it is, is quite wide enough for all to work in. - Yours, etc.

E. T. Hargrove, President, T. S. in A.

Claude Falls Wright, President, New York T. S.

H.T. Patterson, President, Brooklyn T. S.

F. M. Pierce, Representative of School for the Revival of the Lost Mysteries of Antiquity.

Leoline Wright, Lecturer, T. S. in A.

W. Williams

Alice L. Cleather"

Every possible step had been taken, publicly and privately, to hinder the work of the Crusade, and Mrs. Annie Besant in a lecture in Bombay shortly before our arrival, had stated that Mrs. Tingley had "claimed to be the reincarnation of Madame Blavatsky," a pure fabrication. But such efforts were foredoomed to failure. They had in the first place evidently been due to fear, and flew back like boomerangs of destruction. The law of reaction is subtle in its operation and it is certain that sooner or later an attempt to do evil to an honest person must rebound to the advantage of that person. That at least has been the experience in this case, for no better thing could have happened to the Crusade than the appearance of that unfortunate letter.

Leaving Bombay on the 3d, with many pleasant recollections of the work done and of the friendships made, the party reached Jeypore at 5 A.M. on the 5th.

Brothers H. T. Patterson and W. Williams had arrived the day before in order to make the necessary arrangements. Jeypore is an independent state in Rajputana. The city of Jeypore is very ancient. It is situated in a hilly district. On a hill on the outskirts of the town there is a large fort, garrisoned by Munas, aboriginal hill-men. No one is allowed to enter it on any pretext. Provisions are taken in once in two years only. The main streets of the city are crowded with Rajputs, and with Mohammedans, Jains

and the four castes of Hindus. The Rajputs are a magnificent race, even in appearance; tall, powerful, dignified. The Maharajah is one of them, and is said to be most good to his people, generous, the supporter of several hospitals, schools, museums and similar institutions. He has already given the Crusaders the use of his elephants in case they wish to visit the neighboring city of Amber. It would seem that some good work may be done, and possibly some useful experiences gained, in this old city of the Rajputs. But this remains to be told in the next "Screen of Time."

If it were needed it would be easy to draw one lesson at any rate from the experience of the Crusade, and that is the tremendous importance of preserving a free and open mind. In every country visited, where the people have been hide-bound by traditions and orthodoxies, Theosophy has had to engage in an up-hill fight. How can a man ever see the truth if he refers all that he hears to some book or accepted standard of respectability. Truth is one and is eternal, never changing; but the mind of man is the most movable thing in nature, only capable of catching stray glimpses of truth, which in combination may amount to much, though never to all. Methods must change, and ideas, beliefs, systems, as well as ability to use and power to receive the light. It were well if all men, while never anxious to change, could stand ready to alter their ideas and plans at any moment. Then they would see truth as it passed their way, and truth would not have to come and knock at the doors of their minds throughout the ages, to be refused admittance for lack of some special sign or button to show its pedigree. To seek truth fearlessly, without thought of either past or future: to shut one's mind to no channel, no matter in what repute that channel may be held by others: that is the first step in the attainment of divine wisdom. Until it is taken man remains little better than a fool. We might well imitate children in the matter, for children have no fear of truth, seeking it on all sides and loving what they find. Little children are very near to nature, but there is no reason why men and women should not be as near. Nature would quickly free them of time-worn preconceived conceptions and would show them things as they are, not as they ought to be.

- E.T.H.

Jeypore, Rajputana, *8th November, 1896*

ADDRESS TO THE PEOPLE OF INDIA

by Katherine A. Tingley

[The following address was delivered by Mrs. Tingley in the Town Hall, Bombay, October 29th, 1896, and was afterwards printed, by request, as a pamphlet. The Chairman introduced Mrs. Katherine A. Tingley as the leader of the Theosophical Movement throughout the World, and as one who since her early childhood had devoted herself to the cause of humanity.]

The first question that must naturally arise in the minds of those who are present at such a meeting as this is, "What can be the object of this visit to India of a body of American Theosophists who are making a tour around the world, and what can they expect to accomplish in so short a time?"

It should be understood at the beginning that I have not come to India to seek the favor or recognition of any person or body of people, nor in the hope of affiliating with any public organization. My duty is to say what I have to say to the best of my ability, and my hearers may accept or reject the message as they please.

Though I occupy this independent position, as do the other members of my party, I am most anxious to work in harmony with all people who earnestly desire to serve humanity. Our object is to do our utmost for every soul who needs our help, for in the world of souls there are no distinctions of creed or sex. Every true Theosophist holds that the distinctions which appear in material life are of little importance as compared to the realities of the soul.

The best way of extending such help is to show people of all religions and beliefs the underlying meaning of their ancient teachings. It is not my desire to convert any one to some established creed or dogmatic system, but to help the Hindu to grasp the deeper, more spiritual and more scientific side of his own scriptures, and to do the same for the Mohammedan, the Parsi, the Christian, the Jain, and the Buddhist. For in each of their religions there are the same great teachings hidden, deeply locked in by the encrusting hand of time, as well as by the deliberate intention of the great teachers who first brought them to the world. The same key will open each of them to the gaze of the student who has first found the universal key within himself and has learned the way to use his knowledge rightly.

Should any one assume that he knows all that there is to be known, or that he has already solved the mysteries of the religious books of the world, it would be useless to attempt to add to his knowledge - or his ignorance. There are some who, while professedly desiring enlightenment, are actually blinded by their spiritual pride which holds them to the false idea that *their* religion is the oldest of all, and that the occult truths it contains are the greatest that the world has ever known.

It should be known that India was not the source of the world's religions, though there may be some teachers in India who flatter you with that view in order to gather you into some special fold. The occult learning that India once shared in common with other ancient peoples did not originate here, and does not exist to any extent in India proper today.

That sacred body that gave the world its mystic teachings and that still preserves it for those who yearly become ready to receive it, has never had its head-quarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants. Krishna, Buddha, Jesus, Zoroaster, Mohammed, Quetzalcoatl, and many others who could be named were members of this great Brotherhood and received their knowledge through interior initiation into its mysteries. I hold that if any of these had given out a hundredth part of what they knew, the world would not only have refused to listen to their message, but would have crucified them in every instance. It is for this reason that every true teacher must keep back much that he knows, only revealing it to the few who can understand it and who are worthy of it.

There is no religion at the present time that has remained pure and undefiled. Man-made dogmas have crept into all of them, and their sacred books have been tampered with. In many sects of orthodox Christianity you will find doctrines that are utterly opposed to the spirit of Christ's teachings, as well as in Mohamedanism and Buddhism. Hinduism is no exception to the rule. Witness the shocking practice of *suttee* that ceased only a few years ago, and the custom of child-marriage and the enforcement of caste distinctions that still prevail. Such things are as much opposed to the laws of nature as to the spirit of the Hindu teachings.

It must be admitted that Hinduism has an esoteric side, but it is unprogressive and stagnant. Teachings that were secret 500 or 1,000 years ago should be exoteric today, but are not. The explanation is that there would have been nothing to replace them, so that which was secret had to remain so. Madame Blavatsky, who gave out some of the Hindu esoteric doctrines, was bitterly opposed by certain of the orthodox in India for doing so. By this they hindered their own advancement and the advancement of their country, for they interfered with the law of universal progression.

The first step to be taken in Occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of the intellect or the collecting of large libraries.

There are in this great world of ours suffering men and women

starving for bodily sustenance, for human sympathy and loving tender words that go further than anything else to arouse in them an answering voice of love. Believing this, I have instituted in many of the large towns which we have visited in Europe meetings for the very poor, at which many hundreds have been taken in out of the streets, fed, encouraged, taught the spirit of brotherly love, without interfering with their religious belief. The simplest ideals of pure thought and action were held up to them, and the divinity of man's nature was strongly accentuated. In all places where this work was carried on, the members of our Society have continued it. I know that here in India there are many thousands, even millions, of suffering people who live in the midst of the saddest poverty and distress. I hope on my return to America, after I have become better acquainted with their needs, to be able to establish means of assisting them, which, when begun, will no doubt have the support of many outside the Theosophical Society - Americans who wish to show in a practical way their interest in the spiritual life, whose first law is that of compassion and self-sacrifice.

Let me remind you that while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole. Come with me for a moment and make a mental tour of the globe. Try to realize that there are millions of souls in America with the same hopes and fears, sorrows and joys, as your own, feeling as you feel, struggling as you struggle. That there are thousands upon thousands of Theosophists there who are studying the ancient truths that are hidden in your scriptures as well as in all the sacred books of the world. Try to imagine the prehistoric civilization that once existed on that great continent, and think of it in connection with prehistoric India.

Pass on in thought from America to Europe. See the clear light that shines in Ireland - the home of forgotten mysteries; see England, France, Holland, Germany, Austria, Switzerland, Italy, and Greece rising once more from its slumber of centuries to remind the rest of Europe of its by-gone triumphs in philosophy and art. Yet still on to Egypt, once the home of earth's mightiest sages, still the custodian of some of their profoundest secrets - the sacred land that is destined to again lead the world in its spiritual development.

So passing over many waters with a life and usefulness of their own, return to India and look around. See India as it is and as it might be. Compare it with other lands; take that broad view of it that is necessary if you would see things as they are instead of as you imagine them to be.

Oh, ye men and women, sons of the same universal mother as ourselves; ye who were born as we were born, who must die as we must die,

and whose souls like ours belong to the eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore.

=====

[February, 1897:]

The stay of the theosophical Crusaders in Jeypore, Rajputana, was in any case necessary as a break on the journey northwards from Bombay, and although no public propaganda was carried on there, a good deal of work was accomplished in a quiet way, and the foundation laid for much more work in the future. Delhi, once the Mohammedan capital of India, was the next stopping point. Some members of the party traveled there ahead of the others in order to make preliminary preparations for a meeting, which they did most successfully, enabling the others to speak at a public gathering in the Town Hall on the evening of their arrival, Monday, November 9th. A prominent lady member of the Adyar Society unexpectedly lectured in the same hall on the evenings of the 10th and 11th, so on the 12th the Crusaders held a farewell meeting, when the large hall was packed by an enthusiastic audience. Mr. H. T. Patterson, the chairman, adjourned the meeting, but the audience refused to separate. They sat motionless, profoundly impressed. Suddenly the Nawab Ahmed Said Khan, a Mohammedan prince, stepped up on to the platform, followed by the larger part of those present, and, amid much enthusiasm, presented Mrs. K. A. Tingley with a floral and a lace garland on behalf of the people of Delhi, as a token of their appreciation of her work and of their respect for her noble aims.

A society was formed there next day, with a very large membership, and that it is cosmopolitan in character is vouched for by the fact that its president is a Hindu, its Vice-President is a Mohammedan, its Treasurer a Jain, its Secretary a Rajput Kshattriya, and that on its Executive Committee are Brahmin Pundits with Hindus of other castes as well as Mohammedans. Only those who know India can truly appreciate the significance of this. It

shows that the true spirit of brotherhood had touched the hearts of those people. They said so themselves and proved it by their acts. It is a very strong society.

It is interesting to note that just outside Delhi are the remains of one of the most ancient cities of India, called Indrapat or Purana Kila, rebuilt 2000 B.C. by Yudhisthira, first king of the Pandu dynasty of Indraprastha. Delhi itself is glorious with the buildings of Shah Jahan, the Mughal emperor, constructor of the marvelous Taj Mahal at Agra.

A special and urgent invitation had been received from Ludhiana, in the Punjaub, for the Crusaders to visit that city. But there was pressing work to be done elsewhere and all could not go. So Mr. C. F. Wright and Mr. H. T. Patterson journeyed northwards, rejoining the rest of the party at Lucknow, after forming a strong Society and holding a well-attended public meeting in Ludhiana. They received the warmest possible support from a very old member of the Society resident there, a friend of Madame Blavatsky's, who became the President of the new organization. The rest of the party left Delhi on the 14th. What might be described as an incessant meeting had been held from the memorable evening of the 12th until the moment of their departure for Lucknow. Business meetings of the new society, personal interviews with members and inquiries without end, obliged the Crusaders to take their meals in relief parties, one at a time!

The condition of things was different in Lucknow, reached on the 15th by way of Cawnpore. A great prejudice against Theosophy existed in the minds of its leading citizens on account of the disastrous way in which the subject had been presented there previously. It had been made to appear as yet another sect of Hinduism: so much time had to be devoted to removing this and other false impressions. A large hall was kindly loaned for a public meeting on the 18th. There was a representative assembly of the principal thinkers in the town, and a number of young men from the local colleges sat through the addresses in what was evidently full sympathy with all that was said. These young collegians took a leading part in the establishing of an Indo-American T. S. in Lucknow, which was done at the conclusion of a second public meeting held on the 19th, at the request of the first evening's audience. Then followed a business meeting on the morning of the 20th, immediately after which the party started for Benares, arriving there next day. Here also a strong prejudice was to be met with on account of the extreme and absurd views put forward as theosophical by some members of the Adyar Society who make Benares their headquarters. But this prejudice was overcome in the end, for a strong and large Society was formed there, after two meetings in the Town Hall, which were very well attended

considering the bad weather. Another public meeting on the 23d, in the hotel, after which a business meeting was held, officers elected, and the name decided upon - The Indo-American T. S. - one of the most active and enterprising in India today.

On the 25th those members of the party who had not gone on to Calcutta ahead, started on their way there. They held a meeting on the night of their arrival, largely attended by Europeans; another on Sunday the 29th, conducted by those members of the party who did not go with Mrs. Tingley to Darjeeling - a small town not far from Kinchinjunga, one of the Himalayan peaks. A society was formed in Calcutta with quite a number in it who had been formerly members of the Adyar society but who had left it owing to their intense discontent with the methods and practices of its leaders.

On the afternoon of the 30th the Crusaders left Calcutta on board the British India S.S. "Golconda" for Madras, where they arrived after a moderately comfortable voyage on December 6th. Rain was coming down in torrents. It was found that cholera had broken out at Tuticorin, making it impossible to go by train from India to Ceylon without a quarantine of many days. No one was sorry, therefore, to pack up and return to the good ship "Golconda" without spending a wet night, in wet beds, on wet floors: wettest of all was the atmosphere itself. Getting back to the ship in a small boat, in the dark, with blinding rain blowing and the sea fairly dancing, was an experience long to be remembered. The rest of the voyage to Colombo was a very hot one. Mrs. Tingley became seriously ill, so much so that it seemed at one time as though it would be impossible for her to live till the end of the voyage. But the turn came at the right time and the whole party landed safely at the Colombo Customs house on Wednesday, 9th December.

On reaching Colombo news was received of a plot against the theosophical movement which has been industriously hatching in New York for some time past. It may have come to an age of maturity by the time this letter appears in America. The object as usual is to destroy Theosophy by destroying the leading Theosophist. There must always be such targets for the edification of those who either do not understand Theosophy or who understand enough of it to fear it. Madame H. P. Blavatsky stood the brunt of the onslaught for many years; W. Q. Judge was the next target, and now it is Mrs. Katherine A. Tingley. Pity the leader of the Theosophical movement! But let that pity take the practical form of a bold defence in case of need, not that of sentimental and silent regret. The duty of earnest

students is so very simple under such circumstances: to listen to no evil said of a fellow Theosophist without protest. As much harm is done in the world by evil listening as by evil speaking. That is but another way of saying that "inaction in a deed of mercy becomes an action in a deadly sin." Gossips and slanderers will only flourish so long as there are people to listen to them. This fact is frequently lost sight of, though it has been stated so often that one hesitates about committing it to type. One of the common-places of Occultism!

It may be well to inform those of our readers who are not members of the Society that neither Madame Blavatsky nor Mr. Judge were paid for their services to the movement; they never received one cent of salary. The same applies equally to Mrs. Tingley, who in fact made heavy sacrifices in accepting her present position. No officer receives any salary or any sort of payment from the Society, nor does the Outer Head of the Esoteric School receive salary or payment for services rendered to it.

Furthermore, in the case of Mrs. Tingley, and in answer to contrary suggestions, it should be known that she did not claim or seek recognition after Mr. Judge's death, but that she was sought out by several prominent members and asked to accept the position she now occupies: which she did at great personal sacrifice, as said.

The questions are sometimes asked: Why should not those who lead the movement be beyond suspicion? Why should the Society have to suffer on their account? In the first place it should be evident that the leaders of such a movement as this must be people of considerable force. People of force, such as Madame Blavatsky, W. Q. Judge and Mrs. Tingley, can do far more for the work than people without it. But while they make many staunch friends it stands to reason that they must make many bitter enemies. Those who work with the same object they work for are helped and encouraged in their efforts; but others who strive for different ends, often narrow and selfish, have to step out of their way or get trodden upon. This is a crude but practical way of explaining the undoubted fact that the leaders of this movement are certain to have secret as well as public opponents.

It would also be strange if the Theosophical leaders did not have a certain large generosity in their make-up, and history shows, particularly in the case of Madame Blavatsky, that their desire to help and protect others has been so strong that it has often got the better of their sense of self-preservation. The result has been injury to themselves in the eyes of people who could not appreciate either generosity or unselfishness. Madame Blavatsky in her youth and before founding the Theosophical Society and occupying a representative position as a Theosophist, was reckless of the

world's opinion, looking to her own conscience for truth and guidance, indifferent to the artificial conscience erected by custom and prejudice. Naturally the world misjudged her, but it was these very qualities which made her so truly magnificent, so invaluable to the cause she served. A case was reported in the Welsh papers some time ago of two ladies in a row-boat refusing to save a drowning man because he was not dressed according to their fancy. Would they make great Theosophists?

It is not to be wondered at that the lives of our leaders have not run smoothly; that they have had many enemies; that their noblest actions have been misjudged by persons whom the world regards as virtuous. And the Society does not suffer from these criticisms and attacks. They serve to bring Theosophy to the notice of the public. Some of the best workers today heard of Theosophy through the publication of slanders against Madame Blavatsky and Mr. Judge. The Society would be practically unknown at the present time if it had not been for the opposition it has met with in the past. Not that such opposition and criticism is to be encouraged, for friendly support is what is wanted, and that is being offered by people of every class in all parts of the world. But a finer point enters into this question of damage to the movement: would it be right to accept an unlimited amount of hard work from some prominent member and to refuse to give support and encouragement in return? That would be ungrateful and ingratitude is a deadly sin. A man would not treat even his horse in that fashion, for if it had labored for him and had shown by honest work that it was strong and capable, he would not dispose of it because some officious critic merely questioned its appearance. Gratitude for work accomplished should far outweigh every criticism from outside sources.

Such thoughts naturally arise on hearing that attacks on the old familiar lines are being prepared. Well, it will not be the first time, nor by any means the last for such efforts to be made to upset the movement. One can afford to continue one's way in peace.

Certainly Ceylon is conducive to peace. Too much so, if anything, for the intense damp heat is enervating in the extreme. The Singalese are a delightful people, though not infrequently lacking in that useful quality, best described as American "push." They are mild, gentle and obliging. Buddhists in religion, they are truly devout and preserve with the most jealous care the traditions of their faith. But many of them carry it a little too far in having preserved the pre-Buddhistic demonolatry, which is more a system of exorcism than anything else. They exorcize for bad weather,

sickness, anything and everything. In this they show their similarity to many of the northern Buddhists, who have preserved much of the more ancient Bhon religion in their Buddhism. But this only applies to the ignorant people in both cases, for those who understand the doctrines of Buddha are far above any such superstition they are philosophers and metaphysicians as well as religionists.

A public meeting was held on the afternoon of the 12th, attended by from five to six hundred people, according to reports received. Not all the members of the party could be present as there was so much work to be done in the way of correspondence and so forth before to day's start for Australia. The audience was most deeply interested in the lectures, for at the conclusion of the meeting a Society was formed without further delay, and the members assembled this morning to elect their officers and arrange details of the work to be done. The next "Screen of Time" cannot record much activity, as it will have to be mailed as soon as the P. & O. "Oceana" touches at Albany. This will give a needed opportunity to review the work in India, past and present, and to consider the future of the work in that country.

- E. T. H.

Colombo, December 13th, 1896.

=====

[March, 1897]

The Theosophical Crusaders left Colombo for Australia on the 14th of December on board the P. & O. mail steamer *Oceana*. The heat in Ceylon had been excessive, which the heavy rains had by no means lessened, so the cool winds met with after the first two or three days out were most welcome. Up to the time of writing the voyage has been uneventful. The chief subject of conversation among the passengers has been Theosophy, as the result of a well-attended meeting held in the first class saloon on the evening of the 21st. Several passengers formally requested lectures on Reincarnation and Karma, the captain's permission was gladly given, and the meeting was held accordingly. Every one pronounced it an immense success. Good questions were put, all in a friendly spirit.

Tomorrow, Thursday, the 24th, the *Oceana* should reach Albany, and Adelaide on the following Sunday. The Crusaders will then visit Melbourne and Sydney, cross the sea once more to Auckland, and from there will

probably start on their homeward journey to San Francisco by way of Samoa and Honolulu. China and Japan will in that case be reserved for future Crusades. Now there is not sufficient time in which to do the work in those countries justice, for the Convention of the Theosophical Society in America draws near, and before that takes place Mrs. Tingley has to lay the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity. The party will thus reach California by the second week in February.

Passing from the activities of the future to the work already accomplished, the mind naturally reverts to India as the land last visited and as the scene of so many Theosophical campaigns in the past. Confining one's self to this century and to the work of the Theosophical Society, Madame H. P. Blavatsky undoubtedly occupies the most prominent position as a laborer in that field. She aroused the slumbering interest of the Indians in their ancient religions, philosophies and sciences, while working primarily for the cause of brotherhood. She did her utmost to broaden the minds of those natives of India who were inclined to narrowness on religious questions, and in order to show the universality of truth and the immense antiquity of "western"* religious systems, she wrote a series of learned articles in her magazine on prehistoric America under the title "A Land of Mystery."** So long as she resided in India and supervised the work, all went well; but as soon as she left the country, activity subsided and the movement slowly degenerated. In later years and after her death, interest in Theosophy was temporarily revived among the Hindu population, but on an unpractical and unhealthy basis. This sudden revival was swiftly followed by a reaction which brought Theosophy in India lower than it had ever been before, in fact to the point of extinction. For the revival had been caused by the erroneous identification of Theosophy with one of many Hindu sects; and by the propaganda of an astonishing egotism which momentarily impressed some people, until they paused to think. Theosophy, the wisdom of the ages and the doctrine of the heart, was converted under these auspices into a dry system of intellectual gymnastics which chiefly consisted of crowding man and the universe into diverse pill-boxes, carefully labeled, classified, stored. If a certain amount of emotionalism was evoked in the process, it was because some people have a faculty of shedding tears, or of otherwise perorating, over a bone of the extinct moa bird - or anything else on demand. And if in addition unlimited flattery was lavished upon anything and everything, from the fold of a turban to the conception of

Mahadev, which would best please the audience of the evening, this again could be accounted for on very common-place grounds. No wonder that interest in Theosophy languished, and that

* In the early days of the Theosophical Society its members were regularly initiated, receiving passwords, etc. Those who know those passwords should note that to India, America is the "East."

** *Theosophist*, Vol. 1, pp. 159, 170, 224, 277.

the more enlightened Hindu, who is not a fool in any case, came to the conclusion that he could not get assistance, much less instruction, from a source so transparently shallow, though noisy.

It was clear, even from a distance, that the theosophical movement in India sadly needed to be set once more upon the firm foundation established by Madame Blavatsky, and that another effort would have to be made to erect the superstructure of practical work which she had so longed to see a living reality. So the visit of the Crusade to India, under the leadership of Mrs. Tingley, was an absolute necessity, if the early efforts of Madame Blavatsky for India were not to be wasted. And the way in which Mrs. Tingley grasped the situation on her arrival there was an experience not to be forgotten. I well know how easy it would have been for her to have outdone any teacher known to the Indian people as an exponent of their ancient *Gupta Vidya* or secret wisdom; how triumphantly she could have passed from city to city as a sage possessing *siddhis*, spiritual powers, recognized as such by all who believed in the divine possibilities of the human soul. And how different was her work! No reference was made to powers or secret teachings; the very appearance of possessing unusual knowledge was avoided, and the whole force of this wonderful woman's mind was turned to the task of establishing the theosophical movement on a firm basis of practical brotherhood and of practical work for humanity. No attempt was made to proselytize: the Hindus were advised to remain Hindus and turn to their own priests for teaching on religious subjects; the Mohammedans were told the same thing, as were the Christians and the Jains; but all were urged to be tolerant of each other's beliefs and to sink differences of form in a common work undertaken for their country and the whole world. Much was done in this way to heal existing breaches between Mohammedans and Hindus and the small but powerful Christian community.

What wonder that the Crusade met with immense success, or that Mrs.

Tingley has left behind her countless friends who stand ready to assist her at any time in whatever she may undertake for India! Because the people of India are not slow to appreciate sterling qualities. They are wonderfully intuitive as a rule; quick to sense weakness or recognize strength; with acute intellects capable of catching the point of an argument more swiftly perhaps than any other race. This is a generalization, just as it might be said generally that many Indians lack enterprise and originality though it should be remembered in their favor that the climate, of their country almost prohibits continuous exertion. Now that a union has been established of these great qualities of the Indians and of the peculiar characteristics of the Americans, a force must be generated in time that will overcome everything in its path, theosophically speaking.

At all the meetings of the Crusade in India, both public and private, great stress was laid on the fact that its work had no political or religious bearing, and that brotherhood and a practical expression of brotherhood was its only aim. This avoidance of religious topics naturally led to criticism from those who would in any case have criticized. It was said that the teaching of the Crusaders was "materialistic." A feeble criticism, in truth, but worthy of a moment's examination because of its implications. In the first place, what is true spirituality? Is it made up of white clothes, colorless skin, adorations of a far-off "principle"; of expressions of devotion to man, or of appeals to other men to feel the same abstract and impalpable devotion? Dry intellectualism cannot be spiritual: then is it not possible that true spirituality is synonymous with true brotherhood - with all which that involves? Spirituality, to be worth anything, must express itself outwardly; must be made practically useful. It should be manifest in the most material and ordinary acts of life. Beginning on that plane - being firmly established there - it should then be taken up into all the realms of action. But what folly to seek to obtain or to give knowledge and power unless the first "portal" as the Buddhist scriptures call it - the "key of charity and love immortal," has been passed. With love and compassion the universe is conquerable; without love a man were better dead. Such has been the teaching of every great Theosophist, Eastern as well as Western. But in the East, in the ordinary acceptation of that term, love has been too frequently allowed to remain a dreamy, metaphysical conception, as many Indians readily admit. That is one reason why they so cordially welcomed Mrs. Tingley's large-hearted efforts to inspire their countrymen with an appreciation of true philanthropy and tolerance, for they at least are aware of the futility as well as the danger of all talk of "occultism" until that broad, wise love is alive in the hearts of men which alone brings lasting knowledge,

power, self-control, discretion, and finally illumination.

So must the work be carried on in India for many years to come. That it will be successful no one doubts who has seen what a brief effort accomplished. It is a work in which Mr. Judge was profoundly interested. He loved India as few have ever loved that country; but he well knew that in his day the time had not yet come to work there with large effect. He did what he could to keep up the connection between India and America, succeeding admirably in that, as this Crusade has testified. He worked for the future, and the future will show that his efforts have been more than justified already.

- E. T. H.

S.S. Oceana, Nearing Albany, December 23, 1896.

The work of the Crusade in Australasia was undoubtedly a brilliant success, due in large measure to the devotion and self-sacrifice of the members who prepared the way for its labors.

On the 24th December the *S.S. Oceana* reached Albany, W. A. Brother Wilton Hack came on board there, having traveled from beyond Coolgardie - many hundreds of miles away - to do so. He was naturally most welcome and at once became a "Crusader" in his turn.

Adelaide, S. A., was reached on the 27th. That night was spent on shore and the rest of the journey to Melbourne was made by rail. The *Oceana* encountered a most severe storm on leaving Adelaide, which the Crusaders thus escaped. On the evening of the 31st a public meeting was held in Melbourne which was very well attended considering that the New Year holidays and a serious strike of engineers effectually engrossed the attention of the general public. Further meetings were held in the Menzies Hotel, the last being conducted by H. T. Patterson after the rest of the party had left for Sydney. At this meeting he formed a strong Centre, soon destined to blossom into a duly constituted Branch.

The Crusaders arrived in Sydney on January 5, 1897. They were greeted at the station by the members of the Sydney Branch with the utmost enthusiasm. It seemed as though they were shaking hands with life long friends. A members' meeting on the 6th was followed by a crowded public meeting in the Protestant Hall on the evening of the same day. Long interviews and reports appeared in the local press, in all cases couched in the friendliest terms. A reception was held in the Australia Hotel on 7th, for members and their friends. Then on the 9th another public meeting was held in the Protestant Hall, more crowded than the first. The audience

continually showed their appreciation by prolonged applause, particularly after Mrs. K. A. Tingley's inspiring address. Next day there was a large meeting of the Esoteric School, and on the 11th a Brotherhood Supper was given to the poor of Sydney in the Temperance Hall. On Tuesday the 12th the annual Convention of the Theosophical Society in Australasia was held. The most perfect unanimity characterized its proceedings. Mrs. K. A. Tingley was elected Corresponding Secretary for life; C. F. Wright was elected Recording Secretary; E. A. —, Vice President; and E. T. Hargrove, President.

On the 13th the Crusaders left Sydney for Auckland on the *S.S. Rotomahana*. It was with sincere regret that they bade farewell to their many friends and faithful associates in Sydney. It is best to avoid the mention of names in the record of this Crusade, but it is not possible to leave unrecorded the splendid work of T. W. Willans, President of the New South Wales Division of the T. S. in A.; nor the labors of Mrs. E. Minchen, the President of the Sydney Branch, nor of the energetic Secretary, Brother Smith. The movement in Australia is certainly in the best of hands.

On the morning of the 18th, the Crusaders arrived in Auckland. Kind friends welcomed them, as in Sydney. A reception that evening was followed by a public meeting on the 19th in the City Hall, which was crowded with an enthusiastic audience. On the evening of the 21st another big public meeting was held in the same hall. All Auckland was talking about Theosophy. The interest was intense.

The 22d was a busy day. A meeting of the Esoteric School in the afternoon; then a Brotherhood Supper; then a private meeting at the hotel, and the necessary arrangements for departure on the 23d for - home. On the 23d the party embarked on board the *S.S. Alameda* for San Francisco. But mere embarkation did not abolish public meetings, and on the evening of the 26th addresses on Theosophy were delivered to the first saloon passengers at their urgent request.

At Samoa, where the *Alameda* stopped six hours on the 27th, one of the leading native chiefs came on board and expressed himself as anxious to join the Society. He said that most of his followers would do so as soon as he explained to them the nature of the movement.

A meeting in the steerage on February 3d showed that almost more interest was felt among the passengers there than in the first saloon. This experience was by no means unique of its kind.

At Honolulu, on the 4th, an old comrade and friend was unexpectedly met with in the person of "G. Hijo," who had traveled all the way from New York to greet the Crusaders. It would be difficult to describe the welcome he

received. He brought nothing but the best of news from America which direct experience has since then amply verified. Yet another meeting was held in the first saloon of the *Alameda* on the 9th, and then on the 11th we reached San Francisco, we reached *home* - or so it seemed, if a wide continent does still divide us from the Headquarters of the movement.

Being in San Francisco, every second counts as it does in few other places in the world. So these concluding remarks must be brief and very hastily penned. Needless to say that our welcome here was cordial; that we were glad to meet once more the workers who have given Theosophy on the West Coast the position it now occupies.

There remains to be said but a few words of special thanks. It is out of the question to name all those who have carried on the movement in America during the absence of the Crusade. Those who have done most would say that it has been the loyalty, the devotion and the energy of the large majority of members which has made their special service possible. One name at least will spring to the minds of all as a pillar of strength and steadfastness. But it is my special province as the editor of this magazine to state that but for the unceasing zeal and stability of J. H. Fussell it would have been most difficult to have continued issuing THEOSOPHY during the past eight months. How well he has done his work every reader knows. I am sure that all will join with me in most cordially thanking him for his splendid services to the cause. Words of thanks are poor recompense at any time, but when heart-felt appreciation goes with them as in this case, they may perhaps live as a memento of good work well done.

- E. T. Hargrove

San Francisco, *February 13, 1897*

THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD - PRELIMINARY REPORT

That which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or

more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished for those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily today. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in the Theosophical Society in America. The difficulty of addressing audiences not familiar with English was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundreds of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last, time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one

or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

The Crusaders had not either publicly or privately attacked the enemies of their Society; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticize the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood Supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol, and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but as Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause - the cause of Brotherly Love.

From Scotland the Crusaders traveled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivaled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein - the home of Dr. Franz Harman, by whom the Crusaders were most kindly entertained - and then Vienna, Udine, Venice, Rome,

Naples, Athens, and Cairo. In every city visited where no Branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited. And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. But of the 156 branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as "dormant." But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the Headquarters of his Society.* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott's Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teaching revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindu and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins - thus unconsciously showing their low estimate of the intelligence of the Brahmins - had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian

patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West; to

* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free*; no dues or payments of any sort had to be made to our headquarters or to the Crusade, nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade had collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and traveling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions the Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the office-holders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks

were urged to immediately undertake some practical philanthropic work for the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of culture, of position and recognized ability gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkhim. The whole party then journeyed southwards by way of Madras, to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Traveling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindest enthusiasm by the

many tried and devoted members of the New South Wales division of the Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood Supper was thoroughly appreciated; the press was most friendly - as it was in every case in every country visited - and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being waste time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

Tomorrow, the fifth of February, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo, and Toronto.

All true Americans should be interested and feel glad at the success of this difficult undertaking. The message of Brotherhood thus delivered to the people of so many different lands was summed up in the motto on our banner:

"TRUTH, LIGHT, LIBERATION FOR DISCOURAGED
HUMANITY."

It would surely be difficult to find words more fitly expressing the early ideal of the great American Republic.

While much good was accomplished at our public meetings, it should not be supposed that these were our only means of propaganda. The press, as already stated, was invariably friendly, and published from first to last

many hundreds of columns containing theosophical matter arising out of the Crusade.

But some of the most effective work was done privately. Numerous personal interviews were in many cases productive of far-reaching results for good.

In every country visited, work was done peculiar to that country, as in India, where special success was met with in uniting the different religious factions of its teeming population.

Stress was laid everywhere on the importance of attending to the theosophical education of children. Classes were organized and arrangements were made in several instances for the establishing of schools of industry, where the young could be taught useful trades as well as gaining instruction in science, philosophy and religion - the religion of their fathers, whatever it might be, unless otherwise expressly desired. In the missionary schools in India, where many Hindus and Mahommedans are obliged to send their children on account of the low rates charged, various forms of the Christian religion are made the chief subject for study, and the young boys are forced to hear the religion of their ancestors insulted and held up to scorn, either directly, or more frequently indirectly. Parents were urged to keep constantly in mind that with their children rested the future of the human race.

Everywhere Theosophy was made practical, simple, and applicable to the most ordinary affairs of daily life. A broad spirit of tolerance and moderation was shown to be the first result of our work, so foreign in all respects to any extremes of thought or action.

That the Crusade has been a marvelous success throughout I need not add. People from almost every country in the world came into personal contact with us, traveling in many cases hundreds of miles in order to do so. Their letters prove that they did not regret having done this.

All along our route an enormous number of letters have reached me from persons who had never heard of Theosophy or the Society before. These people are now in correspondence with some of our best students, and no doubt they will become before very long, centres, around which fresh branches of the Theosophical Societies will spring up.

So ends the first Crusade. It was a preparatory effort. The work of the future is well cared for, and this Crusade was necessary to make that work possible.

It would be invidious to mention by name those who helped to make the Crusade a success, by either joining directly in its labors, by assisting it financially, by doing the work at the headquarters of the Society of those

who took part in it, or by preparing the field in advance in the cities visited. These individuals were not working for glory or recognition, but for love of the cause of brotherhood. Their reward must be interior. It must be great.

If Theosophists throughout the world continue to do their duty as they have done during the past year, we shall have half the world in our ranks in the course of the next hundred years. To fail now, would be to betray the most sacred of trusts. To succeed, will mean that in all countries a feeling of brotherhood will arise in the hearts of men, irrespective of their religious and racial differences. They will be tolerant of the failings of others, while more severe with their own; they will be lovers of justice and right, worthy aspirants for light and truth. They will look upon it as at once their duty and pleasure to relieve suffering wherever it may be found, and growing wiser as they grow more compassionate, they will take steps to lessen the chances of future suffering by teaching their fellow men the laws of nature, the laws of health and disease, of right and wrong.

Such a condition of things as now prevails in India would then be impossible. Times of dearth would be provided for in advance, and the frightful spectacle of thousands - men, women and children, - dying of starvation would never call for immediate and unpremeditated relief. Such relief can at best be but partial and insufficient. Under the present condition of things, however, it is most urgently needed, and it is my intention to take up a collection on behalf of India's famine-stricken people at all the Crusade meetings held in America. As this comes under the head of Crusade activities, the following letter to the American press briefly gives the condition of things prevailing in India, and the best means of relieving the suffering:

"To the Editor of the

"SIR: - The needs of the people of India at the present time are so great, and are so little appreciated by those not familiar with the condition of affairs there, especially among the poorer class of natives, that I trust you will permit me to place before your readers certain facts which I feel sure will inspire many of them to take active steps to relieve the needs of these unfortunate people.

"In our recent journey through India, from Bombay to Calcutta, by way of Jaipur, Delhi, Lucknow and Benares, our route lay where the famine is least felt, for we did not leave the main highways of traffic. But even then I witnessed sights which are too terrible to give in detail, and heard from reliable sources of the still more appalling state of affairs in the up-country districts and in the villages off the lines of railroad.

"From all quarters rumors reached me of the terrible condition of things existing as a result of the failure of the rains. Grain of all descriptions was at a prohibitive price. Native laborers, whose average monthly wages do not at any time exceed from two to three rupees (58 to 87 cents), were left absolutely destitute, wandering through the country dazed for want of food; fathers and mothers forced to see their little children too weak to even cry for nourishment. Children particularly are dying in large numbers, as on account of their tender years they are naturally the first to succumb.

"News of one sad case was brought to me by one of our members at Lucknow, just before my departure from that city, of a man and woman living in a suburban village who had been for days without food. The father in his desperation, at last sold the child for eight minus (about 14 cents), and the mother on hearing the news dropped dead from the shock. Many other still more shocking instances of suffering could be told, but space will not permit.

"The bare fact is that these people are suffering, and that should be enough to touch the hearts of all those who have one iota of brotherly love in them. All distinctions of creed, sex, caste, or color should be set aside in view of this dire distress.

"The members of the Indo-American Theosophical Societies, with which I am connected, have been organized into district Relief Committees, and no better channel could possibly be found for the distribution of grains. Those who compose these Committees are natives of all denominations, people of high standing, with the real interests of their countrymen at heart - not paid agents. Those of your readers who wish to help these starving people should send contributions of grain or money to any of the following:

Mr. E.A. Neresheimer, 20 Maiden Lane, New York, N.Y.

Mr. A.H. Spencer, Cor. Church and Leonard Streets, New York,
N.Y.

Dr. J.D. Buck, 124 West 7th Street, Cincinnati, Ohio

Mr. E.B. Rambo, 418 Market Street, San Francisco, California

"These contributions will at once be forwarded to the care of the Editor of *The Advocate*, Lucknow, India; Ram Parshad, Professor of Science at the Municipal Schools, Delhi, India; or to Babu Deb Prasad, Government Inspector, Benares, India.

"Contributions of grain will go further than money, as grain is so scarce in India that the price has become prohibitive. Prices are kept up by speculators.

"It is my earnest hope that the true spirit of brotherly love will be

shown by the people of America, and that enough grain will be forthcoming to justify the chartering of a special cargo boat, thus enabling the grain to be conveyed at greatly reduced rates.

Yours faithfully,

[Signed] Katherine A. Tingley"

I need hardly add anything to this appeal. Committees have been formed throughout the Theosophical Society in America for collecting funds and grains which will be forwarded immediately to the centres of the famine district. Refusing as I have always done and always shall do, to handle any money myself, which has been collected for charitable purposes, I yet feel it my duty to urge all who have the smallest coin to spare to donate it for this good object; but under no circumstances should such donations be sent to myself.

Sad as the subject of India's famine is, it is yet the fact which I would make the most prominent in this report. For it tells a history of more than physical hunger and pain. It points directly to the great causes of all human woe, selfishness and ignorance. To do away with these and leave divine wisdom in their place, must always be our prime object. Only wisdom and compassion can regenerate the world. It was to take some crumbs of wisdom and much compassion to the peoples of other lands that this Theosophical Crusade went forth on its mission of love. It is to carry on the work, thus started, to a successful end, that the School for the Revival of the Lost Mysteries of Antiquity will be founded; for in that School will be taught the science of life and of true Brotherhood.

It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world's life working with them. They can afford to keep in their hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty.

May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this work for the millions yet unborn.

- Katherine A. Tingley

FIRST MEETINGS IN AMERICA.

The Crusaders reached San Francisco on the morning of Thursday, February 11th, and with the good luck and good fortune which has followed them around the world, they were exactly on time. In spite of the early hour the pier was lined with members to give them enthusiastic greetings with the usual waving of flags, cheers and cries. There was little confusion on landing, so expert have the Crusaders become in the handling of baggage, passing of customs, arranging of transportation and hotel accommodations, and before noon the entire party was installed in the hotel. The balance of the day was devoted to reading mail, baths, barbers, and shopping. Friday to consultation and preparations for the local meetings and the whole American campaign. In the evening an informal reception was given to members in the Academy of Science Hall, and owing to the crowd it was not possible to do more than turn the affair into an informal meeting at which several of the Crusaders spoke.

Saturday Mrs. Tingley gave [interviews] to visitors, and the hotel corridors were lined for hours with people waiting their turn. The other Crusaders attended to the multitude of details about the meetings both at San Francisco and at other places soon to be visited. In the evening was a large general E. S. T. meeting, at which about 40 new members were admitted. After this meeting, and in spite of the very late hour and the enormous fatigues of the day, Mrs. Tingley visited a sick child, at the special request of the mother, one of the local members.

Sunday was the busiest day of all. Brother Rambo piloted a small party, including Mrs. Tingley, and Messrs. Hargrove, Pierce and Patterson out to San Quentin prison where so much good work has been done. The Crusaders all spoke to about 700 prisoners. The chief incident of the visit was the speech of Mrs. Tingley - her first of the kind on American soil - and as an evidence of her power over her hearers it was interesting, even if pathetic, to notice tears in the eyes of many of the convicts. On the return to the city in the late afternoon, hurried preparations were made for the great public Crusade meeting. This was the largest Theosophical gathering ever held in San Francisco, and one of the largest ever held anywhere. The hall, the largest that could be obtained, normally holds about 2000. Every seat was taken at 7 P.M. At 7.30 every available inch of standing room was taken, aisles were filled with chairs, and people seated on the floor, and even the anteroom at the entrance was jammed. From 7.30 until long after 8 a constant stream of people came, found entrance impossible and turned away.

It was estimated that at least 5000 people heard or tried to hear the speakers. The interest was intense, and was maintained throughout, as was

evidenced by two facts: *First*, people stood to listen from 7.30 until 10 o'clock; and *second*, a slight fire in the wings filled the hall with smoke, which for an hour and a half came pouring out over the stage. It is pleasant to record that not only was there no panic, but that people stayed and listened without break of interest until the very end.

After the public meeting the third meeting of the day was held. This time a brotherhood supper to several hundreds of San Francisco's poor. It was most successful. At both meetings Mrs. Tingley and the other Crusaders spoke with all their well known fire and power. They have, in the opinion of all, much improved in speaking, and it was curious to note the pride with which local Theosophists listened, especially to Mrs. Tingley. With comparatively little preliminary training she has become a singularly effective speaker, who never fails to deeply move her audiences.

Monday was spent with the well known Prof. Ardsley who holds the chair of Architecture and Egyptology in the State College of California. He offered to submit designs for the new school building; Mrs. Tingley, who knows just what she wants for the permanent building, explained the main features of the structure as it is to be to Prof. Ardsley and he with his great knowledge of Egyptian architecture will fill in the details, and will shortly submit a comprehensive design. If it is possible to carry out fully Mrs. Tingley's ideas, the new college building will undoubtedly be the most wonderful building in America, if not in the world.

Monday afternoon was again devoted to personal interviews and correspondence. In the evening a second and very successful public Crusade meeting was given in Oakland, and early Tuesday morning the Crusaders and a large party of friends left for San Diego, to take part in the ceremony of laying the corner stone of the *School for the Revival of the Lost Mysteries of Antiquity*.

No one not present in San Francisco can appreciate the widespread public interest that has been aroused by the Crusaders' visit. The papers have been most friendly and have devoted columns daily to the different proceedings. In the Sunday editions, the entire first page of one of the largest of the papers was devoted to a very fair picture of an interview with Mrs. Tingley, while all the others had some special article on matters of Theosophic interest. In a word, the entire visit of the Crusaders to San Francisco has been a complete and very gratifying success, and will unfailingly result in widely spreading and greatly increasing the influence of the Theosophical movement.

- G. Hijo

=====

[April, 1897:]

The Crusade of American Theosophists around the world will have reached the city of its origin by the time these pages are read. An account of its activities in America will be found in *The Mirror of the Movement*. The journey of the Crusaders across the continent from San Francisco and the wonderful success of their meetings in the many cities they have visited forms a fitting climax to the work of the past nine months. Mrs. Tingley's bold conception of this gigantic undertaking and still bolder execution of the plan, have met with the reward they merited. That part of us which clings to the outer life and loves the mere sound of a well-known voice and the gaze of familiar eyes will have been tempted to exclaim more than once - "If W.Q.J. could but see it all!" William Quan Judge, the man who made all this possible, the man whose nobility, strong steadfastness, self-sacrifice and devotion, built up Theosophy in America, and to a large extent in Europe, upon a foundation of rock! Death to such an one would bring but clearer vision and a wider field of service, so our wish that he, our friend, could see is not based on wisdom, - though it is a very human wish.....

THE CRUSADE

From San Francisco the Crusaders went to San Diego, Calif., where they arrived on February 180. They held a free public meeting in the Unitarian Church and on the 23d took part in the ceremony of laying the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, the stone being laid by Mrs. K. A. Tingley. A very large number of people from the neighborhood were present. Long and most friendly reports appeared in the local and San Francisco press. A full account of the ceremony and a report of all the speeches will be printed as soon as possible.

From San Diego the party traveled to Los Angeles and Sacramento, holding crowded meetings in both cities and arousing immense popular interest in Theosophy. The long interviews and reports which appeared in the newspapers offer the best possible proof of the wide-spread interest aroused. While in Sacramento Mrs. Tingley and other members of the party visited the State's Prison, addressing the prisoners, Mrs. Tingley moving many of her audience to tears.

Salt Lake City was reached on March 2d and the same success was

met with there as elsewhere. In Denver the whole city became interested in Theosophy. The Rev. Myron Reed lent his large theatre for a Sunday morning meeting, which was crowded, and on the evening of the same day - the 7th - the Banquet Hall in the Masonic Temple was crammed to overflowing half an hour before the meeting began. Two overflow meetings were held and many hundreds of people could not even gain admission to these.

From Denver the Crusaders traveled east to Kansas City, holding a crowded meeting there and being welcomed by the same kindly enthusiasm that they have everywhere met with. A night's journey brought them to St. Louis on March 12, where a new Branch was established at the conclusion of a public meeting at which many were obliged to stand throughout the proceedings. This has been a very common experience on the Crusade, hundreds of people standing from eight to ten o'clock at night, sufficiently interested in Theosophy to do so without a murmur. Besides the formation of a new Branch in St. Louis the old Arjuna Branch was greatly strengthened by the visit of the Crusade.

Leaving St. Louis on March 15th the party arrived at Chicago on the same day. The usual welcome greeting from the members and the customary interest on the part of numerous press representatives. It would have been difficult to have found room for a dozen more people in the immense Central Music Hall on the night of the Crusade meeting. The audience was exceedingly sympathetic and showed real interest. The newspaper reports next morning were not quite so lengthy as usual on account of the prize-fight taking place in Carson City! Chicago was bidden farewell on the 18th, Fort Wayne, Ind., being reached the same day. They were met by the usual Fort Wayne welcome; held a very successful public meeting and were obliged to hurry on at once to Indianapolis, where they arrived on the 20th. The press here as elsewhere was most friendly. A crowded meeting with many standing on the 21st, and now on to Cincinnati, Columbus, Toledo, Buffalo, Toronto and New York.

=====

[May, 1897:]

THE RETURN OF THE CRUSADE.

REPORTS FROM BRANCHES VISITED.

The marvelous "luck" of the Crusaders followed them to the very end,

and success met them at every point where they stopped on the American continent.

INDIANAPOLIS.

The Crusade reached Indianapolis, March 20th. The whole city was astir. The press gave splendid notices and interviews, and the hall on Sunday night (the 21st) was packed to suffocation. Mrs. Tingley held a reception at the close of the meeting and the audience almost rushed onto the platform to shake hands with her and the Crusaders. It is not overstating the matter to say that Theosophy won a great victory here through the Crusaders; their coming was a blessing and a benediction, and the waves set in motion by Mrs. Tingley and her hand will roll on and carry a tremendous influence for good into the new century,

CINCINNATI.

The Crusaders reached Cincinnati, Monday, March 22d, at 3 P.M. and were met by a large delegation of members. Their stay here was full of activity. Besides much correspondence, which had to be attended to, interviews with the press reporters, arrangements for the public meeting, consultations with members, etc., kept the Crusaders busy until far into the night, though they were up and at work again early the next morning. After a busy day, Tuesday, came the public meeting in the evening. Fully a thousand people listened to the addresses, many standing during the entire proceedings. Dr. Buck was chairman of the meeting, and addresses were made by Mr. Hargrove, Mrs. Cleather, Mr. Patterson, Mrs. Tingley and the Rev. Mr. Williams. The spirit pervading both the speakers and audience was that of sympathy and harmony. After addresses many in the audience took occasion to meet the Crusaders in the half-hour reception held on the stage. The day closed with a large E. S. T. meeting held in the rooms of the Cincinnati Branch.

An immense force seemed to accompany the Crusaders and to radiate from them and their work in all directions, and the impression it left was strong and inspiring. This was the universal expression from those not members of the T. S. as well as from members. It was easy to see and to *feel* that this was the force that carried them around the world.

COLUMBUS.

Leaving Cincinnati early Wednesday morning, the 24th, the Crusaders reached Columbus at noon. The rest of the day was spent in receiving calls from the members, in interviews with newspaper men and in preparations

for public work. Thursday evening a public meeting was held in the Y.M.C.A. Auditorium, where a large and attentive audience was addressed by Mrs. Tingley, Mrs. Cleather, Mr. Hargrove, Mr. Patterson and Mr. Williams. After the public meeting an E. S. T. meeting was held in the hall of the Society. The newspapers of the city devoted considerable space and attention to the visit of the Crusaders, both before their arrival and during their stay.

TOLEDO.

From Columbus the Crusaders proceeded to Toledo on the 26th. They were met at the train by a large number of members and most cordially received. The public meeting was most successful. The hall was crowded and every one present was much impressed with the speeches made, as is shown by the many enquirers who have since attended the branch meetings. The coming of the Crusade here may be said to mark a turning point in the history of the Toledo branch.

From Toledo most of the Crusaders went on to Cleveland, but three were sent to hold a meeting in Detroit, Michigan.

DETROIT.

Mrs. Cleather, Dr. Williams and Dr. Wood reached here on March 27th, and addressed a large audience which gathered to hear them, on the objects of the Society and the Purpose and Results of the Crusade. We were very glad to receive this visit and our branch has been much benefitted by it as it has helped to put Theosophy before the public in its true light.

CLEVELAND.

The Crusaders reached Cleveland, March 27th, devoting the evening to newspaper reporters, which resulted in excellent local accounts of the world-wide work in all the Sunday issues. On Sunday, 28th, a large number of T. S. members from Youngstown, Warren, and other places met the Crusaders personally. At night the Lyceum Theatre was packed to hear the speeches which were enthusiastically received. At the close an informal reception was held by the Crusaders, followed by an E. S. T. meeting.

BUFFALO.

The Crusaders reached Buffalo the afternoon of March 29th, Preparations had been made for a Brotherhood Supper the same evening, so that work began almost immediately. The tired travelers were given an hour or two of rest and were then escorted to Turn Hall, in the German quarter,

where they found one hundred and sixty men, women and children, seated at supper, and in a happy and cheerful frame of Mind to listen to the addresses when the time came.

Mr. Patterson made the opening speech and was followed by one after another of the part. The words spoken were brotherly in spirit, simple and worth listening to, as the appreciative applause testified.

On Tuesday, the 30th, came the big mass meeting at Music Hall, toward the success of which all the members of the Branch had put in their best work.

Mr. Hargrove spoke on "Reincarnation," Mrs. Cleather on the "Perfectibility of Man," and Rev. Dr. Williams gave a learned discourse upon "Great Teachers." Mrs. Tingley was not able, owing to her great fatigue, to speak at length, but made a few remarks, which were listened to with great eagerness. At ten o'clock Crusaders and members adjourned to the headquarters, where a large E. S. T. meeting was held and quite a number of new members admitted.

The party remained with us one more day and night, which was most profitably spent, and gave us all an opportunity to become acquainted with *our friends*, for such we felt by this time the Crusaders were.

The effect of the work done here can scarcely be estimated as yet, but it is certain that there are few, if any, persons in Buffalo who have not been given an opportunity to hear of the teachings. The newspapers for three weeks previous to the visit, and for some days after, devoted much space to Theosophy and Brotherhood, and the message was spread far and wide.

TORONTO, CANADA.

A telegram was received on the 15th March that the Crusaders would arrive on the 31st and hold a public meeting on April 1st.

The Princess Theatre, the largest in the city, was obtained for the occasion. All the seats usually reserved in a theatre had been reserved, but without fee or charge of any kind. All these tickets, which guaranteed a seat until five minutes before the hour of commencing, were taken the day before. The newspapers estimated the number present at 2,000, and for the City of Toronto the meeting was an extraordinary success, both, as the *World* said, "in interest and attendance." All classes of citizens were represented, the private boxes occupied by many of the *elite*, and the body of the house filled with clergymen, doctors, lawyers, merchants, and representatives of all classes. Mr. Hargrove, in an address on "Reincarnation," made a strong impression on the audience, and Mr. Patterson and Rev. Mr. Williams also made exceedingly interesting

addresses. The Canadian national flag was presented to the Crusaders on behalf of the Beaver T. S. by the president, S. L. Beckett. At the close of the meeting a large number came on the stage to shake hands with the speakers. An E. S. T. meeting was held at the Queen's Hotel at 11 P.M. and ten new members were admitted to the school. The Crusaders left at 9 next morning.

THE HOME-COMING.

After leaving Toronto another night was spent at Buffalo, and Sunday morning, April 4th, the Crusaders left for New York. On the same morning a party of New York members, including Mr. and Mrs. —, Mr. and Mrs. Spencer, Dr. Keightley and Miss Hargrove, left New York in a special car to meet the Crusaders at Albany and bring them home. A most delightful afternoon was thus enjoyed by all. The Crusade reached New York Sunday evening at six o'clock. Many members, from Brooklyn and neighboring towns, as well as from all parts of the city, were at the station and greeted the Crusaders most enthusiastically, all being most happy to have an opportunity of once more seeing and shaking hands with Mrs. Tingley and the other members of the party.

The last public meeting of the first Theosophical Crusade was held the same evening in Madison Square Concert Hall, where the Convention of the American Society was held last year, and next to the theatre where the public meeting was held, the 13th of last June, on the eve of the Crusaders' sailing for England.

The hall, seating nearly 2,000, began to fill rapidly an hour before the time announced and there was "standing room only" for some time before the meeting began and though no one was turned away for lack of space, there were many who had to stand throughout the meeting. The hall itself presented a beautiful appearance, due to the artistic and untiring efforts of Mrs. Cape and Mr. Raphael Greiff. A large seven-pointed star, purple and yellow, was hung over the stage, which was trimmed with evergreens, while the back and sides of the stage were covered with the numerous flags and banners, presented to the Crusaders on their tour, including the flag of the School R.L.M.A.

The meeting was certainly a great ovation for the Crusaders and their leader. The speeches were listened to with almost breathless attention and met with frequent applause. Dr. Buck had presided at their farewell meeting last June, he also presided at this. Theosophists and friends were present from all parts of America. From Europe came Miss Constance Hargrove, Dr. Archibald Keightley, Mr. Herbert Crook and Mr. Basil Crump especially to greet the Crusaders. A cable message was also received: "England,

Ireland, Holland, France, Sweden, Norway greet meeting. Welcome Crusaders."

Thus ended the first Crusade around the world and the greatest theosophical enterprise of this century. But it will be many years before the full effects of Mrs. Tingley's splendid achievement can be appreciated. It was work for the future even more than for the present and the future will undoubtedly show that Theosophists throughout the world have cause for congratulation in having made success possible by their untiring devotion and self-sacrifice.

CRUSADE REPORT.

A report of the Crusade of American Theosophists around the world, by Katherine A. Tingley, has been printed and will be sent to ally member of the Theosophical Society upon application.

=====

[June, 1897:]

To most important activity of the past month has been the Convention of the Theosophical Society in America held in New York on the 25th and 26th April. It was the largest Convention yet held and all its proceedings were characterized by the greatest harmony. Among those present were Mrs. Katherine A. Tingley and the other members of the Crusade including Mrs. A. L. Cleather, Rev. W. Williams, H. T. Patterson and F. M. Pierce. The foreign delegates present were Dr. A. Keightley, Mrs. Keightley, Miss Hargrove, Basil Crump and Herbert Crooke from England; D. N. Dunlop from Ireland; Dr. Franz Hartmann from Germany; Mrs. Keightley was also special delegate from Norway and Sweden.

The following letter, addressed to a member in Australia, is of particular interest as showing how deeply Mrs. Tingley's work was appreciated by the people of India:

INDO-AMERICAN THEOSOPHICAL SOCIETY.
Benares, India, Feb. 25, 1897

Dear ----

On behalf of the President and members of the Indo-American

Theosophical Society, Benares, I tell you that we are actually filled with joy on reading the happy tidings sent by you and other members of your Society. The hopes of realizing the aim of Theosophy that you have kindled in our hearts are so dazzling and bright that we have not got the will or strength of either writing or speaking left in us. We are actually seeing our way to the formation of a nucleus of Universal Brotherhood without any distinction whatever.

The luminous rays of theosophy emanating New York and being reflected from New South Wales have made our dreary night of isolation, egotism and selfishness, one brilliant day of brotherly love, harmony, peace and joy.

Amid the horrid gloom of pestilence and famine all around us here, we see the distant beacon of hope and encouragement coming nearer and nearer to us, and begin to feel that we are saved. How can we sufficiently convey our gratitude to Mrs. K. A. Tingley for the timely aid, the much needed succor, the badly-wanted hope and energy that she has imparted to us, we do not know. We find ourselves in a new world - a world where Peace, Love, and Truth reign supreme.

We have read the newspaper cuttings you have sent us over and over again, and have every time drawn fresh hope and new energy from them. We thank your people for the sincere interest they take in our cause.

May I ask you how far the appeal of our leader, Mrs. K. A. Tingley, on our behalf to the Australian people has been responded to by your people. We are literally starving in this country - once the land of abundance and plenty - the Eldorado of the East. Our markets and public places are full of hungry wretches, half naked skeletons, whose sufferings we are trying to alleviate; our efforts on the whole only go to relieve a small proportion. We are not in a position to satisfactorily cope with the disaster. Cases of respectable people who preferred the agonies of death to the self-reproach of begging in public, came in several instances to our notice a little too late when the help of man would not avail. In our gratitude for your noble efforts and generous help we can only say, "God bless you good people."

Yours fraternally,

(Signed) Ajit Prasada, *Secretary*

=====

[July, 1897:]

The improvements made last month in the get-up of THEOSOPHY

met with quick recognition from the reading public and the press. The circulation of the magazine has already more than doubled. Articles of real interest and permanent value will appear in each issue. The series of "Notes on the Crusade," by Mrs. K. A. Tingley, the leader of the Theosophical movement throughout the world, who steered the recent Crusade round the globe through many difficulties to a safe haven, have a rare fascination and should attract thousands of new readers. So, while the present shows an unqualified success, the future of THEOSOPHY promises to be a veritable triumph.

=====

[August, 1897:]

The most important feature of the month's record has been the active manifestation of the International Brotherhood League, founded by Mrs. K. A. Tingley, leader of the world-wide theosophical movement. It began its work with the opening of the Lotus Home, of which a report will be found in "The Mirror of the Movement." This is more particularly part of the work for children, but the League itself has a much wider aim, being intended not only "to educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity"; but also "to ameliorate the condition of unfortunate women and assist them to a higher life; to assist those who are or have been in prisons to establish themselves in honorable positions in life; to help workingmen to realize the nobility of their calling, and their true position in life; to bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship between them; to relieve human suffering resulting from flood, famine, war, and other calamities; and generally, to extend aid, help, and comfort to suffering humanity throughout the world." A particular effort is also to be made to obtain the abolition of capital punishment.

It is a magnificent enterprise and will doubtless be made as great a success by Mrs. Tingley as she made of the Crusade around the globe not long ago. The League will not be finally organized until toward the end of the year, as the Lotus Home for children is a special undertaking; but whenever its other activities commence it will undoubtedly find glad cooperators in the Theosophists of Europe, India and Australasia, as well as of America. Mrs. Tingley speaks of organizing before long, some practical means of raising funds for the Theosophical Society in America and for the

International Brotherhood League, jointly.

In addition to these far-reaching undertakings, much quiet work is being done by Mrs. Tingley in connection with the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, Calif. The school has some near surprises in store for us, by which the interest of the general public should be aroused to a degree exceeding the expectations of the most sanguine. Point Loma is a strange place, with a wonderful future; perhaps with a wonderful past.

So this great movement continues to cover the world with its wings, at once overshadowing it and leading it in many of its noblest purposes. No class as a rule appreciates the importance and influence of Theosophy better than the newspaper editor and representative. He looks back to the small but pregnant beginning of things made by Madame H. P. Blavatsky in New York City; he probably had some personal experience of William Q. Judge's heroic and highly successful efforts to consolidate and perfect Madame Blavatsky's achievements; he now witnesses Mrs. Tingley's brilliant successes, and not only in America, for the cable brought him news of similar successes on three other continents. And as the newspaper man has learned to respect success, wherever he may meet with it, he now treats the subject of Theosophy with seriousness and dignity, honoring its good deeds without prejudice. Theosophy triumphs and Theosophists rejoice.

NOTES ON THE CRUSADE.

To the Editor of THEOSOPHY,

Dear Sir and Brother: - Kindly insert the following communication to your readers and oblige.

Yours very fraternally,

(Signed) Katherine A. Tingley

Dear Readers: - On account of the urgent duties of my office, I am unable to prepare "Notes on the Crusade" for publication as promised.

The magazine THEOSOPHY was placed by Mr. Judge, and it is our duty to do all that lies in our power to advance its interests. It was the desire of H.P. Blavatsky and of W.Q. Judge, that we should have a weekly paper as well, and it is my hope that the *Theosophical News* will be well supported by all members of the Theosophical Society. Yours cordially,

(Signed) Katherine A. Tingley

[Ed. - Every earnest Theosophist will undoubtedly join Mrs. Tingley in wishing success and prosperity to the *News*, we hope to THEOSOPHY also.]

=====

[September, 1897:]

July 30th, 1897

To the Editor of THEOSOPHY:

Dear Sir: - If every Branch throughout the world would take action through a series of resolutions setting forth the intent and accomplishments of the Crusade in the spirit of the following action by an American Branch at one of its stated meetings, it would enormously centralize and unify all our forces to the one purpose of International Universal Brotherhood.

Whereas: The recent Crusade around the world has opened a new vista in the affairs of humanity, disclosing newer and greater possibilities of molding the thought of the world now, right at hand, and not in a far distant future to be won in other lives.

Therefore: We resolve and hopefully call upon our Brothers everywhere to arise to this opportunity of binding in mutual helpfulness a nucleus in every nation throughout the earth, diverting every possible resource at our command to strengthen the bonds of this International Brotherhood and hasten the time when our Crusade may go forth again to widen the area of this new order of ages of which the Heavens again approve.

- Clark Thurston

One department of the International Brotherhood League is the Bureau of India Relief and Famine Fund and we are glad to be able to print in this issue a letter showing what work has been done by the members of the Indo-American Theosophical Society at Benares, as a result of the Crusade work in India. Twenty-four hundred and fifty-five persons have been relieved by a small band of workers in this city alone and similar work has been done by the members of the League at other of the large cities of India. A little money in India goes a long way, and shall we not, will not *you*, readers of THEOSOPHY, give some help to relieve this awful suffering.

= = = = =

[October, 1897:]

THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

On April 4th, 1897, was completed the first Crusade of American Theosophists around the World. The Crusaders reached New York at 6.30 p.m. and held the concluding meeting of the Crusade in the Concert Hall of the Madison Square Garden. The party consisted of Mrs. Katherine A. Tingley, Leader of the Theosophical Movement throughout the World, the Successor of H. P. Blavatsky and W. Q. Judge; E. T. Hargrove, President of the T.S. in America, the T. S. in Europe and the T. S. in Australasia; H. T. Patterson, President of the Brooklyn T. S.; Mrs. Alice L. Cleather of London; F. M. Pierce, Representative of the School for the Revival of the Lost Mysteries of Antiquity; and the Rev. W. Williams of Bradford, England.

PRELIMINARY REPORT.*

by Katherine A. Tingley

That which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was *right* to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished in those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

* The report of the Crusade has already appeared in print, but is in such continual demand that we have been asked to insert it in place of Mrs. Tingley's *Notes on the Crusade* which she has as yet been unable to find time to write and the publication of which has consequently been deferred. -
Editor

All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily today. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that I should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in The Theosophical Society in America. The difficulty of addressing audiences not familiar with English was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundred of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper, the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one

or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

The Crusaders had not either publicly or privately attacked the enemies of their Society; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticize the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow, and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but its Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause the cause of Brotherly Love.

From Scotland the Crusaders traveled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivaled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein - the home of Dr. Franz Harman, by whom the Crusaders were most kindly entertained - and then Vienna, Udine, Venice, Rome,

Naples, Athens and Cairo. In every city visited where no branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city was crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited. And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. Out of the 156 branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as "dormant." But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the headquarters of his Society.* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott's Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teachings revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindus and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain

* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free*; no fees or dues or payments of any sort had to be made to our headquarters or to the Crusade,

nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade has collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and traveling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring of halls, and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins - thus unconsciously showing their low estimate of the intelligence of the Brahmins - had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West; to imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common-sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the officeholders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks were urged to immediately undertake some practical philanthropic work for

the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of culture, of position and recognized ability, gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection, and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkhim. The whole party then journeyed southwards by way of Madras to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Traveling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a Society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindest enthusiasm by the many tried and devoted members of the New South Wales division of the

Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood supper was thoroughly appreciated; the press was most friendly - as it was in every case in every country visited - and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being a waste of time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

Tomorrow, the 11th of February, 1897, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo and Toronto.

Since the foregoing was written the Crusade has traveled across the continent of America. We have covered over 40,000 miles since the 13th of June, 1896; have visited five continents. We are now nearing New York City, from whence this Crusade started. From San Francisco onwards we have met with a wonderful reception. The Crusade meetings, usually held in the largest halls or theatres in the different cities visited, have been packed to overflowing, with hundreds of people standing throughout the exercises. There has not been one exception from beginning to end. It was the same in every city named above with the addition of Indianapolis, Columbus and Cleveland. Many people came hundreds of miles to attend our meetings and in the hope of a few minutes' conversation. Thousands of inquirers, including many of the clergy, have had personal interviews with Mr. Hargrove, myself, and others of our party.

Many misconceptions concerning Theosophy have been removed, particularly those so often met with - that it is opposed to Christianity, and that it is only for the educated. The fact that Theosophy attacks nothing and

has no time for adverse criticism was frequently accentuated. Several pulpits were offered to us for lectures on theosophical subjects. It was only possible to accept one of these kind offers - in Denver - where a large congregation listened with rapt attention to addresses on Brotherhood, Reincarnation and the Perfectibility of Man.

The press, with but one exception, gave long and excellent reports of all our meetings, and in accounts of personal interviews showed a fair and in fact friendly spirit towards the movement.

The work done in the State Prisons has been most gratifying. In St. Quentin Prison, near San Francisco, Folsom Prison, near Sacramento, the Utah Penitentiary, near Salt Lake City, and in others, we have been listened to with a delight and an appreciation that has been pathetic in its intensity. These meetings were attended by all the prisoners who could obtain leave to do so. Many of them wrote me letters afterwards stating that they had found a hope and an encouragement in Theosophy they had never dreamed of before.

At each of our public meetings the Chairman read the following statements at my request:

PUBLIC MEETINGS.

"It must be understood that the Society of which the Crusaders are members is in no way connected with the organization of which Col. Olcott is President, and with which Mrs. Annie Besant is connected. We Crusaders are members of the Theosophical Society in America. We have gone around the World establishing in different countries national organizations and branches of the Theosophical Societies, and these organizations and branches, being now formed, are not only working to study and teach Theosophy to those with whom they come in contact, but they have commenced a permanent and practical work amongst the poor. In India, where the famine is, and where natives are dying by thousands, most of our branches, called the Indo-American Theosophical Societies, have committees formed to *investigate famine cases*, and to give such help as is sent to them for this purpose. It should be understood that the Crusaders are not salaried, but that some of them *are paying their expenses*.

"In reference to the studying of ancient and modern religions, sciences and philosophies and the investigation of the hidden forces and powers latent in nature and man, Mrs. Tingley wishes it known that there is an Esoteric School in which a very large number of the earnest members of the society throughout the world are pupils. At present we have no institution where students go to learn these

* To some it may seem that this statement is unbrotherly and unnecessary, but it was not until India was reached that this course was adopted. There was originally no intention of referring to the matter, and no mention of it would have been made had not the attack, upon the Crusaders, and the direct opposition which they had to encounter from certain persons made it necessary. The following extract from a letter sent to *The Times of India*, signed by those mentioned above and others, will show the importance of its being understood by the public that there was no disposition on our part to connect ourselves in any way with the Society to which those signing the letter belonged. On the contrary we desire it to be known that we did not wish to be identified with them, but that we are working on totally different lines from these people. The letter referred to was headed, "Masquerading Theosophists," and in it occurs the following: "We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading, in India under the name of the Theosophical Society."

teachings. The studies are carried on in each group under directions from the centre in New York. Mrs. Tingley wishes it known that all instructions given heretofore are but preliminary, simply the alphabetical part of the whole plan of teaching.

"In the School for the Revival of the Lost Mysteries of Antiquity, the corner stone of which was recently laid at Point Loma, San Diego, there will be an esoteric department in which the higher teachings will be given to such pupils of the Esoteric School as are prepared to receive them. When Mme. Blavatsky and William Q. Judge formed this Esoteric School much was kept back, to be given at the proper time, when students would be better prepared.

"As the lesser mysteries have to be delivered before the greater, so also must discipline precede philosophy."

From one standpoint the most important event on our home journey was the laying of the corner stone of the School for the Revival of the Lost Mysteries of Antiquity. An admirable account of the ceremonies was reported in the San Diego *Union* of February 24th.
