

Of Col. Olcott it must also be said in simple justice, that he was a gallant soldier in the service of his country during the civil war, a successful lawyer and brilliant writer both before it and afterwards, a gentleman whose moral character is spotless, and whose earnestness is beyond all cavil. When the society was formed it embraced three primary objects:—

1. To form a nucleus of a Universal Brotherhood of Humanity, without regard to race, creed, sex, caste or colour.
2. To promote the study of Aryan and other Eastern literature, philosophies, sciences, and to demonstrate the importance of that study.
3. To investigate the *unexplained* laws of nature, and the psychic power latent in man.

To shew you the growth of the order, let me give you a few statistics.

The Branch charters issued were as follows:

| | | | | | | | | | | | | | | |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| 1876 | 1877 | 1878 | 1879 | 1880 | 1881 | 1882 | 1883 | 1884 | 1885 | 1886 | 1887 | 1888 | 1889 | 1890 |
| 1 | 2 | 2 | 4 | 11 | 27 | 51 | 93 | 104 | 121 | 136 | 153 | 176 | 206 | 241 |

That is to say that since the year of the formation of the Society in 1875, no less than 1332 branches of the mother society have been organized in various parts of the world.

Perhaps one thing which more than aught else has caused so rapid a growth, is the eagerness of mankind to absorb new teachings and their readiness to be imposed upon by high-sounding names and lofty pretensions. Madame Blavatsky and Col. Olcott, together with other leaders and teachers of lesser note, distinctly state that their enunciation of Theosophic tenets does not emanate from themselves. They claim that their initiation into the Wisdom Doctrine, as they love to call it, is derived from adepts in occult science, who have attained *their* knowledge by the conquest of self, and by successive heights of self-mastery; and who after having passed an indefinite period in study and meditation, now emerge from time to time as they are needed, and take their part in the gradual emancipation of the world from all that is evil, and in guiding humanity aright in its evolutionary struggle towards perfection.

It is therefore a revelation, not divine but human. In the mountain fastnesses and holy cities of Tibet the sacred fire has been kept burning. Gautama the Buddha was but the 36th of the long line of enlightened ones who have drawn their inspiration from mystic contemplation and victory over matter. He was but the exponent in his own day of the inner wisdom, brought to light equally by Moses, Socrates, Jesus, Boehme and others who are known, as well as innumerable *Mahatmas*, or great souls who have mingled with mankind to its comfort and blessing. And underlying the outward or exoteric teachings of them all, there now is being extended to the mind and soul of man, to such (that is) as we are prepared to receive it, the real inwardness, the esoteric or hidden meaning which the outward only envelops, and chiefly to mislead and to carry on into vain credulity and superstition. Into this long concealed, supremely wise, unalterably fixed and fated realm of spiritual enlightenment we are beckoned. No force is used, no compulsion is so much as dreamt of. Man must be won to the Universal Brotherhood by reason and example. There is no Inquisition, no persecution and no over persuasion. I must now set before you a brief outline of some of the teachings of Theosophy, a short contrast between it and Christianity, I then conclude.

Theosophy holds that the Divine Mind expresses itself in the manifested

Univ
ness-
of th
phys
conce
Univ
matte
T
ical c
ation
other
A
passa
const
al, pe
iodici
F
In

Th
ciple c
forms
homog
both v
W
ficient
Py
sociati
them b
Li
idea of
before
which
which
the ph
and spi
the ast
the phy
bodies-
feeling
son, cr
stroys a
We
cribe th