

quence of this quarrel, which makes the whole movement ridiculous in the eyes of the public, is, that no one who is not more or less of a crank, will join either of these Societies, notwithstanding the great offers of personal advantages to be attained therein, held out to them.

Under these circumstances we have instituted the Theosophical Society in Germany and Austria, which is a "brotherhood of theosophical societies," regardless as to what flag this or that party has sworn. The T. S. in G. has no official guru, no president and no organization and does not want any. It does not receive any person or member; its members consist not of single persons but of societies.

This plan seems to work very well. Let everyone who is earnestly interested in the search for truth gather round himself his friends and acquaintance, such as share his aspirations, and when he has formed a small circle or society, no matter by what name he may call it, they will be admitted as a society to enter that brotherhood of societies, called the T. S. in Germany.

The natural centre of that brotherhood of societies is that society which proves the most attractive to the rest, or the most active, numerous or intelligent. Thus in Germany the head centre of the T. S. in Germany is at Leipzig, A. Weber, president of the T.S. in Leipzig; and the head centre in Austria is at Vienna, L. Last, president of the Vienna T. S. In this way a chance is given to all liberal minded and tolerant members to co-operate with all other theosophical societies, without being forced to leave their own favourite school, church, leader or sect.

Perhaps these hints may be useful to you or to our friends in Canada and the United States. Yours very sincerely,

F. HARTMANN

P. S.—My address after November 20th will be Dr. F. Hartmann, Villa Mercedes, Bello Sguardo, Florence, Italy.

Torbole, Lago di Gardo, Nov. 1, '99.

There is no true potency, remember, but that of help; nor true ambition, but ambition to save.—*John Ruskin.*

## II.

The following open letter which has been sent me by Mr. Coffin is of great importance as giving the impressions of one who has been in the fore-front of practical Theosophical work for many years. Mr. Wright's successful management of the Theosophical Congress at the World's Fair in 1893 is familiar to all Theosophists.

My dear MR. COFFIN,—I have never been able to work myself up into a frenzy either in meditating Theosophical truths or in regarding the career of Theosophical leaders. It has been my lot to be pretty well acquainted with the lives and characters of all the people who have taken a prominent part in the organized movement, and to be cognizant of their personal weaknesses. Knowing them without exception lacking in many desirable qualities, I have never been able to worship the ground on which they tread, or to follow, what some foolish persons call "loyalty," their varied fancies and pretensions. I have even endeavoured to eliminate the worship of personalities from my Theosophy, and hence have generally managed to regard the representations of the different Theosophical societies in a friendly manner, however much my judgment might have recognized their frightful mistakes.

What should be our aim in taking up the universal study of nature and natural law? It should be first to read and understand the reasoning and philosophical theories of all the greatest minds of the past, and then, by careful comparison and exercise of common-sense judgment, to assimilate the best ideas thus promulgated. Leave out all personalities, and grasp only the facts or reasonable theories which they have evolved. It is not necessary that any Theosophist should believe in reincarnation or swear by Mrs. Besant or Mrs. Tingley. Each have their personal faults. Nor is it at all necessary that those having charge of the business details of Theosophical organizations should be great orators, or constant bidders for notoriety. That particular grade of Theosophists who have the