

and scientific literature of the present and past ages, to free the mind of dogmatism, sectarianism and superstition. It is only by such free and fearless investigation and research that man's mind can approximate the truth, which alone "shall make him free."

Up to five years ago much good work was done by the Theosophical movement in placing the leading ideas of Theosophy before the public by the sale and dissemination of literature, by lectures and by public discussion, but the growing and baneful influence of so called esoteric schools or bodies has, in the past two years, almost paralyzed this useful work.

From all quarters now comes the expressed desire of earnest, honest and intelligent Theosophists to "get together" and do some work which will be useful and helpful to the world.

The question is what to do?

A canvass of the views of prominent and active members of no fewer than three of the various existing organizations leads the writer to believe that some united effort and action can be brought about on the line of stimulating an enquiry into the leading ideas of Theosophy, which can be effected by encouraging the sale and dissemination of Theosophical literature, and the placing of such literature in all public libraries. Such literature not to be limited to the work of any particular writer or writers, but to be selected from writers of every race and time, leaving it to the reader alone to form his own conclusions in the quiet of his home.

Were this line of action followed, each organization could go to work in its own way to do this work, or it might be preferred to form what might be called a Theosophical Association, or Union or Alliance to supervise the work through a committee, selected not by wirepulling, or emotional action at a convention, but by ballot quietly cast at home and sent by mail to some designated place, to be counted and announced. Every vote on any proposed action of such a body could be expressed in the same way. Will not THE LAMP endeavour to obtain an expression of opinion on this subject from its readers?

Beyond a doubt the public mind is prepared for the sowing of the ideas of reincarnation and karma. If the Theosophical movement has any duty to perform it is this, and it is now, and if it fails to sow this seed it fails in its duty.

Let us all frankly admit that we have made serious mistakes in the past, and having done this, go earnestly to work to make amends for the past by earnest, sensible work in the future.

GEO. M. COFFIN.

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VIII.

There would be no necessity to add anything to the foregoing articles were it not that there can be no concerted action without some definite aim. In the present instance no more is needed than to re-affirm for the sake of our readers, present and future, what one correspondent definitely states, and which all, I believe, recognise, that we stand for the well-known theosophical principles of toleration, free thought, free research, and universal brotherhood. In matters of technical theosophy I have always taken the views of Madam Blavatsky as a standard, and while faithfully adhering to her own position that no teaching derived any authority on account of its source, or its claim to be authoritative, in matters of opinion where there is any doubt or difference, and direct knowledge is impossible, it is merely reasonable to adopt her conclusions so long as they are supported by analogy and common sense. H. P. Blavatsky's presentation of Theosophy is the basis upon which all workers can unite.

There is a dominance of opinion that the Esoteric Schools of the various societies are responsible for nearly all the friction that has arisen in the movement. People wonder why it is that exoteric theosophists do not split and quarrel in the same bitter and ferocious manner that has brought so much odium on the embryo occultists. Those who know anything of occult development are aware that almost the first result of contact with occult study is