

hunger," the *Expositor* accuses us of having invented a creed and a doctrine. When we speak of theosophists "endeavouring to realise the brotherhood of humanity," we are told it implies a "conscious inability to realise, even as a personal experience, the ideal quantity aspired after in the sentence." When we speak of the development of the *Expositor's* system as the "result of the effort of weak minds, cut loose from conventional standards, unable to rely upon themselves, and naturally turning to any tangible authority which may offer," the "tangible authority" in question, who must undoubtedly be a man of strength of purpose and character to be the nucleus of such a movement, with a weakness which we should not have anticipated, makes it a personal issue and, classing himself with the "weak minds" who depend upon him, complains of an affront, we feel that language is powerless. We are also accused of garbling Mr. Truax's letter in our May issue, and fault is found because space was not reserved for a communication which was not received on account of absence in New York, till a day or two before going to press. The inference drawn might have been more charitable. The point of the few lines omitted from Mr. Truax's letter, consists in the statement that it "applies only to those who, after investigation, profess to believe our gospel. To those who are still investigating to find out whether our gospel be true, Burns' word is nothing as authority." We do not wish to be hypercritical, but what is the difference between this "gospel" and a creed or dogma? It is stated that the basis of the *Expositor's* system is the law of mutual service. "In this kingdom, everyone is lord and master who obeys every other one, and everyone is quite as much master as servant." Our own idea in regard to service is perhaps a little wider. We do not even expect the reciprocity which Mr. Truax seems to insist upon. We do not wait for some one else to join us. We simply try to serve all, irrespective of reward or recognition. Do unto others, not as they do unto you, but as ye would have them do unto you. The power to do this comes from within.

It is a doctrine preached everywhere. In Asia, in Africa, in Europe, in America, people of all tribes and nations and tongues know it. They do not learn in one life to observe it. They need no outside authority to enforce the law, for universal justice will itself establish that. It is the old Way. "There is no other Path to go."

MADAME BLAVATSKY'S MASONIC DIPLOMA.

To the Glory of the Sublime Architect of the Universe.

Ancient and Primitive Rite of Masonry, derived through the Charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.

Salutation on all points of the Triangle. Respect to the Order.

Peace, Tolerance, Truth.

To all Illustrious and Enlightened Masons throughout the world—

Union, Prosperity, Friendship, Fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect. Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, thirty-third degree, *Sovereign Grand Master*.

M. CASPARI, thirty-third degree, *Grand Chancellor*.

A. D. LEWENSTARK, thirty-third degree, *Grand Secretary*.